

THE RULE OF FAITH:

OR,
AN EXPOSITION OF
the Apostles CREED, so handled as
it affordeth both Milke for Babes, and
strong meat for such as are
at full age.

By that worthy seruant of Gods Church, Master
NICHOLAS BIFIELD, *late Minister of Gods Word*
at ISLEVORTH, and by him in his life time fully
perfected and transcribed, so much as is now published
for the benefit of Gods Church, by his Sonne,
ADONIRAM BIFIELD.

1 PET. 2. 2. *As new borne babes desire the sincere milke of the
Word, that ye may grow thereby.*



LD
LONDON,
Printed by G.M. for Philemon Stephens and Christopher Meredith,
and are to be sold at their shop at the golden Lion in Pauls
Church-yard, 1626.

By that worthy friend of God's Church, Mr. Richard B. Smith, was sung the following hymn, and by him in his own words.

1870, that the same year



Printed by G.W. F. Phillips, at the Golden Lion Press,
and are to be sold at their shop at the Golden Lion in Paris.
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TO THE RIGHT VVORSHIPFULL AND

Religious Knight, Sir THOMAS

POSTHVMS HOBY, *and to the honourable*

and vertuous Lady, the Lady MARGARET

his wife, A.B. wisheth the increase of grace

heere, and the fruition of glory

hereafter

RIGHT WORSHIPFULL,

Here are many waies to attaine
to seeming honour heere vpon
earth; there is no way to attaine
to true honour, besides this of
Piety and Verrue: Godlinesse
brings the best gaine, the grea-
test honour vnto a Christian: others may be more
rich, none are more honorable then they: others
may bee more esteemed of by the men of the
world, none haue more honour both with God
and good men then they: as Salomon saith, *The*
wife shall inherit glory, but fooles, dishonor, though they
be exalted: this is the inheritance of the godly, who
is the onely Wise man. So that I may now say with

Pro. 3 35.

our Sauour, your Worships haue both chosen the better part, which shall neuer be taken from you: I hauing euer obserued it to haue been your greatest ambitions, to be true Christians: which alone makes you *more excellent then your neighbours*: neither haue you made choise of Religion as many Hypocrites and Time-seruers doe, making it a stalking horse, a footstool to the seat of preferment; making choice of Religion for nothing else but onely for the aduancing of themselues and compassing of their owne priuate ends: no, your end and aime hath euer beene in all your seruices and imployments, both to aduance the glory of God, as also to further the peace and welfare of this Church and Common-Wealth wherein we liue, and whereof God hath made your Worship a worthy member. This inbouldens me humbly to present this ensuing Treatise vnto you both: which may be called the *Rule of Faith, the Symbole or Badge*, whereby a true Christian may be distinguished, and knowne from all Iewes, Turkes, Atheists, Papists, Hereticks, counterfering Temporizers, and false Professors: the Doctrine of the *Creed*, containing in it the substance of Christian Religion, Taught by the Apostles, Imbraced by the ancient Fathers, and Sealed by the bloud of the Martyrs: The exposition of which *Creed*, so far

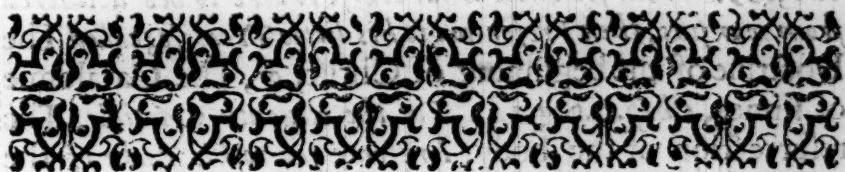
as it was perfected by the Author, I heere present vnto you both, desiring that it may shelter it selfe vnder your protection; many reasons informing me thereto: first, that honour, and *Singular Loue*, which you both haue shewed vnto those that *Labour in the Word and Doctrine*: as you are patternes of Piety, so are you Patrons of pious and godly men, and of their labours: secondly, that loue and respect which you were pleased in particular to expresse vnto the Author of this Treatise (my deare Father, now with God) which since his death, you haue been pleased to continue both vnto the fruit of *his Braine*, as also to the fruit of *his body*, this imboldens me to commit this *Posthumus* to your protection: thirdly, that good esteeme which you haue euer had of this work, manifested, both, when you were pleased to bee diligent hearers of it when it was preached, so long as you were both resident in those parts, as also by your earnest desire of the publishing of it, for the benefit of Gods Church: and I doubt not but that you will now fauorably receiue that which formerly you haue so highly esteemed, & so much desired: lastly, that speciall duty which I my selfe owe vnto you both for your extraordinary Loue, and (by me vnderferued) fauours which you haue beene both pleased to shew vnto me, since it pleased God

THE EPISTLE DEDICATORY.

to depriue me of the benefit of such a Father ; this my duty bindeth me, with all humility and thankfulnesse to acknowledge them, therefore doe I willingly take this oportunitie, humbly to present this ensuing Treatise vnto you both, not doubting but that you will receiue it into your Patronage: so that whilst you beleeue, and countenance and defend the Truth, *The Truth shall make you free* : These things do, and the God of Truth and Peace shall be with you : now the God of all grace make you perfect, confirme, strengthen, and establish you, and blesse you with all spiritual blessings in heauenly things through Christ, with temporall blessings here, and with eternall blessings in his Kingdome, *Such shall be the dayly Prayers of*

Your Worships humbly deuored,

ADONIRAM BIFIELD.



To the Christian Reader.



*Christian Reader, it was the Authors purpose, if God had spared him life so long, to haue finished this Exposition vpon the Creed; but man purposeth, and God disposeth. It pleased God to finish his course, before he had finished this work; * yet God in his diuine prouidence hath so disposed of it, as that you may finde the substance of those Articles which are not here perfected, to be handled in some of his other labours, vnto which briefly I referre you: For the ninth Article, concerning the holy Catholike Church, the Communion of Saints, I referre you to his Treatise, called The Principles, or, the patterne of whollsome words, Chap. 23. And whereas The Communion of Saints consists of two parts: First, The communion of the members with the head; Secondly, The communion of the members among themselves: for the former read his Exposition vpon the Colossians, Chap. 1. vers. 18. pag. 121, 122, 123. for the latter, reade his Exposition vpon the third of Peter, ver. 7. pag. 169. for this title, Saints, read his Exposition vpon the Colossians, Chap. 1. ver. 1. pag. 7, 8, 9. If you would be directed how to carry your selues in this communion amongst the Saints, and towards the godly, read his little Treatise called The Rules of a holy life, Chap. 25. For the tenth Article, The forgiueneffe of sinnes, I referre you to his Booke of the Principles, Chap. 24. as also to his Exposition vpon the Colossians, Chap. 1. vers. 14. pag.*

108, 109.


* So much as now is published, comes vnto thy hands, as it was left fully perfected by the Author in his life time.

To the Reader.

108, 109. *Would you know what course to take to bee deliuered from your sins, then I refer you to his little Treatise, called The Doctrine of the beginning of Christ, or, The Catalogue of sinnes, Chap. 2. pag. 14.. For the eleuenth Article, The resurrection of the body, I referre you to his Booke of the Principles, Chap. 26. For the last Article, Euerlasting life, I referre you to his Exposition vpon the third Chapter of Peter, ver. 7. where this is largely handled from pag. 141. to 163. The Author hath handled most of these things in diuers parts of this Treatise, called the Rule of Faith, which you may easily finde out by the use of the Index: These things I thought good to acquaint thee withall for thy helpe and benefit: as also to shew that by the diuine prouidence good supply, euen out of the Authors owne workes may be made of that defect, which by his immature death may be thought to be in this Rule of Faith. That which is required on thy part, is diligence and care to treasure up in thy heart these wholsome and sound words contained in this Treatise, that so thou maist walke according to this Rule, knowing that as many of you as walke according to this Rule, peace shall be vpon them and vpon the Israel of God.*

Thine in the Lord,

ADONIRAM BIFIELD.



THE C R E E D E. OF THE CREED IN GENERALL.

Text, 2. Timothie 1. 13.

*Hold fast the forme or Patterne of Sound
words.*

Here haue bin in all Ages of the Church since the giuing of the Scriptures, two wayes; by which the Ministers of the Church haue taught men the knowledge that is necessary to Saluation: The one was to make choice of some Text of Scripture, and to expound it to the people, and thence to make vse of it. Thus they did in *Ezra* his time, *Nehemiah* 8. 4. 7. 8. and thus did our Sauour Christ at *Nazareth*, *Luke* 4. 16. 17. &c. and it is noted in that place, that it was our Sauiours custome so to doe. Thus did *Philip*, *Acts* 8. 30. 35. The other was without being tyed to any particular Text, to handle the maine body of Doctrine, as was most necessary for the people that were to be instructed. Thus the Sermons of the Prophets were not the exposition of any particular Text, but

2. Waies of Preaching.

1. By Text.

2. Without Text.

a solid and compleate collection of all that matter which at that time were needfull for the people. And this course also did the Apostles hold in their Epistles and Sermons to the Churches, choosing out so much matter out of the reuealed Will of God, as was most behouuefull for the Christians, to whom they writt or preached, onely confirming what they taught by the Scripture. Both these courses haue bin followed in the Christian Churches to this day: onely amongst vs with this difference: That the instruction out of a Text is vsed in Churches, and the instruction without a Text in Schooles.

And both expedient.

But that both these courses may bee held in popular teaching, is manifest, by the proofes before: and it is manifest, that if Diuines for the profit of their hearers, would vndertake solidly to set before the people the whole body of Theologie, and shew them at once all the choice things they are to beleeue concerning God or Christ, or the Creation, or the like, it cannot but in some respects be much more profitable, then to cleaue onely to the exposition of whole bookes of Scripture or particular portions: because by the former course the people may see altogether, that which by the other way they should heare but by peece and at seuerall times, onely as the Texts will giue occasion. I obserue not this to disgrace the godly course of preaching by Texts, but rather to shew that both are needfull: and as I conceiue, it were much to be desired; That Diuines euery where would teach the people the whole frame and body of the Doctrines of godlinesse.

The Apostles Patterne.

The Apostle *Paul* in this place shewes, that besides their course of instructing the Churches in particular Doctrines, according to occasion; they did extract into one body, the Heads of all Religion, which they did in all places carefully vnfolde, and preach vpon vnto the people; and these Heads thus gathered together, as the principall things handled in all the Scriptures, the Apostle calles heere *the patterne of wholesome words*, and were diuided into two generall Heads or Titles, *Faith and Love*.

Now there are also two waies of handling these heads of Religion; the one more plainly and briefly, by way of *Catechizing*: the other more largely and exactly, by way of *Methodicall*

call Doctrine : The one is necessarie for young beginners in Religion, and the other needfull to build vp a people in the knowledge begun in them.

Having therefore by Gods gracious assistance heretofore handled the bodie of Diuinity after the first sorte, in the extract of principles and Doctrine of foundation onely, with some explication of them : I now intend by the like gracious assistance of God, to goe ouer all the body of sacred *Theologie*, in a more exact manner, adding those Doctrines that may serue to build you vp in the larger knowledge of those glorious Mysteries of true Religion. And long dilating with my selfe vpon what Foundation to raise this new frame ; I at length resolued vpon the Apostles *Creed*, where I finde all the Doctrine of Faith collected into one faire body, ready to my hands.

And in discoursing of these glorious Truthes, I intende to obserue a mixt course of Teaching, that both sorts of hearers may finde matter of profit : Heere will be plaine things for the simple, and more higher Contemplations for the more Iudicious.

The method intended.

Two things I especially intend in handling these Articles of Faith ; the one is the apparelling of each Article, with the glorious furniture I finde made fit for it in any parte of the Scripture: and this is by way of Exposition. The other is the discoverie of the many and singular vses we may put such glorious truths to, in the whole course of our liues : and this by way of vse.

Now then for an Introduction in generall, this Text giues vs occasion to consider of two things,

1. What the *Creed* is.
2. What we are bound to doe with the *Creed*.

For the first, the Apostles owne words, doe tell vs, what such sound abridgements of the chiefe Mysteries of Religion are, they are Patternes, formes or frames of wholesome words; where two things are said :

What the Creed is.

1. That they are wholesome words.
2. That they are Patternes.

What wholesome words are. Vnwholesome doctrines of two sorts.

They are wholesome words both by way of opposition to doctrines that poyson and corrupt the mindes of men: and by

way of difference from such truthes as for the present and in some respects are not wholsome to the hearers though in themselves they be wholsome.

1. Corrupt doctrine.

Diuers sorts of corrupt doctrine.

We may obserue by diuerse passages in the Epistles of the Apostle, what kinde of Doctrine hee accounts to be in it selfe vnwholsome, as all false Doctrine contrary to the Gospell of Iesus Christ: such as was Iustification by workes, the forbidding of marriage and meates, the denyall of the Resurrection and the like: and this he calles *ἐτεροδιδασκαλεῖν*, to teach other Doctrine. Such corrupt stuffe the Apostles also accounted all the vaine ianglings of men with pride and peruersenesse wrangling about wordes, or disputing of needlesse things, and those he calles *λογωμαχίας* and *κενοφωνίας* and *παραδιατριβὰς*, &c. *1.Tim. 1.3. & 6.4,5. 10.* Further vnwholsome words, the Apostle accounts all their curiosities and vaine speculations in Philosophie, as when out of the liking of the writings of olde Philosophers, they brought in Angell worship into the Churches, *Colos. 2.8. 19.* and such stuffe also was that which the Apostle condemnes vnder the name of traditions of men, that is, superstitious obseruations, when the inuentions of men are vrged with opinion of holinesse or necessity, *Col. 2.8. 20.* of this nature were prophane and olde Wiues fables, *1.Tim. 4.7.* and such is all that stuffe men haunt after that will not bee wise to Saluation, but curiously search after things not reueiled.

How many waies true doctrine may be vnwholsome.
πιδανολογία.

Secondly, true Doctrine may be vnwholsome: and so wee finde diuerse instances in Scripture: as first, when the truth is so varnished by the inticing words of mans wisdom, that the power of God is not obserued or regarded, and the conscience is not intended to be informed. When men in deliuering the truth, studie to shew their owne wits, more then the glory of Gods Truth; this is not wholsome for the hearers, and therefore exclaimed against, and protested against by the Apostle in diuerse places, *1. Cor. 1. & 2. Colos. 2.4.* Secondly, the time is spent in knottie and obscure places, that are neither easie, nor necessary to be vnderstood, and in handling whereof, scandalous or dangerous conceits may bee raised in mens mindes. Thus the hard places of the Apostle Pauls writings were

were peruerterd as the Apostle *Peter* complaines, 2.*Pet.* 3. 17. Thirdly, when disputations about things indifferent are brought in, when the questions are doubtfull, and the weake may be intangled, *Rom.* 14. 1. Fourthly, when the Word of God is diuided vnskilfully, and igitorantly: as when strong meate is giuen to Babes, and strong men can get nothing but milke.

Thus as they are wholesome words. Secondly they are said to be Patternes: the Collection of the choicest truthes into one frame or body, is called heere a Patterne: and so the *Creed* may be said to be a Patterne of wholsome words, because in the *Creed* there is as it were a short, but liuely resemblance of all those truthes in a little roome which are at large, and disperfedly handled throughout all the Bible: and therefore, fitly was the *Creed* called the little Bible. Yea, it may be called a patterne, because we may compare with it all the truthes we reade of in Scripture, and marke how they agree with, or suite to the Articles of our *Creed*, and because we may trie all Doctrine we heare, and free our selues from the Intanglement of such controuersies about opinions that agree not with, or belong not to our *Creed*.

As the Decalogue is a patterne of all duties to be done, and the Lords Prayer a patterne of all requests to God, so the *Creed* is a patterne of all Doctrine to be believed.

Thus of the discription of the *Creed*, as the words of the Apostle fitly serue for it. The more manifest description of it will appeare afterwards. The keeping of this patterne followes.

When the Apostle exhorts *Timothie* to the keeping of this patterne, he may be vnderstood to speake to him as a Minister, or as to a Christian in general. As a Minister he is inioyned with all care to endeouour to preferue the purity of Doctrine, and with great respect to teach often, and powerfully those points of Doctrine which were exprest in the patterne, as the principall truthes hee should aime at in the course of his Ministerie. He should not through desire of vaine glory affect Curiosities, or Nouelties, but build vp his Hearers in all the knowledge he could infuse into them by continual teaching of those doctrines. If hee speake to him as a Christian in generall, then this is the

How the Creed
is a Patterne.

Note.

What great re-
spect we should
haue of the do-
ctrines contained
in the Creed.

point of Doctrine the Apostle aims at, that all Christians bee exceeding carefull to get the distinct knowledge of the maine Articles of the Christian faith, and aboue all Doctrines keepe those as a great treasure. And so in particular, since we haue in the *Creed* such an excellent frame of the Doctrines of faith, we must hence learne that it is our duties to regarde these Doctrines with all respect.

13. Reasons why we should greatly desire to be instructed in the Articles of our Creed.

1. From the Commandement of God.

There be twelue Reasons, why wee should bee in a speciall manner desirous to heare, learne, and make vse of the doctrine of these Articles of our faith.

1. Because wee see heere it is the commandement of the Apostle, that wee should keepe this patterne of wholesome words. The Apostle saw it was a Doctrine of excellent vse for the Churches, and therefore to be learned and kept as a great treasure: and the Commandement to keepe them imports, that whatsoeuer we are ignorant of, yet we should not be ignorant of these points, and whatsoeuer we forget, yet these things we should bee sure to remember, and whatsoeuer wee wanted affection in, yet in these things wee should strue to be greatly affected. It is therefore a sinne of great vnfaithfulnesse to neglect these points, and shewes wee are too wise in our selues, if we haue no minde to learne and keepe such things, as God in his wisdom hath in some speciall manner charged vs to regarde.

2. From the Author of it.

2. Because God himselfe is the immediate Author of these Doctrines: it is God onely that opens this Schoole of Faith: These are lessons that are to be learned (not from wise men as many other things) but from God himselfe, to whom alone the glory of reuealing these high Misteries belongs.

3. From the subject matter.

3. Because the matter heere contained is Doctrine of the highest nature, that was euer taught or learned in the world: what higher Doctrine can there be then of God & the Church of God? no Science hath such a Subject. The Physickes intreats but of the naturall bodie; Astronomie but of the heauens; all the Mathematicks, but of some particular and inferior subjects; and so all Artes: onely *Theologie*, and in *Theologie* the *Creed* intreats of a number of most choise Mysteries in diuine things. All the Doctrines heere are such as naturall reason or sense can say

say little or nothing to : for except it be in the first Article, nature is altogether silent in the rest. And for this Reason wee should bee wonderfully desirous to bee employed in these knowledges : for to bee taken vp with easie things belongs vnto the Vulgar, but to bee informed in things remoued from the senses, belongs to the wise onely.

4. Because the Doctrine of the *Creed* hath bin receiued in all Ages of the Church; it is Catholicke Doctrine: it hath bin entertained with great Honour in all Christian Churches: that Doctrine which all Christians in all Ages of the world haue learned and admired should bee much attended to by vs; and such is the Doctrine of the *Creed*. The *Creed* is the confession of the whole Church of God since Christ: and if wee reade and respect the confessions of particular Churches, yea of particular men, then how much more ought we to studie the confession of the Church vniuersall; it containing the faith, in which all the Martyrs and Saints of God liued and dyed.

5. Because it is matter that is infallible : for besides that we beleue nothing heere, but what hath bin in all Ages receiued (except it bee in that point of Christ descending into Hell) so all those Articles are grounded vpon expresse Scripture (except before excepted) that there can bee no doubt of the truth of them, if we will beleue the Scripture, and therefore we should with the more willingnesse attend to these Doctrines, seeing they are not in the number of those truthe that seeme to bee opposed, not onely by the iudgements of learned men, but by the Word of God, the meaning of Gods Word appearing not so clearly to vs in those things.

6. From the sufficiencie of the Doctrine of the *Creed*: It contains all things necessary to be believed to saluation: All things I say, necessary for babes in the proposition, and for strong men in the exposition.

7. From the necessitie of knowing and beleueing these things: these Articles must be beleued or we cannot be saued: Yea, all these Articles must be beleued of necessity: to faile in any is desperately dangerous.

8. From the Permanencie of these truthe. Heere is that said that will abide in a Christian, and is indelible.

4. From antiquitie and vniuersalitie.

5. From the infallibility of it.

6. From the sufficiencie of it.

7. From the necessity of it.
Fides integra est Copulatiua.

8. From the permanencie.

9. From the condition of most hearers.

9. From the consideration of the condition of many hearers: some are but new beginners, and others though for the time they might haue bin teachers, yet neede to bee taught these principles: Yea, neede to be taught them againe: being such as those, *Heb. 5. 12, 13*. It is in these things also, that the better sort of hearers complaine of their ignorance.

10. From our bond in baptisme.

10. We were tyed in our Baptisme vnto the doctrine contained in this *Creed*, and so we stand bound before God and the Angels to learne it and keepe it as a great Treasure.

11. From the manner.
It is verbum abbreviatum. Paruum Evangelium, the little Bible.

11. From the consideration of the manner of propounding these Articles, they are set dwne in the *Creed* plainly, and so they cleare our iudgements; and withall briefly, so as wee neede not feare our memories, it is short in words but great in mysteries.

12. From the many uses of it.

12. Lastly, because of the singular vse may be made of these doctrines, there is great vse of the whole, and great vse of euery part of it: other Sciences for the most part add nothing to vs, but to our knowledge onely, or little to our practise especially, so as to aduance our happines: now there are many commodities arise from the knowledge & keeping of these truthes, as

1.
Voluptas theoretica.

1. Contemplatiue delight: Men are delighted with the smell of flowers, and the sight of colours, how much more may, and ought our mindes to be delighted in the obseruation & meditation of such glorious truthes as these: for these Articles doe exhibit to the beleeuing soule, the glory of God to be veiwed in the things of greatest excellencie, euen the choicest things wherein God hath made knowne the wonder of his goodnes vnto man. And therefore these things are good for meditation all the daies of our liues, if we had once but the skill to open the glories are heere contained. Many Christians are much distressed about meditation: They complaine they cannot tell what to thinke of profitablie: In the *Creed* is cotained the abridgement of these shining doctrines vpon which we may, and ought alwaies to look & wonder.

2.
Gods Image in these.

2. The restoring of the Image of God in our mindes: for by bringing in these knowledges, wee set vp againe the frame of the Image of God in our mindes, which lieth vtterly defaced in vs till the light of these doctrines begin to shine in

our

our vnderstanding: wee are purblinde, yea wee are starke blinde so long as we are ignorant in these groundes.

3. The nourishment of the whole soule: The soule of man takes not foode further then it layes hold vpon these and such like truthe, and when these are thought on and applied soundly, al things in the soule wil thriue and prosper: and the more is this to bee regarded, because in these Articles is contained foode for all sorts of Christians: for heere is milke for little ones in the proposition of these Articles, and meate for strong men in the exposition of these: & all wholsome foode.

4. The *Creed* contains the substance of those Articles of agreement made betweene God and vs: so as we may easily and daily thence take notice of the maine points that are treated of betweene God and vs: The condition of the couenant on our parte, concerning either faith or practice, all that is required of vs (in effect) in respect of faith is heere set downe.

5. By the dexterous vse of these doctrines, we may try all Religions in the world: for heere is the roote of faith, the touchstone to try things that are to bee believed, the square by which they are to be measured: 'tis that little Iudge in matters of quarrell about Religion: for whatsoeuer doctrine is contrary to the Analogie of faith in these things may bee safely reiecte, and must be.

6. It is the very Charecter of the Church: and serues to distinguish vs from all other professions of men in the world: as first, from meere naturalists, that beleue no more cōcerning God & religion then they can see by the light of nature as it is now corrupted: and so it distinguisheth vs from the Philosophers: and therefore much more from the common sort of Gentiles, that entertained opinions monstrous, and against the very light of Nature: secondly, from the Turkes, who though they receiue some truthe from the light of Scripture, yet reiecting most of these fundamental truthe, & entertaining a multitude of blasphemies of their owne against the Christian faith, are worthily condemned as men without the pale of the *Church*: thirdly, from the *Iewes*, because they denie all the Articles concerning Christ: fourthly, from all sorts of Heretickes, that haue efred from this faith,

3.
Nourishment.

*Lac parvulorum
Cibus fortium.*

4.
*Heere we see the
Articles between
God and vs.*

5.
*The triall of
contrary do-
ctrine.
Parus Iudex.*

6.
*It distinguisheth
vs from all mis-
beleeuers.*

Alfred.
Catech.

faith, in some of the Articles concerning *Christ*, such as are the *Arrians* and *Papists* at this day : fifthly, from such as haue but a wandering opinion concerning God in any of these Articles, so as they onely know them by coniecture or hearesay, and haue not entertained them with distinct assurance into their hearts : and such are multitudes of people of all sorts euen in the Visible Church. To conclude, euery word almost of the *Creed* doth pierce the sides of some or other hereticall or blasphemous men. As we beleue one God, against the Gentiles; the Father, Sonne, and holy Ghost, against the Antitrinitans; *Creator* of Heauen and Earth, against *Carpocrates*, *Cerinthus* and the *Ebionits*; we beleue that *Christ* is the Lord, against *Valentinus*, who acknowledged him to bee a Sauour, not a Lord; and that he is our Lord, against those in *Origens* time, that said hee was the Lord of God; and that hee is the onely begotten Son, against the *Arrians*; conceiued by the holy Ghost, against *Apollinaris*, *Valentinus*, and *Eutiches*; that he was dead, against *Basilides*; & rose againe, against *Cerinthus*; and sitteth at the right hand of God, against *Praxeus*; and we beleue one Catholique Church, against the *Donatists* and *Novatian*; and the Communion of Saints, against *Sectaries*; and the Resurrection, against the *Sadduces* and *Cerinthians*, and the like.

7.
It is full of comfortable vses.

7. Lastly, there is scarce any word in the *Creed* but it contains some vses of Consolation, and therefore wee should attend vnto it, and keepe it as a great treasure, because there are so many springes of ioy that will euer flowe abundantly into our hearts, if the fault be not in our owne carelesnesse, ignorance or vnbeliefe.

The Vse should bee therefore to inflame our hearts to a desire after the vnderstanding and power of these Doctrines, and hauing learned them to keepe them in the closet of our hearts, as our greatest treasure on earth. I know there is naturally in the hearts of the most hearers a kinde of desire to heare new doctrines, and to be taught in things about the consideration of these principles, but we must be altogether displeased with our selues, if we find this intemperance in our desires: It would argue

argue a great loathing of *Manna*, and a secret despising of the greatest part of the Word of God (which is imployed about the propounding and vrging of these doctrines) if wee should suffer our hearts to slight these grounds, and first Truthes: It is a signe of a narrow and base heart, if there bee not roome to receiue with gladnesse this precious seede. Men are loath to be accounted Babes, and therefore affect not the doctrine is fit for them, but looke too high, and reach after things that are not so vsfull for them.

And thus in generall.

The Title of the *Creed*.

Ephes. 2. 20.

THe *Creed* hath two things in it to bee considered of: The Title and the Articles of faith comprehended in it: the Title, vsuall and antient, is the Apostles *Creed*. Where is noted the Authors of these doctrines, and the kinde of doctrine. The Authors were the Apostles: the kinde of doctrine is a *Creed*: first of the Authors.

How the Creed is the Apostles.

All men grant the *Creed* to bee the Apostles: but yet all agree not about the sense, How the *Creed* may bee said to be the Apostles: for some thinke it is the Apostles *Creed*, because the Apostles made it and compiled it in the forme as it now is. Others thinke it is the Apostles *Creed* because it containes the substance of their Doctrine, though it were not made by them.

2. Opinions.

The first sort conceiue thus: That the Apostles after Pentecost when they had receiued the holy Ghost, met together in *Ierusalem*, and considering that they were to depart one from the other into diuers parts of the world, they agreed vpon the substance of all that doctrine which they would teach all abroad the world, and accordingly digested it into this forme, that thereby it might appeare that their doctrine euery where did agree; and that so, false Teachers might bee discouered,

Ruffin. in Simbo. Apost.

when

Durandus, &c.

when they should in any place vnder pretence of preaching *Christ*, oppose or conceale any parte of the necessarie Christian faith. Of this opinion were some of the Fathers: Some of the Schoolemen after wards went so farre, as to name which part of the *Creed* was made by each of the Apostles, as That *Peter* should say, I beleue in God the Father Almighty; and *John* should say, Creator of Heauen and Earth; and *James* should say, I beleue in Iesus Christ his onely Sonne our Lord; and so the rest of the Apostles cast in each one a parte, till by them all the whole *Creed* was finished.

But this opinion cannot be true, as may appeare by diuers reasons, some probable, some infallible. It is not probable the Apostles digested it in the order it is: for why needed it to be made by all the Apostles peice meale, and not rather by one Apostle alone? Secondly, there are tearmes vsed in the *Creed*, are no where vsed in the writings of the Apostles, as the words of descending into Hell, and the Catholique Church. Thirdly, the Apostles Catechisme intreated of faith and loue, *2.Tim. 1. 13*, but this *Creed* intreates onely of faith. But there is one Reason which is infallible: for if this *Creed* had bin written by the Apostles, it had bin Canonically Scripture, and must haue bin read in our Bibles, which no man euer affirmed which I read of.

2. The second sort of Diuines therefore are in the right opinion, who conceiue that the *Creed* is the Apostles in respect of the matter, not in respect of the forme. It is the Apostles, because the doctrine contained in it, is that which all the Apostles with one consent did teach vnto the world, and haue left confirmed in the Apostolicall writings in the New Testament. And for this Reason we ought to attend to the doctrines heere to be intreated of, as being such truthes, as are not founded on the testimony of any ordinary man, but euen of the Apostles themselves.

Quest.

Quest. But may some one say; Is it not the Prophets *Creed* aswell as the Apostles, or are not these Articles to bee found in the writings of the Prophets aswell as the Apostles, or are there some truthes necessary now to Saluation, that were not necessarie in the Olde Testament?

Answ.

Ans. I answer that the maine substance of the doctrine of the *Creed* was knowne and taught by the Prophets in the Old Testament, as in generall concerning one God, and the *Messias*, and eternall life, &c. but there are some things peculiar in the *Creed* vnto the Christian Church, and of necessity to Saluation: as the more open and cleare doctrine of the Trinity: the particulars about the Humiliation and Exaltation of Christ, and the estate of the Catholique Church, these being cleerely reueiled are now necessary to Saluation.

Quest. Some one will say; but how came the *Creed* then into the Church, who made it, or when was it made?

Ans. I answer, that it seemes cleare that it came not in all at once, but that in the Apostles daies it was much shorter: It is manifest, that our Lord and Sauour commanded to baptize men in the Name of the Father, of the Sonne, and of the holy Ghost. Whence came the custome of examining those that were baptized about their faith: Who in the first times answered briefly, and for the most part, but concerning the Trinity or concerning *Christ*, which was chiefly then in question: We may obserue that *Philip* would not baptize the *Eunuch*, till he had confessed his faith, *Acts* the 8. which imports that it was the manner then to admit none of yeeres to baptisme, till they had professed their faith, and that some kinde of short forme was then in vse: What the precise forme was, cannot bee certainly knowne: but it is likely, their confession went not further then the Trinity: Now these Articles concerning the Trinity, were enlarged for the preuention and repressing of sundrie Heresies, as they did or were likely to spring vp in the Church. But that the whole *Creed* as it is now, was not verbatim in the first Ages, may appeare in that the confession of faith in the daies of *Martialis*, *Ignatius*, *Irena*, *Tertullian*, *Origen*, and those of their times did not proceede further then the Trinity: In the first book of *Socrates* his *Eccles. Hist.* Chap. 19. we finde, The *Creed* thus recited.

We beleene in one God the Father Almighty, and in the Lord Iesus Christ his Sonne, begotten of him before all worldes, true God, by whom all things were made which are in heauen, and which are in earth: Who descended, and was incarnate, and suffered

Ans.

Quest.

Ans.

The most of the Articles concerning Christ are to be found, *Act. 2. from v. 22. to v. 37*

red and rose againe, and ascended into Heauen, and from thence shall come againe to iudge the quicke and dead: and in the holy Ghost, in the Resurrection of the flesh, in the life of the world to come, in the Kingdome of Heauen, and one Catholique Church, reaching from one end of the earth to the other.

In Saint *Ambrose* his time, the baptised was asked three questions: as first, dost thou beleue in God the Father Almighty, and the baptized answered, I beleue, and then hee was dipped vnder the water: secondly, hee was asked, dost thou beleue in the Lord Iesus Christ and his Crosse, and hee answered I beleue, and then was dipped againe: thirdly, hee was asked dost thou beleue in the holy Ghost, and he answered, I doe beleue, and was the third time dipped. *Ambrose lib. 2. de Sacram. cap. 7.* so that 'tis probable, that the *Creed* was not fully finished in this forme it now is, till about the fourth age after Christ: And thus of the Authors of the *Creed*.

To conclude therefore this point concerning the Authors of these Articles, the *Creed* is called the Apostles *Creed* in two respects: first, to distinguish it from all other *Creeds*. There haue bin diuers *Creeds* made in the seuerall ages since Christ, some by particular writers, some by Councells: of particular writers, *Athanasius Creed* doth most excell; which is the *Creed* set downe in the booke of Common Prayer, next before the Letany: and of Councells these are the chiefe *Creeds*, the Nicen *Creed*, which you may finde in the booke of Common Prayer, also set downe in the order of the Communion, as also the *Creed* of the Ephesian Synod, and the *Creed* of the *Calcedonian Synod*, reade *Am. Pol. synt. Theol. lib. 2. c. 12.*

Now this *Creed* is called the Apostles *Creed*, to shew that the Churches did hold it to bee of greater authority then any other *Creed*, and that other *Creeds* are but as it were expositions of this *Creed*.

Secondly, it is called the Apostles *Creed*, to giue it authority aboue all humane writings, euen those that haue much or most excelled. The confession of Nationall Churches haue been worthily had in great request, so haue the *Creeds* of the Councells, and so haue the Apocripha Scriptures: but yet none of these haue attained to the honour of this *Creed*. The translation

lation of the Canonick Scriptures in respect of the words are humane, though in respect of the matter and order they are diuine : and these of all humane writings are the best, yet not without the defects of the Translators, whereas the originall in both Testaments is diuine both for matter, order, and words also. Thus of the Authors. The kinde of writing followes.

Creede] *Symbolam* is the word vsed in the most Christian Churches and is plainly agreeable to the originall word, the *Creed* being first penned in the *Greeke* tongue.

If the word bee deriued of *Syn* and *bolus*, then it may signifie two things : first, a morsell, or as much as a man may well swallow at once: and so the whole Scriptures containing but the diuine furnishing of Gods Table as it were, the *Creed* containes each particular Christians morsell, so much as hee may and must swallow, and receiue downe into his heart, without leauing any of these Articles out : secondly, a draught, euen as much as a net can take at once. The sea is the Word, the fisherman is the Christian man, the Net is faith, the *Creed* is as much as the faith of the *Christian* can take at a draught out of the Sea of doctrine contained in the Scriptures. But it is more likely the word should be deriued of *Syn* and *βαλλω*, and then it may signifie all or any of these fīue things :

1. A Shot : it containing the reckoning which the Apostles made for the Churches, being deducted or cast in, out of the seuerall writings of each of the Apostles.

2. A Watchword, or any signe in the time of warre, by which the Souldier might be distinguished from spies or strangers, and so might shew to what captaine or colours hee belonged : so the *Creed* is the Military signe by which the true Christian is distinguished from all spirituall spies and forreiners : 'tis Gods Watchword.

3. The Motto or Poesie, or word giuen in mens Armes: so the *Creed* is the Christians Motto, his word which is set in his Armes, being made noble in bloud by Christ, and so able to giue the Armes of his spirituall house and kindred.

4. A token or Bill of Exchange, by which a man is enabled to trade or receiue commodities: By the *Creed* the Christian may trade for any spirituall commodities.

5. A Passeport: Christians are strangers and Pilgrims, a great way from home, and the gouernment of the Christian world, will not let a man passe without his authenticke Passeport: Now by his *Creed* the Christian man may passe and finde entertainment in any part of the Christian world.

As for the name *Creed*, it is not easie to tell when it first came vp in our Language, but it is certaine it comes of the first word which is in Latine *Credo*, rendered I beleue.

But by the way; if these Articles be a *Creed*, then they are not a Prayer, nor to be said as a Prayer, as the ignorant multitude doth abuse it

Thus of the Title.

I Beleue.

Marke 9.24.

*The Analysis of
the whole Creed*

IN the *Creed* it selfe we must consider: first, matter of dutie which is in the word *Beleue*, which is the hand or claspe that takes hold of all and euery of the Articles: secondly, matter of doctrine, which may be cast into two Heads, as it concernes God or the Church: for the Lord doth not vouchsafe to comber Religion with the whole doctrine that might concerne the estate of all men out of the Church: concerning God, the Articles looke vpon all three persons: and in the doctrine of the Father, amongst his attributes, singles out his Almightinesse; and amongst his workes, lookes vpon his making of Heauen and Earth. In Christ faith lookes vpon his Person and his Office. In his Person it acknowledgeth his diuine Nature as Gods onely Sonne; and his humane Nature in these two words (*viz.*) conception by the holy Ghost, and birth of a Virgin. His Office is considered according to his estate both of Humiliation and Exaltation. In his Humiliation is considered his sufferings: first, in body, in that he suffered vnder *Pontius Pilate*, was dead and buried; and then in soule, in that he descended into Hell: In his Exaltation, faith viewes his Resurrection, Ascension, and Session at the right hand of God, and his

his comming to Iudgement. Concerning the holy Ghost, the Church hath retained and maintained that truth in all ages without any great opposition, and therefore that Article is very barely set downe: the greatest quarrells were raised either by Gentiles against the doctrine of God the Father; or by Hereticks against the doctrine of *Christ* the Sonne; which made faith speake out more distinctly in the doctrine of these two persons. Thus of God.

Concerning the Church, two things are to be noted: Properties or Priuiledges. Her properties are two, holy and Catholique. The goods or Priuiledges of the Church are either in this world, or in the world to come. In this world there is Communion of Saints and forgiuenesse of sinnes. In another world faith sees and wonders at the Resurrection of the body and the life Euerlasting.

[*I Beleue.*]

This word *I beleue*, is not a word onely of a Christian addressing himselfe to lay hold vpon these treasures contained in the Articles following, but it is the word of a man making answer: The question is suppressed, but the Answer is expressed: for as it is true that a true beleueer is oft questioned, so 'tis as true, that by his *Creed*, he answers all that can be said to him: for heere is contained, that Answer of a good conscience spoken of 1. *Pet.* 3. 20.

This forme of answering came first in at Baptisme in the Primitiue Church: for before the partie to be baptized was admitted vnto Baptisme, hee was examined (as the *Eunuch* was by *Philip*) and did answer by making confession of his faith in this or the like forme. Neither is this the answer of the Christian at the time of his Baptisme onely, but all the daies of his life: for if God aske him, what he hath to doe to take his words into his mouth, or what he makes among his seruants? or if the diuell aske him, why he liues not in his sinnes, or contrariwise, why he dispaire not, or why he entertaines doctrines of which their can bee no Reason giuen? or if the Lawe aske him, what shift he can make with all his sins, hauing broken euery Lawe; and with all the curses due to him for his sinnes? or if the world aske him, why he liues so retiredly, and keepes

not companie with the men of the world, and seekes not, or admires not the pleasures of life, or the honors and fauours of great men, or the Riches of this world, and why hee suffers so much disgrace, and affliction, which hee might auoid if hee would doe as other men doe? to all or any of these or the like questions, he still answers, *I beleene in God, &c.*

Beliefe or Faith is diuersly accepted: sometimes it is taken for fidelity or faithfulness, or assent: and this sense it hath among the Philosophers aswell as among the Diuines that are Christians, but all the other senses following it hath onely among Christian Diuines. And so it is taken sometimes for the doctrine of faith, *1. Cor. 13. 13. Phil. 1. 27.* sometimes for the profession of faith, and so *Simon Magus* beleeued: sometimes for the things beleeued, *1. Tim. 1. 19. Iude 3.* But most vsually for the gift by which we beleue, and so it is taken heere.

But what is it to beleue these Articles? 'tis not to gesse at them that they are true, or to conceiue some probable hope that they may be iustified; nor is it, to say them ouer; nor is it onely to liue in such places where such doctrines are taught and defended: but to beleue, must haue these six things distinctly in it: for to beleue, is,

1. To vnderstand the meaning and sense of these Articles: this is so necessary as it is impossible wee should beleue, when wee know not what it is we beleue: yet this is the least thing in faith.
2. It is to assent to all this doctrine that it is the Truth.
3. 'Tis to esteeme and like this doctrine aboue all other kindes of doctrine in the world, which is contrary or different from it, and accordingly to ioy in it, and bee much affected with it.
4. 'Tis to profess it, and openly to declare my selfe resolu'd to liue and die in the beliefe of this doctrine: and so this profession hath in it two things: first, a Separation from such societies of men as receiue not this faith: secondly, Apologie for it, so as to defend it, and contend for it, *Phil. 1. 27. Iude 3.*
5. 'Tis yet more, and that is, to rest in the happinesse contained in this doctrine of the *Creed*, as it containes all that excellent

lent treasure which is sufficient for our eternall saluation, and our chiefe good.

6. 'Tis lastly, to ioyne our selues to true beleeuers, as to the only excellent people in the world, with sincere affection to them, and desire of fellowship with them: for this is such a faith as workes by loue.

So that this beleeuing heere, hath in it all the three faithes spoken of by Diuines; for to vnderstand and assent is the worke of Historicall faith: To esteeme and professe is the worke of temporarie faith: To rest vpon this happinesse by Christ, and to ioyne in hearty fellowship with the godly, is the worke of iustifying faith.

Now, because some of these things in beleeuing may bee found in reprobates as well as the Elect, and that the heart of man is exceeding deceitfull in the point of faith, and the diuell applies his temptations, with all subtilty and power, to deceiue men in their beleeuing, therefore vnto these things which are comprehended within the nature of the beleeuing heer mentioned, I adde the distinct consideration of such things as must bee found in the manner of our beleeuing: wee must looke to it how we beleeeue these Articles, for we may be many waies deceived: for,

1. We must beleeeue them with the heart, and not confesse them with the mouth onely, *Rom. 10. 10.* and to beleeeue them with our hearts, is to beleeeue them in deede, not in shew; to beleeeue them voluntarily, not vpon compulsion; to beleeeue them affectionately, not coldely, or dully: our faith must be a liuely faith, not a dead faith.
2. We must beleeeue them personally; each one must haue his owne faith: 'Tis not inough to ioyne our selues to such men as doe beleeeue them, but every one must get him a faith of his owne: *The Iust must liue by his owne faith, Hab. 2. 5.* and therefore we say *I beleeeue*, not they beleeeue, or we beleeeue: We say, *our Father* when we pray, because we may pray one for another; but we say not *we beleeeue*, because we cannot beleeeue one for another.
3. We must beleeeue, explicitly, not implicitly: It was one principle in the Kingdome of *Antichrist* to the intent that

the people might be kept in blindnesse, to teach them, that it was inough for them to beleue, as the Church beleued, without inquiring into particulars : and therefore they tell a tale to this end, how the diuell tempting a man, and vrging him to tell how he beleued, the man answered, as the Church beleued ; and the diuell asking him how the Church beleued, he answered as I doe, and hereupon the diuell ranne away and was vanquished. And it may well bee, the diuell durst aske him no more questions, for feare least he should get out of his Snare, now that by these answers, he had made it manifest he was fast in : for hee that takes not in the doctrine of faith particularly, takes it not in at all: for as the Childe may starue though you set before it a whole loafe of bread or other prouision, if you cut it not for him, bit by bit, so is it with vs in beleeuing : To set the body of faith before vs, and not teach vs how, after it is diuided, to take any part, is to starue our soules. To bee short then, we must looke to it, that we vnderstand and beleue these Articles not in the whole lump onely, but in the partes ; not by trusting to other mens iudgements, but distinctly taking notice of each doctrine of faith our selues.

4. We must beleue all the Articles of the faith totally, not in some parts onely ; faith is copulatiue heere: we must beleue all or none. He cannot be found in the faith, that is corrupted in his iudgement about any these Articles: faith, that is, a sound faith beleues all that is written.
5. We must beleue with application. It is not inough to beleue, that these doctrines are true, or good, but wee must beleue that they belong to each of vs in particular, or else we shall haue little profit or comfort by them. What can it comfort vs to beleue that these things are, or that others shall haue the benefit of them, if they belong not to vs? Thus I must beleue that I haue the benefit of Gods power or prouidence, and of Christs Incarnation and Passion, and exaltation, and that I am a member of the Church, and haue my parte in his priuiledges. This is a maine thing to be attained ; for a reprobate may goe so farre, to beleue that these doctrines are true.

6. We must beleue with all Christian simplicity: which should haue two things in it: first, wee must cast away all trust in our owne merits: It is a compounded and corrupted faith that beleuees any of these things vpon the perswasion of his owne merits or deserts: To beleue aright, and merit cannot stand together: true faith casteth out merit. For, if they which are of the law inherit any of these treasures, then faith is void, and the promise and gift of Gods grace of none effect, *Rom. 4. 14.* secondly, we must beleue so, as we will giue glory to God, though the things to bee beleueed, bee neuer so vnlikely to carnall reason, or be things absent, and not yet giuen, or things aboue our vnderstanding in the full glory of them, our faith must not bee curious or vnquiet, to binde God to giue vs a reason of his promises or actions. Herein we must take heede, that the Serpent beguile vs not, nor seduce vs from the simplicity that is in Christ Iesus, *2. Cor. 11. 3.* Yea this is the glory and triumph of faith, in these things without doubting to giue glory to God. Our faith must bee the substance of things hoped for, and the demonstration of things not seene. Wee must beleue eternall life, though we must die; and a blessed resurrection, though we shall be rotten in the graue; and that we are Iustified, though sinne yet dwell in vs; and that we are blessed, though yet exposed to much miseries, &c.
7. We must beleue with full assurance; wee must not wauer or doubt, but bee fully resolved and established in the perswasion of these things and our right in them, *Colos. 2. 2.* *1. Thes. 1. 4.* this we ought to labour for, and this may bee had, and therefore we should giue all diligence to get this full assurance of faith: I grant that a lesse degree of faith, may be true faith, as shall bee shewed afterwards, but yet this is that which we should strue for, that we may effectually glorifie God by beleeuing.
8. We must beleue with perseuerance: we must so giue entertainment to these sacred truthes, now, as that wee also meane to liue and die in this faith. The faith that is temporarie will little auaille vs, we must so prouide that our faith may last to the end. And therefore the word is *I do beleene,*

in the present time, not I haue beleueed, or I will beleuee, to note, that there must be no time wherein a Christian may truly say now I beleuee not. Now that we may not be deceiued herein, we must looke to three things.

First, that we cast off all carnall ends in our profession of faith : and looke to it that wee take not vp the profession of religion for sinister respects, as many haue done, for such ends as these, *to wit*, to get credit, and the fauour of men, or to make themselves capable of the preferment of this world, or to shew their gifts; or, which is worse, to couer secret wicked practises, or open faults.

Secondly, that we build not our Faith vpon wrong Causes or grounds, such as are the respect of any mans person or opinion, or the intising words of mens wiledome, or the meere colours and probabilities of mens arguments; but be sure we place our Faith vpon the Word of God.

Thirdly, that we be not deceiued with the seeming effects of Faith, but learne to distinguish betweene the force of the Word vpon our hearts, when we are meere as it were patients, and the force of the Word working a habit or action in vs. I expresse my meaning thus : Many a man liues in a place, where the word is taught in the power and glory of it, comes to heare without any care, or purpose to regard, or profit by it; yet the truth in the deliuerie of it so shines in his heart, that he is not only conuinced, but for the time delighted, and heares with great gladnesse, as feeling his heart to be warmed with the doctrine he heares : yet cares not for it when he is gone away, nor makes any vse of it at all, as being destitute of any gift by which he should receiue or apply the doctrine : so that this heat in his heart did not arise from any habit in him receiuing the Word and making vse of it, but onely from the forcible penetration of the doctrine. As a stone that is heated by the beames of the Sunne, that neither had heat in it selfe before, nor keepe heat when the Sunne hath done shining, but is a meere patient. Now this hearer hath not so much as a temporarie Faith : for he that hath the temporarie Faith, hath a kinde of habit begotten in him, so as he doth receiue the doctrine, and keepe it after a sort, and from the force of it so kept, doth

doth bring forth some fruit; and so the seede receiued into his heart, is like grasse vpon the house top, or seede sown in stonie places, where there is a little earth mingled withall: whereas he that beleeueth aright, and so will hold out, hath the naturall Honinesse of his heart dissolued by the word, and is so affected with it for the present, that he receiues it so as it tarrith in him, and growes in him, and he brings forth the sound fruit of Reformation of life: and his seede abideth in him, it cannot vterly be destroyed, but Faith in him is like the tree of life, that will euery yeere bring new fruit: Whereas in Nature the corne that is sowne, after one haruest is destroyed, in respect of that particular graine that was sown. Nor may any say, that he cannot know whether he shall hereafter keepe his Faith; he can iudge of his Faith what it is now: for, if he get a sound Faith it will keepe, and besides, he beleeueth with perseuerance, that doth resolue for euer to rest in that Faith, simply for the euidence, worth, and vse of the doctrine beleueed, for he that hath but a temporary faith, as he doth receiue doctrine; but for certaine aduantages, or carnall ends, so can he not get his heart at that very time, to a resolution to cleaue eternally to that doctrine of Gods grace.

9. It is not yet innough to resolue to keepe the faith, and to preserue the doctrine, but we must looke to it, that we lay it vp in a cleane place, which is a pure Conscience, *1 Tim. 3. 9.* and that we keepe it there cleane from the mixtures of mens deuises: being curious in the busineses of our faith, to let in no priuate interpretations, but to resolue to beleue onely as Gods word doth bid vs beleue: we must take heede, and not admit carelesly any interpretations of the Articles of our faith, that any sort of men will bring to vs, but we must still haue an eye to Gods word, to see all expounded by the word, *2 Pet. 1. 10. 19. 16.* we must receiue nothing here, no not in the least part of the appareling of these truths, which is not agreeable to some patterne in the booke of God.

Lastly, we must beleue these Articles, but not all with one kinde of faith: for some of these things we beleue in; that is, place our trust and confidence, and all hope of happi-

ness: in them; so we beleue in God, and in Iesus Christ, and in the holy Ghost: but other things wee doe not beleue in, but beleue, as the properties and priuiledges of the Church, as wee may discerne by the difference of speaking in the *Creed*. Wee say *I beleene in God*, but doe not say, *I beleene in the holy Church, &c.*

The vse may be first, for information: we may hence gather that there are but few sound Christians in any place: there are but few that beleue their *Creed*, obseruing all the duties and conditions required in beliefe, and consequently, but few that receiue the benefit of the Gospell, or that shall be saued. This will appeare if a Tryall could bee made euen in the places that are most populous, and abound most with Christians in name. For, if all the sorts of men bee cast out, that haue not a faith agreeable to this doctrine, there will bee but a few left: as for instance.

1. Cast out all such worldly minded people as haue not at all regarded their *Creed* or the Doctrine contained in it: vndoubtedly some such there are, who scarce learned their *Creed* at all, and liue so without God in the world, as they neuer regarded Religion at all with their hearts.
2. Cast out all such as vnderstand not their *Creed*, many can say the words, who yet neuer were instructed concerning the meaning, and haue not any competent measure of knowledge concerning the sense of the Articles. Now it is impossible these should be true beleeuers.
3. Cast out such as know perhaps the meaning, but assent not to the doctrine: They cannot tell whether these things bee true or no: nor how to approue them; and is there not in all places diuers men, that are of this humour? are there not men that will be of any Religion? That are temporizers?
4. Cast out such as beleue that all the doctrines be true, but it is by such a faith as the diuells haue: for the diuells beleue the doctrines to be true, but so, as they hate it, and the teaching of it, and all such as thrive in knowledge and profession of it. Are there not multitudes of people with vs, that discouer this kinde of diuellish quality? doe they not from their hearts loath preaching? doe they not from their hearts hate

hate such as are the best beleeuers? doe they not readily and spitefully speake euill of such as feare God in euery place? these cannot be right, that beleue loathing.

5. Cast out such as beleue with a dead faith: that is such as finde no manner of feare, nor vertue, nor operation in these doctrines: but can take in a great deale of the literall knowledge of these truthe, and yet it hath no power to worke vpon their hearts: These haue not so much faith as the diuells haue; for they beleue and tremble, that is they are affrighted and extreamely amazed at the thought of the fulfilling and accomplishment of these truthe, considering their owne misery. Whereas multitudes of Christians, heare of belife, and talke of these things, and are not a whit moued either with feare or sorrowe.

6. Cast out such as haue but a temporarie faith. And in them consider: first, what they haue in their faith, and then by what things it may be manifest that their faith is insufficient: for the first, these men are not altogether without faith, they haue knowledge of the meaning of the doctrine of the Gospell, they assent to it and are assured it is the truth and can proue it, and they hate not the doctrine but rather like it and loue it. And besides, their belife of these things worketh much vpon them: for they heare the Word with Ioy, *Mat. 13.* yea and are moued and perswaded to reforme their liues, and by it escape much filthinesse which is in others and was in themselves, *2. Pet. 2. 20.* and they do ioyne themselves to, and keepe company openly with such as feare God, as *Judas* and *Demas* did with the Apostles: and doe spend much time in reading the Scriptures and good books, and may be forward to reprove or punish vice and wickednesse in other men as *Iehu* was, and yet all this notwithstanding, their faith is vaine: which will appeare to their consciences if they consider these things in them.

1. That they beleue not with application to themselves. They lay not hold on these things by a particular faith. They place not their happinesse in the perswasion of their interest in these truthe.

2. That they are not reformed in their liues, and are not free from sinnes:

finnes: there bee some finnes they know by themselves which they desire not to leaue, and therefore neuer repented of them. *Indus* would not leaue his couetousnesse, nor *Herod* his lust, nor *Iehu* his Idols, &c.

3. That they are apt to fall away from the liking they haue of Religion, which they may finde in themselves when they are at the best, if they examine themselves in these questions. Whether for these things they would loose the fauour of their carnall friends, and their credit in the world? whether they would suffer for these things if times of persecution should come? whether if they might haue their hearts desire in worldly or sinfull things, they would not abandon the care of these things? And they may finde it by this, that if they fall out with any that are the chiefe for Religion in the places where they liue, they meditate not onely a forsaking of such as they are fallen out withall, but euen a relinquishing of their forwardnesse or care for profession of religion it selfe: those that finde such corruption in their hearts, had neede to take heede to their standing least they fall: for though a timely reconciliation with men, restore them to their former course of profession againe, yet this tryall of their hearts, may tell them, that at length for such or the like occasions they will fall cleane away, if they get not better footing in the Kingdome of God.
4. That all this profession is vndertaken for carnall and corrupt ends: as either to get credit with religious persons, or to auoid the penall Lawes of Princes, or to couer some vices they are prone to, or guilty of, or to aduantage their estates in worldly things, or out of desire to excell others in gifts or the like.
5. That the ioy which they feele is but a false ioy and vnsound: which appeares both by the causes of it, and by the effects. By the causes, for they ioy in hearing the Word for these or the like reasons: because the doctrine is new, or because it is handled with vnexpected learning or wit, or because it fits their humors or affections, or because it is doctrine that is generally comfortable, and sets out the happinesse of such as are of their Religion, or because the things spoken of

are admirable in themselves, or because the doctrine makes against such and such as he likes not. And such as are the causes, such are the effects. For this ioy makes them more proude, and carelesse, and conceited, and contemptuous many times of others. Whereas the true ioy ariseth from the solid application of the things heard to himselfe, and from the perswasion of his right vnto these comforts by and through *Iesus Christ*. And withall this ioy doth soften the heart, as the dew from Heauen doth the ground; and makes the true Christian more humble and mortified, and more desirous to be rid of sinne, and more to loue God, and goodnes, and godly men.

Now if all these sorts bee cast out, it is easie to coniecture, that few will remaine to bee reckoned for true beleeuers.

Secondly, this doctrine of beleeuing should moue all sorts of men in the Visible Church, to try and examine themselves whether they be in the faith or no, *2. Cor. 13. 5*. And to this end euery Christian may profitably imploy himselfe, if in his examination he looke to foure things:

1. He must be sure, that he be not guilty of any of the things that be repugnant to faith: There are some things so contrary to faith, that where they are, faith is not. Such as are,
 1. Naturall infidelity, whereby the heart is not onely void of the knowledge and beliefe of God and true Religion; but also when the meanes of knowledge is offered, hath habitually struglings and desires that there were neither God, nor any bond of Religion.
 2. Carnall security, when the soule is at rest, and securely condemnes Gods Iustice in the threatnings against his sins.
 3. Resisting of the truth, when men that daily heare the Word, doe with hatred of the truth either oppose it outwardly, or reiect it inwardly.
 4. Presumption and confidence in our owne strength, works, merits, righteousness, or worthinesse.
 5. A professed resolution against the assurance of faith, when men bring in an *Academicall* doubting, and perswade themselves

2.
For Tryall.

Foure waies of
tryall.
The contraries of
faith.

1.
Infidelitie.

2.
Securitie.

3.
Sumptuositie.

4.
Presumption.

5.
Professed doubting.

6.
*Wickednesse of
life.*

7.
αποστασία.

8.
Wauering.

9.
Desperation.

themselues that no man ordinarily can know or be assured of his Saluation.

6. Notorious wickednes and prophanesse, when men drowne themselues in lewd courses, and follow their lusts without care or remorse,

7. Apostacie, when men fall away from the Religion they haue professed, with a Totall disregarde of the knowne truth.

8. A generall kinde of wauering in the doctrine of faith and continuall vnsetlednesse both of iudgement and affection.

9. Desperation, when a man rageth, and is tormented with the horror of Gods Iustice, without respect of Gods Glory or any hope, or desire, or prayer for Gods Mercie in *Christ*.

He therefore that would try whether hee haue a true beliefe or no, must in the first place try whether none of these contraries of faith possesse not his soule: for if they doe, it is certaine he hath not faith.

2. He must carefully separate and distinguish faith from such things; as haue some kinde of likenesse, or agreement with it, and yet are not faith: In his Tryall hee must take heede, that he take not some other thing for faith: such as are, rash *Credulity*, Hypocritically profession, *Presumption*, opinion, humane *Knowledge*, experience, or *Hope*. For the first, there is a light kinde of assent which men giue vnto doctrines in Religion, without any knowledge of the warrant and prooffe of them from Scripture: whatsoeuer effects this *Credulity* haue, yet is it not faith, because that is euer grounded vpon the Word of God. Nor may hee mistake an outward hypocritically profession of the true Religion for faith: Profession of Religion, when it is destitute of the loue of God, hatred of sinne, trust in Christs merits, charity to men, and patience in afflictions, doe no way commend a man to God, much lesse is it true faith. Thirdly, many Christians entertaine *Presumption* in steede of faith: They are resolu'd vpon it, that God is their Father, and Christ died for them, and they are the children of God and true Christians, and all this without any word of God rightly applyed. Fourthly, Opinion in matters of Religion may bee taken by some for faith,

faith, but yet it is not : for Opinion is naturall, faith supernaturall and giuen of God : Opinion is founded vpon humane testimonie, faith vpon diuine : Opinion is doubtfull and wauering, faith is firme and certaine. Fifthly, nor may human Knowledge be taken for faith; for though they agree in this, that they are both imployed about things true, and such things as sense cannot reach to, yet they differ manifestly : faith is Gods gift, and a light supernaturall : but knowledge is a habit gotten by vs, through the helpe of the sparkles of the light of nature, and exercise, and teaching : for the comprehending of the things of faith, there is daily neede of the inspiration and illumination and quickning of Gods spirit : But the things of knowledge may be attained by the force of mans owne wit and industry: faith is grounded vpon the truth and power of God, besides and aboue the strength of nature, and the iudgement of the whole world : Knowledge is grounded vpon naturall causes and principles, to omit other differences. Sixtly, nor must that perswasion which ariseth from experience, and the fulfilling of things be taken for true faith, because faith laies hold vpon things before the euent also, *Heb. 11.1*. Nor lastly, is faith and hope all one, for faith sees Christ exhibited, and present in the Word and Sacrament, Hope looks for him to be reuealed from Heauen : Faith beleeues what God hath promised, and Hope waites for performance, faith is assured of eternall life, and Hope expects it to be reuealed : Faith is the foundation of Hope, and Hope is the nurse of faith. Thus he must cast out things that are onely like vnto faith but are not faith.

3. When he hath thus cast out the contraries of faith, and findes himselfe free from them, and withall hath prouided that he is not deceiued with the things that haue a likenesse vnto faith and are not, he must then in the third place, looke to it that he take not a wrong faith for the right faith : for there be many kindes of faith, and one onely that is the faith that will iustifie vs before God : and so the right faith is not,

1. That politicall faith, which is a vertue imployed about humane contracts and societies : to beleeue aright, is more then

2.
Symbolica.

3.
Historica.

4.
Temporaria.

5.
Fides moralis,
which some call
credulitas cha-
ritatiua.

then to bee faithfull in promises, or to bee truſtie in imployments, or to bee iuſt in our dealings, or to keepe our words to men.

2. Among the faithes that are found onely in the Church, it is not the *Symbolicall* faith, that hath nothing in it, but an outward auouching or profeſſing of the true Religion.
3. Nor is it contained in that faith called *Historicall*, which hath nothing but the vnderſtanding and aſſent vnto the word that it is true, but wants application and life.
4. Nor is it that temporary faith, of which was intreated before: but is ſuch a beliefe as containes in it all the fix things before mentioned.
5. Nor is it that faith they call a Morall faith, by which a man beleeueth out of charity, that other men are Gods Elect and true *Chriſtians*.

Laſtly, when he hath freed his heart from the miſtakings may ariſe from any of the former, hee muſt then trie himſelfe by the direct ſignes of a compleate and effectuell faith, and theſe things which eſſentially belong to the true beleeueth: and ſo a man may haue comfort that hee is a true beleuer.

1. If he can ſhew the warrant of his faith, from the Teſtimonie of Gods Word in the Scriptures: A man may then comfort himſelfe that he is not deceiued in his faith, when hee is able to proue theſe doctrines of faith by the euidence of Gods Word, *Acts 17.10.11.*
2. If hee beleeueth theſe Truthes alſo with Application to himſelfe.
3. If hee finde his heart ſo eſtabliſhed, that hee can reſolue to ſuffer for his faith, and can abide the Tryall of reproaches, loſſes, or any Perſecution from the world, and this hee can indure ſimply for the loue of God, and the truth, and not for carnall or corrupt ends, *Phil. 1.28.*
4. If he finde in his heart and life, the liuely fruites and effects of faith: ſuch as are,
 1. Solid and true ioy and comfort: The true beleuer carrieth his heauen about him, when hee carrieth his *Creed* in his heart. Theſe doctrines are as a daily ſpring of reioycing vpon

vpon all occasions : and these ioyes are glorious and vn-
speakeable, *1 Pet. 1. 9. Phil. 1. 25.* It is otherwise with the
hypocrite and vnbeleeeuer: for he through vnbeliefe carrieth
his hell about him : And for want of this Sun-shine of com-
fort is daily and secretly afrighted, and disquieted in him-
selfe : Yea, these very doctrines of faith many times tor-
ment his soule.

2. A combat with the vnregenerate parte : If these doctrines
be rightly beleeeued, a man shall finde in himselfe, that these
truthes doe resist and fight against the corruptions of our
owne nature, euen the most secret euills of our hearts, and
will not rest till they haue mastered the flesh with the lusts
thereof, or else they cause vspeakeable sighes and groanes
and sorrow after God, for the presence and power of rebel-
lious corruptions : The true faith will by no meanes brook
the polluted and euill disposition of the heart, *Acts 15. 9.*
3. The liberty of the heart from that banishment and impris-
onment in which it liued before without God : so as now
by the light and incouragement of these truthes, the heart
discernes Gods free grace in calling vs to his presence, and
is well perswaded of God, and therefore daily with an holy
boldnesse goeth vnto God in the vse of his ordinances by
the direction and assistance of his spirit, *Ephes. 3. 12. Rom. 5.
2. & 8. 38. 2 Cor. 3. 4. Gal. 4. 6.*
4. The life of the soule : for true faith is the eye, hand, mouth,
tongue, teeth, stomack and heate of the soule, by which
Christ is receiued and digested, and that daily, by which
food the soule liues for euer, *Romanes 1. 17. Hebrewes
10. 37.*
5. Victorie ouer the world and worldly Relations and re-
spects : for he that truly belieues these things, knowes no
man after the flesh, and can deny himselfe in his profits plea-
sures, credit, hopes or the like.

It ouercommeth both the trust in these things and the lusts af-
ter them, and the temptations that arise from them, *1. Ioh. 5. 4.*

6. Peace of conscience : The right knowledge and beliefe of
these doctrines breeds such an inward tranquility, as passeth
all vnderstanding of all men that haue not this beliefe, *Rom.
5. 2.*
7. Good

7. Good workes, euen all sorts of faire fruites: Euen the fruites of loue towards God, in the duties of Piety to God, and loue towards men, in the duties of Mercy and Righteousnesse. This beliefe is the roote; & the workes of loue are the fruites of it: And these workes it sets a man about with a desire and resolution to obey God in all things, and that though it bee opposed by diuels or men, *Gal. 5. 6.* The light of this faith giues a daily heate vnto Charity, *Iam. 3. 17.*
8. Hope and expectation of the singular glory of God in the treasures of a better life. Which hope hath such a power in the heart, that the beleeuer is not ashamed of any thing can befall him for the profession of his faith, *Gal. 5. 5. Rom. 5. 3. Heb. 11. 13. 25, 26, 35. 36, 37.*
9. Confession of the glory of Gods Mercy and Power: The beliefe of these things makes the dumbe man speake in the celebration of Gods praises: The mercie of God is neuer seene nor magnified with any life till faith come into the heart: because we haue believed therefore we speake, *2. Cor. 4. 13.*
10. Contentation in all estates, *Phil. 4. 11.* and thus Faith is tryed by the effects.

Finally, men that haue faith may know it by the Testimonie of the holy Ghost in them: He that beleueth hath a witnesse in himselfe, euen Gods spirit that daily encourageth him in the knowledge of his right in these Truthes, *1. Ioh. 5. 10.* Thus of the second vie.

Thirdly, the doctrine of Faith to such as can by these signes finde it to be in them, is exceeding comfortable: such as haue a true faith should wonderfully reioyce in it: and the rather if they consider,

1. That Faith is a speciall gift of God bestowed of his free grace, *Iohn 6. 29. Rom. 12. 3. Ephes. 2. 8.*
2. That it is a gift that God bestowes onely vpon his Elect, and therefore the right Faith is called the Faith of Gods Elect, *Tit. 1. 1.*
3. That it is giuen to all the Elect at one time or other: It is not giuen onely to Abraham or David or the like Eminent men: but is common to all sorts of true Christians, *Tit. 1. 4.*
4. That

Vse 3.

*Credere domi est
non meriti.
Aug.*

4. That it is a most precious gift: A gift which doth wonderfully enrich a Christian, and exalt him aboue all other men that haue not Faith: as Reason makes vs to excell beasts, so doth Faith make vs excell men. And this will the more manifestly appeare, if wee consider the singular effects of Faith.

The effects wrought by Faith haue bin either extraordinary in some men, or ordinary in euery true beleueer. It hath done extraordinary things in some men: as it hath carried some men to Heauen aliue without dying: as *Enoch & Elias*, *Heb. 11. 5.* Some men that had it could haue remoued mountaines, and did miraculously heale diseases, and raise dead men: but because these effects are ceased, I passe from them, and consider onely of the ordinary effects such as are wrought by it in euery beleueer: and these I call ordinary effects, not to abase their singular glory but to distinguish them from the former effects.

Great are the things which Faith worketh, either to the Christian himselfe, or to others.

To himselfe it bringeth and procureth admirable things; for:

1. It Iustifies him, *Rom. 3.* It makes him as righteous as euer *Adam* was: It is accepted in stead of the righteousnesse of the Law, *Rom. 10.* It cloathes a man with the righteousnesse of *Iesus Christ*.
2. It ingraffs the Beleueer into *Iesus Christ*: It is the bond that tyeth vs to *Christ*, and in *Christ* to God: by faith we are made members of his body.
3. It procureth our adoption to be the sonnes of God: and so makes vs greater persons then if we were borne of the greatest blouds amongst men, *John 1. 12.*
4. It brings *Christ* to dwell in our hearts by his spirit, *Eph. 3. 17.*
5. It makes vs capable and assured to obtaine whatsoeuer we aske of God: It obtaines many and matchlesse suits in Gods Court, *Mark 11. 24. Eph. 3. 12. Heb. 10. 22.*
6. It makes our workes acceptable to God; whereas without it our best workes were unpleasing to God, *Heb. 11. 6.*

7. It obtaineth the greatest and best reputation: It breeds a good report, *Heb. 11. 39.*
8. It is our life: we liue by the faith of the sonne of God, *Gal. 2. 20.* and it is our life, partly as it establissheth vpon vs the assurance of a better life, by applying and laying hold on the promises of God that concerne eternall life, *Iohn 3. 16.* and partly as it feedeth vpon Iesus Christ, the most so- ueraigne nourishment for our soules: for, by faith we eate his flesh, and drinke his blood, *Iohn 6.* and partly as it maketh the meanes of naturall life to become blessed to vs; for man liueth not by bread alone, but by euery word that proceeds out of the mouth of God: and besides, it giueth vs interest to Gods promises that concerne the blessings of this life; for in outward blessings it is to vs according to our faith. And partly, as by it, wee are kept to Saluation, *1 Pet. 1. 5.* so as our faith will neuer leaue vs till we receiue the saluation of our soules, *1 Pet. 1. 9.*
9. It obtaineth many and great victories, and triumphs in this world: and this will the more euidently appeare, if wee consider seriously how many things are opposed against the faith of euery Christian: as the temptations of Sathan, which sometimes are like fiery darts, doubts, and feares, sense of daily finnes, the threatnings of the Law, the many chastisements, of God, false doctrine of all sorts, the dissensions of Teachers in the Christian Churches, the perfidiousnesse of false brethren, impuritie in sinne, the prosperitie of the wicked, the fewnesse of true beleeuers, the contemptiblenesse of the Church in the world, the falling away of many professors, the scornes of the world, the delay of the performance of Gods promises, and such like: and yet faith makes vs daily against all these more then Conquerors.

*Tantum possu-
mus quantum
credimus. Cypr.*

What shall I say? All things are possible to him that beleueth; and Faith procureth more for vs then Reason can reach to, *Eph. 3. 19. 20.*

Besides these effects which it worketh for the happinesse of the beleuer himselfe, it worketh strange and great things for others; for it bringeth his seede and posterity into covenant with

with God : the beleeuing parents make their seede holy, *1 Cor. 7. Gen. 17.* and the prayers of the beleeuer procureth great and wonderfull things many times for others, and besides, many times it keepes of greuous Iudgements, which else would fall vpon wicked men in the places where the beleeuer liueth.

Lastly, vnto all the former Consolations, this may be added, that the faith of the true beleeuer shall not faile, but continue to the end. The seede of faith will abide in him, *1 Iohn 3.9.* Christ hath prayed that faith may not faile, *Luke 22. 23. Ephes. 1. 13. 14. 2 Thes. 1. 11. Phil. 1.6. Rom. 11.29.* Thus of the Consolations.

As the doctrine of faith is exceeding comfortable vnto the true beleeuer : so it imports extreame terror and miserie vnto all such as are destitute of true faith : for the vnbeleeuer is no Christian ; for the Christians were called beleeuers, to shew that then a man was a true Christian, when he was a true beleeuer : By the right beliefe of these Articles men hold their Christendome. Besides, till faith come into a mans heart hee is shut vp vnder the arrests of the Lawe, and lyeth in a spirituall prison, charged with all the breaches of Gods Law, which are debts impossible for him to pay, *Gal. 3.22.* And further without Faith it is impossible he should please God, and all he doth is sinne, *Heb. 11.6.* but which is most grieuous, this vnbeliefe will be his eternall destruction: for this is the condemnation of worlds of men, that they beleeeue not in the light, but loue darknesse rather then light, *Iohn 3.16.17.18. Marke 16.*

Yea, there is matter also of humiliation vnto many true beleeuers, for not looking better to their faith: and so godly men offend :

1. When they labour not to know their owne faith, when they will not trie their estates, and make it sure they haue Faith.
2. When they seeke not helpe for the diseases and weaknesse of their Faith, but being often assaulted with doubting are so sluggish as they will not seeke found resolution for their doubts.

3. When they instruct not their Faith in the particulars of Gods treasures, nor imploy it to a daily vnlocking of the riches contained in the Chifts of Gods particular promises.
4. When they esteeme not Faith, but through vnthankfulnes smother the acknowledgement of Gods singular gift herein.
5. When they wearie their faith with doubtfull disputations and will not direct it to the studie of necessarie and glorious truthes.
6. When they leade not out their Faith to traine it in the day of peace against the day of battell: when they lay not vp prouision against the euill day, and doe not before hand instruct their Faith how to hold out when tryall cometh.
7. When men beleeeue not so heartily, and with such full assurance as becomes the excellency of the doctrines of Faith.
8. When Faith is kept idle, and men doe not daily exercise their Faith about the successe and crosses of their callings, and about the labour and workes of loue.

Vse 5.

Lastly many Instructions necessarily depend vpon this doctrine of Faith: for,

1. Such as want Faith should bee effectually moued to vse all courses to get them a sound Faith: and there are many things may moue men to beleeeue, and helpe to breede Faith: as,

First, men must effectually consider vpon Motiues vnto faith on Gods part: and especially such as are taken from his mercy and goodnesse: to thinke on it how good and gracious God is, should make men beleeeue his promises, and receiue his grace offered: and the rather, if they seriously ponder vpon these things in Gods goodnesse. First, that it is free: he stands not vpon desert: he offers loue to his very enemies, *Rom. 5. 10.* Secondly, it is exceeding great, able to forgiue all sinne and supply all wants, *Psal. 36. & 108. 5. Ephes. 2. 4. 1. Pet. 1. 3.* Thirdly, it is inuiting: God doth offer his mercy, hee sends abroad his Proclamations to offer pardon and fauour the Gospel,

Gospell, yea he beseecheth men to be reconciled, *2 Cor.* 5.19. 20. Fourthly, it is indefinite, hee offers Mercy to all sorts of men, to the World, to euery creature, *Col.* 3.11. *Ioh.* 3.16. *Marke* 16.16. Fifthly, it is naturall: It is not against his nature, as it is for a couetous man to be bountifull. Mercy pleaseth him, *Micha* 7.18. He was neuer angry with any for beleeuing, but extreemely displeased with men for not beleeuing, *Iohn* 3.16.17.

Secondly, men must carefully auoid all the lets of faith, and marke what keepes them from beleeuing: Whether it bee any beloued sinne, or some venomous obiections, or the cares of the world, and the fond excuses that belong thereunto, or carnall wisdome and selfe conceitednesse in hearing the Word, or procrastination, or corrupt opinions, about the possibility or necessity of beleeuing, or the like: and in particular some Christians must bee warned of that strange impediment, namely, when men iudge themselues vnworthy of Eternall life, and so put off the promises of God through vn-beliefe.

Thirdly, men must attend vpon the meanes of begetting Faith, they must compell vpon themselues the care thereof: They must pray God to giue them the spirit of Faith, and to helpe their vnbeliefe: They must cry to God with teares for this thing, *Marke* 9.24. and withall, they must attend to the Word of Faith, which is the Gospell, so waiting vpon the public Ministerie, as they studie the promises of God exactly, and seeke resolution of their doubts, and direction about Faith in priuate.

Thus concerning such as want Faith.

Secondly, such as haue Faith must bee carefull to looke to these things,

1. They must with all watchfulnesse keepe their Faith as they would keepe their liues: providing that they may abide in the Faith to the end, and neuer denie their first Faith, *1.Tim.* 1.19. *Acts* 14.22. *1.Tim.* 5.12.
2. They must be carefull to imploy their Faith, both euery day by learning how to liue by Faith and in the times of tryall to see to it, that they cast not away their confidence. Yea,

he should strue to shew forth such a power of beleeuing in all the effects of it, that his Faith may be spoken of through the World, *Gal. 2. 20. Heb. 10. 35. Rom. 1.*

Hitherto of the maine body of the doctrine of beleeuing with the Vses. Before I passe from it, It will bee profitable to answer certaine questions that may arise in mens mindes about beleeuing.

Quest.

Quest. 1. Whether the Apostles would haue vs belecue no more then is contained in the *Creed*, seeing the *Creed* is called their *Creed*?

Ans.

Ans. All doctrines of Faith may be reduced some way to the Articles of Faith in the *Creed*, as being either expresse or implied there. We are bound to belecue all things written in the Prophets and Apostles bookes, that is, so farre as they are reuealed vnto vs. But the doctrines contained in the *Creed*, are such as none may be ignorant of without danger of damnation: simple Ignorance in other truthe is not damnable, so as these things be rightly beleued.

Quest.

Quest. 2. How can Faith be said to be one, *Ephes. 4. 5.* seeing in the manner of setting downe the *Creed*, euery Christian hath a Faith of his owne, because he saith, *I beleue*?

Ans.

Ans. There is but one Faith in respect of the Object or thing beleued, which is especially the grace of God in *Christ*, which was the particular Object of Faith from the beginning of the world since the fall. But there are many Faiths or gifts of Faith, in respect of the Subiect, that is, the persons beleeuing: for so there are as many Faiths, as there are beleuers.

Quest.

Quest. 3. Is euery Christian bound alwaies to make profession of his Faith?

Ans.

Ans. 1. We must alwaies make profession by our deedes, that is, we must alwaies liue as becommeth the doctrine of Faith.

2. Wee must in our words neuer for any cause deny any doctrine of Faith.

3. If we be called vpon by lawfull Authority, wee must giue answer to euery man, that asketh a Reason of our Faith.

4. In other causes we are bound to make profession in words so farre as we haue calling and fitnesse to doe it to the glory of God.

Quest. 4. Whether all true beleeuers doe beleue these Articles alike, with the same measure of Faith?

Ans. No: for Faith is wrought in men by degrees, and so some haue a weake Faith, and some a strong Faith: Faith is formed in the soule, as the body is in the wombe; for in framing the body in the wombe, there is first the braines and heart, and then the veines, sinewes, arteries, and bones, and then afterwards all is cquered, and filled with flesh vnto a iust proportion: So is it in the soule, for first, there is wrought a small degree of sauing knowledge, and spirituall desire after God in *Christ*, and then flowes from thence the veines and sinewes that take hold of the promises of grace; and lastly, by degrees, as our knowledge and experience increaseth, the whole body of Faith growes after a compleate manner formed in vs, when our hearts are filled with increase of sound and solid knowledges: but because this point toucheth the spirituall free-hold of many godly Christians, I would therefore beate it out more distinctly: And so foure things are to be considered:

1. How it may be knowne that Faith is weake.
2. How weake Faith, may be knowne to be a right Faith.
3. How the beleuer may be comforted, that findes hee hath but a weake Faith.
4. Admonition to him that is weake in the Faith, not to rest in that condition, for diuers reasons.

For the first, a weake Faith is easily discerned by these signes and the like to them.

1. By daily doubts of Gods fauour, and feares least their estate be not right.
2. By ignorance, not onely in many ordinary trutthes, but in many of the promises of the Gospel, *Matth. 8. 26. & 16. 8.*
3. By the hastie and violent vnquietnesse of the heart in aduersitie, euen in the daily and lesser crosses of life; and by these sudden feares in time of danger, notwithstanding Gods promise,

Quest.

Ans.

mise, and the experience of Gods assistance and deliuerance: and by the vnrest of the heart if there be not present helpe, *James 1.5.6. Mat. 14.30.31. Luke 18.8.*

4. By the daily cares of life, about foode and rayment, *Mat. 6.31.*
5. Aptnesse to stagger, and be carried about with the winde of contrary doctrine, *Ephes. 4.13.*
6. Feare of death.

For the second, a weake Faith may be discerned to be a true Faith by these signes.

1. By the constant and earnest desire of Gods fauour in *Christ*, *Psal. 10.17. Mat. 5.6. Renel. 21.6.*
2. By their grieve for their vnbeliefe, and frequent complaint of it, *Marke 9.24.*
3. By their constant desire after the sincere milke of the Word, *1. Pet. 2.2.*
4. By their feare to offend God, in the least euill they know to be a sinne.

For the third, the beleeuers may be comforted many waies, though his Faith be but weake: for,

1. Christ hath promised, that he will not breake the bruised reede, nor quench the smoaking flaxe, *Mat. 12.20.*
2. Weake Faith doth apply the mercy of God, and the benefits of Christs death, as well as a strong Faith: as a weake or paraliticke hand will receiue a gift, as well as a sound and steddie hand: he that hath a weake sight, though he see not so well as he that hath a perfect sight, yet he sees so much of the light of the Sunne, as may serue his turne to walke safely. Though an Infant cannot eate so much as a strong man, yet he eates so much as preserues life, and makes him grow.
3. God hath receiued him that is weake in Faith, *Rom. 14.13*
4. The power of God is manifested in their weakenesse, *2. Cor. 12.9.*

Lastly, the weake in Faith must be admonished to looke to their Faith, and to labour for growth: Though God accepts their weake Faith in the beginning of their conuersion, yet he likes not the neglecting of Faith, and continuing in ignorance and vnbeliefe, *Heb. 5.12.* Besides, so long as they continue

in weakenesse of Faith, they keepe themselves without many and singular comforts. Though weake Faith bee sufficient to Salvation, yet it is not sufficient to consolation.

Hitherto of the Nature of Faith: The ground of Faith were worthy to be considered: for it is not inough to know that we must beleeeue, or what things are to be beleeeued, but vpon what ground or warrant wee doe beleeeue it. And so heere I might consider of the Word of God as the ground of Faith or originall of Faith: for he that will euer prosper in beleeeuing these Articles, must be resolu'd of these things:

Principium fidei

1. That the things he beleeeueth are warranted to him by the testimonie of God himselfe; for no humane testimonie of particular men, or of the whole Church, can be the ground of a mans Faith.
2. That the bookes of the Prophets and Apostles are the very word of himselfe, and so infallible.
3. That the writings of the Prophets and Apostles are euery way perfect and doe containe all things necessary to be beleeeued in the matter of his Religion.
4. That he can see how each Article of his Faith is grounded vpon the Word of God.
5. That he will cleaue vnto this Word of God all the daies of his life, as the principall meanes of his direction and comfort and of his further increase in Faith and knowledge; for his knowledge and Faith comes in but by degrees, and in part, and the truth is opposed by his owne reason corrupted, and by the suggestions of the diuell, and by almost infinite varieties of opinions, against all which he resolues to cleaue to the Word of God as his perpetuall warrant.

But because, this principle concerning the Word of God, is not expressed in the *Creed*, I will therefore forbear the prooffe and explication, and illustration of these things which concerne the Word of God.

And I conceiue that this Head of the Word of God was left out in the *Creed* in the first Age of the Church, for two reasons. The one was, because as then it was not questioned so much as the rest of the Articles. But the other Reason is the most

most important, and that is, that these doctrines of the *Creed* though they be principles, yet are of another sort then these doctrines that concerne the Original, perfection or authority of the Scriptures: for these principles are conclusions framed, out of those principles concerning the Word: and so containe a frame of doctriⁿs which are built vpon the granting of the former: or thus they are distinguished from them: These are parts of Theologie, whereas the Word of God, is not a part, but *principiū cognoscendi*, the foundation of *Theologie*. The doctrines concerning the Scriptures are not properly Articles of Faith, but grounds or the foundation of Faith. Not things to bee beleeu^ed so much as things by which we beleue.

I Beleue in God.

Psal. II. I.

Hitherto of our duty in the first word *I beleue*: The doctrine to be beleued followes, and it concernes either God or the Church. The doctrine that concernes God, lookes vpon him, either as Father, or Sonne, or holy Ghost. In the first Person of the Trinity Faith sees and wonders at his Nature, his Relation, his Power, and his Workes. His Nature in the Word *God*, his Relation, in the word *Father*, his Power, in the word *Almighty*, and his Workes, in the words, *Creator of heauen and earth*.

The first thing we are to studie to know and beleue is God. This is the first doctrine of the *Creed*: there are many things should inflame the hearts of Christians to a great desire after the doctrine concerning God and his nature: as,

1. It is the most glorious subject of all others in the world: no doctrine can tell vs of such marueilous things as the doctrine of God doth.
2. It is the end of our Creation: all other things though made by God, yet they haue no discerning of him. Now God made man, and gaue him a reasonable soule, that hee might see

see God, and the great workes he had done; els in the Visible world; there had bin none to know or praise God: Nothing therefore can be more contrary to the end of our Creation, then if wee spend our time, and do not labour to know and praise God.

3. The whole doctrine of Religion is called Theologie, which word in the originall, taken a funder, is a speech or doctrine concerning God: to signifie, that without the true knowledge of God, there can be no true Religion or right vnderstanding of any thing: God is the principall Subject of all Religious doctrine.

4. Of all doctrines this is most profitable for vs: for the doctrines that concerne God, haue the most power ouer our liues to reforme them and to make vs carefull of good workes *Colos. 1. 10.* & euen the more we know of God, the nearer we come to the perfectio of our natures. Besides these doctrine doe fill the heart more then any other truthe. Yea, it is eternall life to know God and Christ: It is Heauen vpon Earth: It is the very beginning of the glory of Heauen, which consists in the Vision of God, *Ioh. 17. 3.*

5. To want the knowledge of God is extreamely base and vncomely for a Christian. It is a poore thing to bee pleased with the knowledge of other things and bee ignorant of God; and the rather, because what we loue or admire in other things that are good, are most perfectly in God and nowhere else: besides, shall we bee ignorant of him, from whom we receiue all good things, and from whom all things might make vs happie are to be expected? Is not he liberty, life, glory, sufficiencie, blessednesse, perfect and holy pleasure and the Rest of spirits, as a Father saith? Further, shall not we know him, that is euery where? Can we goe no whither from his presence, and shall we in all places bee still without God, who yet fills Heauen and Earth? It is a true Theorem in Diuinity, that God onely hath a being, other things cannot be said to be: Men are the best of visible creatures, and the Prophet saith, all Nations before him are nothing: If men are nothing, not worthy to bee reckoned as things that haue being, much lesse other Creatures?

Ut pecudes a pecudibus absque homine: Sic homo ab hominibus absque deo, gubernari a deo videtur.
Tyle.

Bernard.

Esay 40. 17.

These

These things are scarce worthy to be said to be, of which it may bee said either it was not, or it will not bee: then it will follow: that the knowledge men get in other things, is to know nothing; then wee know something when wee know God: finally, a necessity lieth vpon vs to bee rightly informed concerning God: if to speake or thinke vilely of men bee an offence, what is it to conceiue or thinke erroneously, or meanely, or basely concerning God?

The consideration of these and such like motiues should stir vp in vs a great willingnesse to be taught concerning God: but before I breake open the particular assertions concerning the Nature of our most glorious God, there are certaine generall considerations that must take vp some Roome in our hearts, and it is profitable for vs to approach vnto the contemplation of God by degrees; and therefore by way of Preface, I conceiue these things are needfull to be thought on:

1. How hard a thing it is to attaine the knowledge of God.
2. By what meanes the darke heart of man is guided to the vnderstanding of God.
3. How farre forth God may be knowne.
4. What Rules must of necessity be obserued by all such as can haue any hope to know God.

For the first: of all knowledges it is the hardest to attaine the true knowledge of God, and there are many things that hinder and hide God from vs: as,

1. The transcendent glory of Gods nature, the brightnesse of which is such, that the eyes of our mindes are not able to look vpon it, much lesse can any senses of our bodies attaine him, *Gen. 32. 29. Judges 13. 18.* God is inuisible, wee cannot see him: he is ineffable, no words can tell vs what hee is: we may reckon a thousand things and yet none of them is God, whether we looke about the earth, seas, ayre, or heauens, God is that thing which no opinion can reach: Hee is more then words can tell, or thoughts can thinke. God is such a thing, as when we name him, hee cannot bee named; when we goe about to estimate him, he cannot bee estimated; when we goe about to compare him, hee cannot bee compared;

August.

Hilarie.

compared, when we would define him hee increaseth bigger then any definition. He is greater then all words, then all senses; it is peculiar to God to exceede knowledge: wee may admire by silence, but cannot expresse him by words: and the Reason is, that which is finite can hold no proportion with that which is infinite. And therefore hee that would define God had neede to haue Gods Logick, for no mans Logick can reach to it: for though nothing be more present euery where then God yet nothing is more incomprehensible. God is immense, and therefore who can tell (as one saith) the length of his Eternity, or the breadth of his Loue, or the height of his Maiesty, or the depth of his Wisdom. And though it bee true, that there are diuers names giuen to God, yet those names do not explicate what God is, but onely so much of him, as of vs can bee conceiued; for that which is said of God is not God, because hee is ineffable: The Heathen man could say, that it is a hard labour to finde out the Father of the world, but hauing found him, it was impossible to describe him with fit words, especially to make the vulgar sort to conceiue of him. And therefore he is fitly styled, a light inaccessible.

2. The defect of measures hinders vs. All the things by which we trie and measure other things are of no vse in describing God: for he is good without quality, great without quantity, euery where whole without place, euerlasting without time, he makes all sorts of mutable things, without mutation in himselfe, or suffering any thing: hee needs not a body to make him to be, nor a place to make him to be heere, nor time, to make him to be now, or hereafter, or heretofore, he needs no subiect in which he should subsist, or to which he should adhere. He is mercifull without passion and Lord of all things, without addition of any thing to his wealth.
3. Wee want the benefit of similitudes: for Gods nature differs infinitely from the natures of all other things, and therefore nothing can be found to liken God to it, without singular iniurie, *Esay 40. 17.*
4. God doth not now appeare to vs as hee did to the Fathers in the first Ages of the World.

*Tert.**Nissen.**Bern.**Plato.**He is Vbiq
presens seu l
tens, ubique to
tus sed immen
sus.**August.**Ioh. de Comb.**Trelcas.*

5. We are destitute of the helpe of Demonstration *à priori* as they call it in Schooles. There was no essence before him, nor any thing that might leaue the name or nature of a cause of his being.
6. We are in and of our selues much more vnable to conceiue of God then we were at the first in our Creation, by reason of our fall from God into sinne. The light we had being put out, and nothing left but sparkles; these sparkles left, breed more smoake in our mindes then either heate or light: for,
1. There is in vs naturally a world of Atheisticall conceits strange opinions about God, as appeares not onely by the variety of strange Religions, but also by that naturall Atheisme which euery man by occasion feeles in himselfe, when he either doubts of God, and thinkes things that bee altogether disagreeing and disproportionall to the Nature of God.
2. A singular debility and impotencie to take in the doctrine of God, especially with affection into our hearts.
3. A slippery kinde of Leuity in our mindes, that what we do receiue we loose, and forget, or else change into other conceites.
4. An vnspeakeable kinde of sluggishnesse and vnwillingnesse to be at paines to study this doctrine.
5. What knowledge of God doth come into our mindes, for the most part we staine it miserably, with villanous and filthy thoughts and desires.
6. God hath reuealed to vs but onely his backe parts, in this life wee cannot see him face to face, *Exod. 33*.
7. The diuells vse all their methods to keepe men without the knowledge of God.
8. The world distracts vs and deuoures vsually the time should be spent about the studie of God.
9. God himselfe, that he may be reuenged on the ingratitude of many men doth hide himselfe out of the way from them.

And it is necessary wee should take notice of this difficulty of the knowledge of God, both to humble vs, and to quicken vs to the more diligence and to make vs more thankfull, if
God

τηρητολογηματα.

*Lubrica & de-
sultoria: Humana
mentis leuitas.*
77d.

God be pleased in any measure to reueale himselfe to vs.

For the third, though it be thus extreame difficult to know God, yet we must not dispaire of it as of a thing impossible: for though the creature of it selfe cannot conceiue God, yet God can reueale himselfe to the creature, according to the the creatures capacity.

God that dwelt in the secrets of Eternity, onely knowne and seene to himselfe, since the *Creation*, hath bin pleased to come out of his secret seate, and by certaine meanes or degrees to make himselfe knowne to men : as,

1. By planting in the minde of man certaine naturall and common Notions, and generall principles concerning God : These were and are in euery man like little sparkles of light and fire fastened in mens mindes, and such as by glimpse shew some little conceptions of God.
2. By Apparition : God was pleased in the first Ages of the world to appeare vnto men, and by some certaine visible signes of his presence to acquaint himselfe with man.
3. By the booke of the creature : for by vnfoldings before man in an open and lasting shew, the various formes and shapes of things which he made, he by them did augment the light of the naturall sparkles, and euidently confirme and proue his Diuinity, Wisedome, Power, and Goodnesse to man, *Rom. i.*
4. When none of these were sufficient to bring man to a perfect knowledge of God : nor to so much as might saue his soule, and bring him into happy fellowship with God, God was pleased in the booke of Scripture, to extract out of the infinite depths of knowledges which were in his eternall minde, a frame of descriptions, and testimonies concerning himselfe, and his will, and this in his due time by degrees he gaue vnto the Church, and is contained in the writings of the Prophets and Apostles.
5. To make all these helps more effectuell vnto the eternall blessednesse of the Elect, he sent his owne Sonne who was the ingrauen forme of his Person, and his perfect Image, to take mans nature, and to come and dwell amongst vs, and through his humanity to make God as it were after a most glorious

glorious sort visible: The God-head shining through his flesh as the Candle through the Lanthorne, *Ioh. 1. & 14. 9.* and in that nature hee did himseife teach and instruct man concerning God. *Heb. 1. 1.*

6. Hee hath made himseife further knowne vnto certaine choice men by inspiration, that is, by a speciall inlightning, and breathing of the holy Ghost.

7. He is daily discovered vnto his children by effects, especially, by his blessings, and benefits, and long-suffering, and manifold goodnesse, *Exodus 34.* and among these by the entertainment hee giues to the soules of his people in his house, and by the ioyes in his presence: Yea, so farre is the Lord pleased to reueale himseife this way to his people that they are said not onely to see God, but to behold his beautie, *Psal. 27. 4. & 63. 2.*

It is true, the vnquiet heart of man is vexed, because God is not visible to his eyes, as if the knowing of God by colours were the only pleasing way of seeing him: Thy bodily eyes cannot see God, what then? If thy eyes cannot discern God, is it any greater thing; then that thy hands or feete cannot discern other things? God is discerned by such Instruments as are capable of him.

But thou wilt say, not onely thy eyes, but thy reason cannot reach God so as to ease or please thy minde? I answer: that some things are *infra rationem*, below reason, and so are all things discernable by sense onely. Some things are *iuxta rationem*, agreeable and discernable by reason, and so are a multitude of things in nature. Some things are *supra rationem*, aboue Reason, and so are diuers things in the doctrine of God, especially the Mysterie of the Trinity and the like. Now, though Reason will not reach heere, yet God hath not left his children destitute, but hath given them an instrument from heauen which is capable of these things, and that is, Faith.

And yet God hath not altogether abandoned the vse of senses in his children for the knowledge of him: for they know God by sight in his creatures, and by hearing in the word, and by trusting in his blessings, *1. Pet. 2. 3.*

That

That this point may bee yet more clearly vnderstood, wee must consider the different waies how God is knowne by seuerall things: first, himselfe knowes himselfe with infinite perfection of absolute knowledge, and so hee is knowne onely to himselfe: secondly, Christ man knowes him by vnion, that is, by vertue of his vnion with the diuine nature, hee doth after a way vnspeakeable, and vnimitable see and vnderstand the God-head: thirdly, the Angels and Saints in heauen know him by vision: they see God face to face, that is, they haue a perfect knowledge of Gods Nature according to their condition in heauen, and doe behold him in some most glorious representation of his presence: fourthly, to men on earth hee is knowne by reuelation: and so after a different manner to diuers men: As to some holy men by Inspiration, to all godly men by Christ, to all men in the Church by the Scriptures, and to all men in the world by the creatures and Reason.

The fourth point it remaines to consider how farre forth God may be knowne, by these all or any of them? I answer: first, more generally, and then more particularly: In generall if we thinke of the full knowledge of God, the Trinity is then onely knowne to God himselfe and Christ man: God hath a Name that is secret, and wonderfull, this can bee knowne by no creature; by his Name reuealed he may be knowne: so as we remember that in this world he appeares to whom he will, and as he will, and not as he is. The most men conceiue wonderfull little of Gods Nature.

The diuers formes of things in the world are beames, as it were, of the diuinity, but yet they shew rather that he is, then what he is, or whence they are rather then what he is.

Distinctly to consider of it we must note that God is knowne in this life.

1. But in his backe parts.
2. But according to our modell or capacity: God hath extracted so much out of the Ocean of the infinite knowledge which concernes his nature, as may bee taken in by our vnderstandings.
3. This that may be attained to, for that part which is set out by words, is exprest not by words that tell what God is directly

directly but by such words, as being in vse amongst men, might leade vs to some happie manner of discerning concerning God.

4. The neereſt knowledge wee haue is by effect, as it is either deſcribed in Scripture, or wrought in prouidence: and ſo what God is in himſelfe, himſelfe onely knowes, but what hee is to vs that in ſome meaſure hee makes vs know: his glorious Nature is onely knowne to himſelfe: Wee ſee the Sunne not as it is in it ſelfe, but as it inlightneth: we look not vp vpon the body of the Sunne, but vpon the beames of it that ſhine vpon the hill, or vpon the wall, or the like: ſo is it in the knowledge of God: our natures cannot looke vpon his nature but we diſcerne him, by the ſhining of his working and by the beames of his preſence.

The difference alſo of the deſcriptions that haue bin of God are to be thought on: for there hath bin a Philoſophicall conſideration of God, and a Theologicall. The *Philoſophicall* was had among the Gentiles, by the wiſeſt of them. The *Theologicall* hath onely bin had in the Church. The one looked vpon God onely by the light of Nature and experience, and the other lookes vpon God by the light of Scripture and Faith: But that *Philoſophicall* Light was extreemely deficient and farre ſhort of the Eccleſiaſticall Light: for beſides that the wiſeſt of the Philoſophers had much adoe to ſeperate the true G O D from the many Gods worſhipped by the Nations: they were altogether blinde, in the Myſterie of the Trinity, and ignorant altogether of the higheſt praifes of God, (*viz.*) his mercies vnto man in Ieſus Chriſt: yea, there was ſcarce any Attribute of God, that was rightly knowne with any life, without the Pale of the Church.

Now that knowledge that iſtobe had of God, may be gathered three waies: by Negation, Eminencie, or Cauſation: By Negation, when wee denie vnto God whatſoeuer is of imperfection in the Creature: and ſo wee denie death, meaſure, Mutation, &c. and ſay that God is Immortall immeſe immutable, &c. By eminencie when we giue vnto God in the higheſt degree, what we finde to bee good in the creature, and ſo wee ſay, he is moſt holy, moſt wiſe, moſt iuſt, &c. By Cauſation we may

may finde out God by reasoning from the things hee hath done.

The last thing to be considered of, is the Rules to be obserued by vs for the attaining of the knowl'dge of God : for All meanes will be ineffectuall to vs, if we be not rightly prepared and disposed : we neede a Religious minde in all knowledges that concerne our happinesse, but especially when any thing is spoken or thought concerning God : because all words are insufficient to tell vs easly and fully what God is : *Commandement 3.*

Hee therefore that would reach to the comprehending of the knowledge of God, must bee sure to keepe these Rules.

1. Hee must cleanse and purge, and scoure his heart from the filth and drosse of false opinions and strange and Atheisticall conceits concerning God : yea, hee must wholly empty himselfe of all opinion concerning his owne sufficiencie to conceiue of God, of himselfe : for if it bee true of other knowledges in Religion, that a man must become a foole that he may be wise, *1 Cor. 3. 18.* it is much more true in this doctrine concerning God.
2. He must then addresse himselfe to Gods Word, and resolute to learne from thence how to conceiue of God. God is not to be accounted of by others assertions, but to be measured by his owne words. We shall neuer learne what hee is, by asking what others say of him, but must heere what hee saith of himselfe : for God is not knowne without God, as one saith, Of God wee must learne whatsoeuer of God wee would vnderstand.
3. He must resolute to spare no paines that is requisite for this studie : hee must imploy himselfe with great diligence to drinke in his knowledge : for God will appeare onely to studious mindes.
4. A heart full of desires is requisite to these conceptions: The desire of the soule must be after God, *Esay 26. 8, 9.* He must be sought with a mans whole heart, *Psal. 119. 10.* else the minde will wander extreame. And because wee want that admiration, and delight wee should haue in this doctrine, therefore wee must iudge our selues for our deserts,

*Non deus alienis
assertionibus sed
suis estimandus
est vocibus. Amb.
Sine deo non
cognoscitur deus.
Hillar.
A deo discendum
est, quicquid de
deo intelligendum.
Hillar.
Sapientia secul-
laris est temera-
ria inter res di-
uinae dispositionis.
Non pedum pas-
sibus Sed deside-
rijs quæritur deus
Bernard.*

and labour by prayer to forme these desires in vs : Especially, when in hearing, or reading any thing concerning God, we finde our hearts begin to be affected, we must strive to nourish and inflame these desires or delights, or Ravishments, for then God is neere : for usually a fire goeth before him (as the Psalmist speaketh) as well when hee comes into our hearts as when he comes into the world.

5. He must be a godly man : *for the pure in heart onely see God; Mat. 5. 7. and without Holinesse it is impossible to see God; Heb. 12. 14.* This knowledge requires holinesse, else of all doctrines it proves the dullest : discourse and disputation doth not comprehend God, but holinesse as one saith : and the Reason is, because there must bee some assimilation or likenesse betweene our mindes and the knowledge of God : for as no parte of the bodie receiues the light but the eye, and the eye receiues it not but as it is like to the light, so it is with the minde of man and the knowledge of God.

6. Aboue all other knowledges in Religion, in the doctrine of God he must remember the Apostles Rule, to bee wise to Sobriety, and take heede of curiosiry, and that in twofe-
speets : first, that he deuoutly beleue what he findes said of God in Scripture, without prying or sifting of things by the iudgement of his owne Reason. God would be beleued on, not iudged or examined : secondly, that he inquire not after things, which are not reuealed, but rest in the descriptions of God made in his Word. The Sunne must bee seene, as it can be scene, and so much light must bee taken, as can bee had with looking downewards, lest if wee looke for more light by gazing on the body of the Sunne, our eyes bee not onely dazeled, but our sight swallowed vp and lost : so is it in the knowledge of God. It strengthens and increaseth the sight of the minde, if we looke vpon the beames of the euerlasting Sunne as they shine in his word or workes, but if we will needs be searching higher after his Maiesty, take heede lest wee be swallowed vp of his glory, *Prouerbs 25.*

27.

7. And lastly, hee must looke to it, that his head bee not distracted

*Credere voluit
deus non indica-
ri, non examina-
ri. Naz.*

tracted with worldly cares: this knowledge requires a minde seperated from the world, at least from the intruding, and violent, and distresfull cares about the world, and things thereof, 1. *Cor.* 7. 31, 32, 35.

Hitherto of the excellencie, difficultie, meanes and measure of the knowledge of God, together with the Rules to bee obserued for the attaining of the Knowledge of God.

Three things remaine to be opened, and throughly considered of;

1. What God is or the praises of Gods Nature.

2. What it is to beleue in God.

3. The Vses of all.

For the right conceiuing of the glorious frame. of the praises of God, we may safely and must carefully proceede in this order.

1. Wee must cast out of our mindes all likenesses of any creature in heauen or earth: God hath flatly prohibited all Images of God, and all tereftriall likenesses, to be set vp of him, in our Churches, houses or hearts: *Commandement* 2. Wee must not therefore conceiue that God is like any thing that sense can set before vs in heauen or earth.

2. We must in the next place take heede that we be not insnared by the misconceiuing of certaine relative attributes giuen to God in the Scriptures: Many things are said of God in Scripture, by way of signe, not by way of Image or likeness: which wee must so thinke of as to vnderstand what they signifie, but not to fashion in our hearts the resemblances which the words import: for instance,

1. Some things are attributed to God Ironically, not properly, as when the Prophet ascribes deceit vnto God, *Ier.* 4. 10. He speaketh the words of the false Prophets ironically, not his owne words: with indignation alledging what they said, which if it were true, God should deceiue the people?

2. Some things are giuen to God *Metonymically*: as when God is said to be our strength and fortitude, *Psal.* 18. 2. Our strength and valour is not God, but he is said to bee so, by effect, because he worketh it in vs: so hee is said to bee our song, because he is the subiect of our song, *Exodus* 15. 2.

He is called the hope of *Israel*, because it is hee in whom *Israel* ought to hope, *Ier.* 14.8. so he is called our life *Deut.* 30.19,20. because he giues, preferues and prolonges our life.

3. Some things are giuen to God *Metaphorically*, when the things spoken of, are onely found in the creature, and giuen to God by way of signification only, or some kinde of comparison: some of these *Metaphores* are borrowed from men, some from other creatures.

1. From men, as when the parts, members, senses, affections, actions or adiuncts of man, are ascribed to God: as for instance, God is said to haue a soule, *Esay* 1, 14. which onely notes his nature in a speciall manner of Conception: so members are giuen to God; as his face to signifie his fauour; eyes to signifie his obseruing of things; Eares to note his regarde of the prayers of his people; Hands to note his particular providence or working; Armes to note his power, &c. so senses are giuen to him, as memorie, forgettfulnesse, seeing, hearing, &c. which are onely spoken for our capacity: so are the affections of Ioy, Anger, Hatred, Sorrow, Repentance, Ielousie, &c. which onely signifie after an high manner some glory of Gods nature, which but by such comparisons is inexplicable to vs: so are the Actions, of Numbering, speaking, hiding his face, tempting, lifting vp his hands, descending, going vp on high, walking with men, striking, arising, laughing, visiting, &c. so are the Adiuncts of greatnesse, time, clothing, bookes, charrets, &c. which things are not in God in the letter but in the sense and signification.

2. From other Creatures, as when wings are attributed to him, as he is said to be the Sunne, Light, a Horne of our Saluation, Buckler, consuming fire.

4. Some things are giuen to God *Synechdochically*, as when the Sonne is called the Father of Eternity, *Esay* 9.6. the Father and holy Ghost are not excluded. When the holy Ghost is called seauen spirits, being but one spirit, onely to note the variety and perfection of his working, *Renel.*

1.4.

Thus

Thus of the two Rules for the distinct and safe informing of our selues concerning God.

3. Wee must take heede also that wee bee not deceiued about the formes in which God appeared in the Old or New Testament: for these formes were sanctified for the present to the vse of the beholders to assure the presence of God, or for signification, but when they were withdrawne, they were no longer to be thought on, as any formes of conceiuing of God, and therefore he forbids all likenesses.

These things being auoided, we must then approach with feare and reuerence to consider of such things as are attributed to God in Scripture properly.

For the cleere vnderstanding of the doctrine of Gods Nature as it is properly described in Scripture, wee must consider both of the properties of his Nature, and of the substance of it.

First, of the Properties, because these are next ynto vs, as I may say, or are easiest to be discerned.

The glorious properties of God may bee cast into two rankes or heads; for some of them are such properties as are some way in the creatures by way of Resemblance, certaine sparkles or dropps are in vs: vpon which is printed a kinde of Image or likenesse of God in those things, such are the life, knowledg, holinesse, and glory of God: some of them are such properties in God, as are not so much as by any likenesse to bee found in any creature in heauen or earth: such are his infinite greatnesse, eternitie, Immutabilitie, and allsufficiencie.

The first sort of Attributes are the easiest, and by reason of their either effects daily amongst vs, or likenesse to some thing in vs, may be profitably first studied.

And so the Nature of God excells in foure dreadfull and matchlesse prayes: or there be foure things in Gods Nature we should euer thinke on with admiration, and adore with all Reuerence and Deuotion, and studie to conceiue of as fully as we can from the singular Vse they haue in the course of our liues.

First, of the Life of God.

Life in GOD is admirable, and to bee adored in these respects:

1. Because the life of all living creatures in generall is in him : and to God is the life and light of the world, *John 1.4.* as he giueth being and life to all things : The whole world had bin a *Chaos* of darknesse, if God had not giuen it life, which hee planted in feuerall creatures by his admirable working.
2. Because in particular hee is after a wonderfull manner the life of vs men. Whether we respect our life naturall or spirituall : for our naturall life it is hee that inlightens euery man that comes into the world, and gaue senses motion and reason to all men, *Acts 17.28.* and for our spirituall life, tis he that quickens all the members of Christ, by the speciall mouings of the holy Ghost in their hearts, begetting them againe after a strange manner by ioyning his spirit to their spirits, and thus *Christ* liues in vs : Hence this life is called the life of God, *Ephes. 4.17.* and the life of *Iesus*, *2. Cor. 4.11. Gal. 2.20.*
3. Because that life by which hee liues in himselfe hee inioyes after a most matchlesse manner : who can describe the glory and shining of that life, in respect of which God is said by an excellencie to be the liuing God, *Daniel 6.26. 1. Thes. 1. ult. Renel. 4.9.* and as a doctrine of singular glory the Lord is pleased to sweare by his life, *Ezeck. 33.11.*
Some of the glories of this life of God we may in some measure distinctly conceiue of with admiration.

And so we should adore that God whose life is,

1. Independent : God hath life in himselfe : He receiued it not from any other, *John 5.26.*
2. It is Eternall, he liues from Eternity to Eternity, *Dan. 4.34.* He is immortall he cannot die, *1. Tim. 1.17.*
3. It is not seated as in a part of God, as life is in vs : but it is the whole essence; is not onely in it, but is the essence it selfe.
4. It is most perfect, in blessednesse, and glory, hee wants no means to nourish it, nor helps to content it or make it happy, but is God blessed for euer, *Rom. 11.*

There is Vse of this Knowledge of God : for,

1. It shewes the Vanitie of Idolaters, that serue Gods that haue no life, *Ieremie 10.9, 10.14.*

2. Woe be to wicked men that sinne securely, as if God was not or had no life, It is a horrible thing to fall into the hands of the liuing God. If he liue, they must die, *Heb. 10. 31. Ier. 23. 36.*
3. Let all men bee afraid, and take heede of sinning, and remember his presence: for God is a liuing God, *Daniel 6. 26.*
4. Since GOD is all Life, wee must bee as liuely as is possible in his seruice: our consciences must bee purged from dead workes seeing we serue a liuing God, *Hebrewes 9. 14.*
5. Wee are bound in swearing especially to remember the Life of God: Thou shalt sweare the Lord liueth, *Jeremie 4. 2.*
6. Wee must not greedily couet after the riches of this world, seeing our God liueth to reward such as serue him and trust in him, *1. Tim. 6. 17. Heb. 12. 22.*
7. Vnto him we should goe for all succour, support, strength, and preservation both of naturall and spirituall life: for with him is the wellspring of Life, *Psal. 36. Psal. 42. 3. Dent. 32. 19. 20.* and it should comfort vs against all the desperate miseries of this life: It is inough for *Iob*, if his Redeemer liue, for he knowes he will deliuer him, &c. *Iob 19. 25, 26. Iohn 14. 19.*

Lastly, the through Meditation of the glorious life of God, should breed in vs a desire to adore and admire him, and praise him while we liue, as they did, *Reuel. 4. 9.* for this very Reason.

Who would not wonder at that Father that had a 100. or a 1000. children, to whom he had bin an instrument of Life:

Oh then! why worship we not him that is Father of spirits, and Fountaine of all the life is in all the creatures in the world? and besides liues in himselfe a life full of infinite shining and perfection? Thus of the Life of God: His Knowledge followes.

The Knowledge of God is to bee admired and adored as wonderfull and matchlesse in many respects.

1. Because God is a *seipso sapiens* wise of himselfe, he hath not his

He is autotopos.

And so he onely
is Intellectus a-
gens.

He is called De-
us Scientiarum.
1. Sam. 2. 3.

his knowledge infused into him, or any way giuen him, nor gets he it by the instruction of others, or by the benefit or experience, or obseruation. This glory of his knowledge he pleades, *Esay* 40. 13. *Rom.* 11. 34.

2. Because he is the Author of all that vnderstanding skill or wisedome is found in any of the creatures: As the Sunne is the Fountaine of all the Light is in any of the *Corporall* creatures, so God is the Fountaine of all that Light is in all vnderstandings of men or Angels: It is God that furnished *Christ* man with al those treasures of Wisedome and Knowledge, *Esay* 11. 2. 'Tis from his Light that the Angels and Saints in Heauen see Light, as the Father of Lightes: and all the spirituall knowledge godly men haue is from aboue, *James* 3. 17. *Iohn* 6. 45. Yea all the skill any men haue in their callings is taught them of God, as the Prophet *Esay* shewes in the verie case of Husbandmen, *Esay* 28. 26.

- 3 Because all his workes are done with matchlesse skill and wisedome, none can doe like him, nor is his knowledge onely Theoricall, *Psal.* 104. 24. *Esay* 40. 28. Euen those things that seeme to vs to be done so as we cannot conceiue a reason of them, or seeme contrary to vs and our rules, yet haue wonderfull depth of shining glory and Iustice and wisedome in them, *Rom.* 11. 33. 34.

4. Because his knowledge is infinite, *Iob* 11. 7, 8, 9. *Psal.* 147. 5. He is omniscient, he knowes all things: his vnderstanding penetrateth into all things. Hee knowes himselfe, one person each other exactly, *Mat.* 11. 27. *1. Cor.* 2. 10. and knowes all things without himselfe, *Heb.* 4. 13. *1. Iohn* 3. 20. *Iohn* 21. 17. All the creatures that were, are, or euer shall be, he knowes them, *Acts* 15. 18. *Esay* 40. 26. *Mat.* 10. 26. 30. He knowes all that is said or done in the whole world, *Psal.* 139. 1. &c. He knowes things to come, as well as things past or present, *Esay* 41. 22, 23. 26. Hee knowes the very thoughts of the hearts of men, and seeth them a-farre off, euen before they be yet formed or conceiued, hee can tell what all the men in the world thinke at all times, *1. Chron.* 28. 9. *Psal.* 7. 10. & 94. 11. *Ier.* 11. 20. & 17. 10.

Yea,

Yea, he knowes all things which are possible to be, though they neuer shall be: To conclude, he knowes all things diuine or humane, or Angelicall, Celestiall or Terrestriall, good or euill, secret or manifest, vniuersall or singular, necessary or contingent, noble or vile, great or small, which are, or are not, past present or to come, euen things which shall neuer be.

5. Because his knowledge is most perfect, hee not onely knowes all things, but he knowes them most perfectly: hee knowes not in part as we doe, but exactly: his knowledge cannot be increased or diminished: he leernes nothing, hee forgets nothing, *Rom. 11. 33. Psal. 147. 5.* And the perfection of his knowledge appeares: first, in the clearenesse and euidence of it: therefore all things are said to be naked before him, *Heb. 4. 13.* and also in the distinctnesse of it: he knowes all things not confusedly, or generally, or in the masse or lump onely, as wee are said to know a man that know not a thousand things in him: thus God knowes very sparrows, and the very haire of our heads and the number of them, *Luke 12. 7. Mat. 10. 29.* And this also proues the perfection of Gods knowledge, that his knowledge is immutable, he neuer varies, though things may be subiect to infinite alterations, yet Gods Knowledge of them is alwaies the same: His Knowledge is infallible: fourthly, the perfection of his Knowledge appeares in this, that hee knowes things holily: hee neither adds, nor detracts, and takes any thing according to the outward shew or pretence, but he iudgeth not according to the face or person, but according to the Truth.
6. Because he knowes the things after a manner incommunicable to the creatures: for all things the creatures discern, they discern by one of these waies; either by sense, as by the ministry of the eye or eare, or taste, or touching, or smelling: or else they discern things by opiniō, which is done by coniecturing or gheasing at things by their causes or the like, or else by Faith, when they know things by the report of others: Or else by knowledge framed by reasoning, discoursing by the benefit of certaine propositions, to extract from thence

thence the conclusion which breeds knowledge: or lastly, by certaine Images or species taken in by the sense, and imprinted vpon the Phantasie, which are thence offered to the vnderstanding, by which the knowledge of things is kept for coateplation, when the sense of the things is lost. But God knowes things by none of these waies, as being all imperfect, as many Reasons might shew. But he knowes them all by his Essence, not by any sense or speciall facultie: And that this may bee vnderstood wee must note: First, that the whole Essence of God is as it were wholly an eye, or a mind. Secondly, that God is all things by Eminencie. *Deus est omnia Eminenter*: as they say in Schooles. Thirdly, God contains all things in himselfe, and his Essence is the example or patterne of all things, and therefore needs but to looke vpon himselfe, and then he sees all things as in a glasse: our vnderstanding is imperfect, and therefore depends vpon the Obiects, by which it is as it were coloured, and so while it striueth to know other things is driuen to neglect, and forget it selfe, as the glasse which is so coloured from other things which shine in it, that it doth as it were loose his owne colour: but God being infinite, and independent, is not bound to the things without him to receiue impressions from them, but in himselfe hath the *Ideas* or formes of them, and are but as it were little shadowes or slender likenesses cast out from the diuine nature. Hence it is that the Knowledge of God is not lyable to the imperfections that cleaue to the things to be knowne without himselfe: thus he knowes temporall things after an eternall manner, mutable things immutable, contingent things infallible, future things presently, dependent things independently, created things after an vncreated manner.

7. Because hee knowes all things *uno intuitu* with one view, all at once: The eye of man beholds many things at once as with one looke it can see the Ants in a Mole-hill, but if it will see other things, it must remoue the sight. Now the minde of man can at once take in a larger circuit to looke vpon, as a Cittie or Countrey, yea the whole earth, yea the whole world, but it is onely in the lumpe or ball, or whole masse

masse of it: for if it would take the distinct contemplation of things, it must remoue from forme to forme, and from thought to thought. Now Gods vnderstanding takes all at once, most stedfastly, and most perfectly, and so by a way more excellent then all the creatures in heauen or earth. Gods Knowledge is not a successiue knowledge, as ours is, to take in things by comparing, or distinguishing, or reasoning, &c. for all things without God are but as a center or little point, which with infinite ease he discernes: and therefore wee must by the way take notice of it, that when wee reade in Scripture of fore-knowledge of things to come, or remembrance of things past, that these things are called so in respect of vs, not in respect of God. They are not giuen to God properly, but are termes borrowed from our vse, the more distinctly to inform vs of the branches (as it were) of Gods knowledge.

8. Because Gods knowledge of things hath such force in it; that when and where hee will, hee can make the Creature feeble the warmth and comfort of the knowledge of him. It is a knowledge that hath influences vpon some creatures: It refresheth and worketh more vpon the soule, then the Beames of the Sunne vpon the bodie. Thus when God is said to know the way of the Righteous, or their soules in aduersity, or the like, the knowledge is not a bare taking notice, but an acknowledgement, or making of them to know, that he knowes them, or a powerfull setting of the beames of his knowledge so vpon them, that they are thereby preserved, and wonderfully refreshed, and the like to this can no created knowledge doe, it can cast no influence vpon the thing knowne, *Psal. 1. 6. 2. Tim. 2. 19. Iohn 10. 14. 27. Exod. 12. 12.* This appeares by the contrarie when of wicked men God saith, he knowes them not, *Mat. 7. 23.* The consideration of these surpassing glories in the knowledge of God, should serue for diuers Vses:

1. It should breede in vs with the Apostle, Admiration of those depths of Wisdome and Knowledge of God, *Rom.*

11. 33.

2. It may informe vs concerning the vanity of Idols which haue

haue no vnderstanding, they cannot know, nor foretell any thing, and therefore not like the true God, *Esay 41.26*. And it may withall shew vs the truth of the Apostles assertion that God onely is wise, *Rom. 16. 27*. His knowledge is such a knowledge as darkens the respect of all knowledge in any creature: their Knowledge to Gods is but as the light of a candle to the Sunne. It is nothing in comparison: And withall it may shew vs the fearefull fillinesse of many wicked men that haue no shift to ease their owne consciences, but to thinke God doth not see them. One would thinke there should be no such kinde of men that were so fillie, but the Scripture shewes the contrary, *Psal. 10. 11. Esay 31. 2. Iob 9. 3, 4. & 11. 11.*

3. It may teach vs diuers things,
 1. To busie our selues with all industry to get knowledge, that wee may in some little measure bee like vnto God: seeing knowledge is so admirable a thing in God, we should seeke it more diligently and laboriously, then we would seeke siluer, or gold or the greatest treasure in the world. This is vrged from the consideration of Gods Knowledge, *Pro. 3. 13, 14, 15, 19, 20. & 4. 7.*
 2. To be afraid to sinne euen in secret, because the darknesse hideth not from God, and day and night are all one with him. He is a God that tryeth the hearts and reines, and diuideth betweene the soule and the spirit, and discernes the very intents of the heart.
 3. To giue him glory euen when he doth such things as seeme harsh to vs: as for instance, though we should see him passe by a world of wicked men, or throw them into eternall torments, without shewing mercy, yet we should be fully perswaded of his Iustice: and why? because he knowes more by wicked men then all the world doth besides, and though as yet he doth not reueile the whole counsell of his will, and the reasons of his proceedings, yet the infinitenesse of his Knowledge and Wisedome should assure vs that in the day of Christ we shall heare of such deepe and plaine reasons as shall fully satisfie vs.
 4. To serue him with all our hearts without hypocrisie: for to what

what end is it to dissemble with him, that knowes vs better then we know our selues, and sees what is within vs as manifestly as what is without, *1. Chron. 28.9.*

5. When any man lackes Wisedome, let him seeke it of that God which hath such store, as he will giue liberally and reproach no man, *Iames 1.5.*

Lastly, it serues for great consolation vnto the godly: God knowes their sorrow, when no eye pittieeth them; hee knowes their innocency, when the wicked say all manner of euill sayings; hee knowes their hearts desire is to bee as good as they seeme, though the world condemne them for Hypocrites. Hee knowes they would faine please him, though their workes be not perfect; he knowes what they stand in neede of, and therefore will helpe them; he knowes the malice, fraud and intentions of all their enemies, though their diuises be hidden from them. When wee are in such straites as wee know no way out, yet God knowes how to finde meanes to deliuer such as trust in him, *Psal. 1.6. & 37.18. Mat. 6. 31. 32. Esay 40. 13. 14.*

Thus of the Knowledge of GOD. His Holinesse followes.

The Holinesse of God comprehends two admirable Attributes in God, his Goodnesse and his Iustice.

The goodnes of God is to be considered, as it is in himself, or as it is shewed towards others.

That goodnesse of Nature that is in God himselfe, is known onely to himselfe in the fulnesse of it: onely two things wee must conceiue of by way of glimpse: The one that he is good by his Essence. Hee is not good by participation of the goodnesse of any other thing, nor is his goodnesse a quality, but his whole Essence is goodnesse it selfe. The other is, that hee is good in a most vnutterable degree: and therefore is called the chiefe good, of all things to be desired, and without whom nothing can partake of goodnesse, and in whom is no mixture of any euill. And in respect of the goodnesse in himselfe, hee is auouched by our Sauour Christ to be onely good. None hath an independent originall goodnes but God. All that goodnesse that is in any creature, is but the print or footsteps, or resemblances

blances of the goodnesse that is properly and archeotypically only in God. *or drop of an ocean*

The goodnesse of Gods Nature as it is shewed to others is chiefly taught vs in Scripture, by such descriptions of it, as are fitted to our capacity.

The word in both the originall Languages translated good, signifies also faire or beautifull: and it is a true obseruation made by Diuines, that in this life wee are affected with the sense of Gods goodnesse, but that Amiable sweetnesse and beauty of Gods nature cannot be knowne till we come to heaven.

The Goodnesse of God shewed in this life, and magnified in the praises of it in Scripture is manifested fīue waies.

1. By his Loue, or matchlesse louingnesse of Nature.
2. By his Mercy.
3. By his Gratioufnesse.
4. By his Bountifulnesse.
5. By his Patience.

And chiefly these are considered of in Scripture as they concerne man.

The Loue of God to man is matchlesse, whether wee consider the Acts of it, or the properties of it.

In Loue there is a threefold act: for it hath in it, first, a desire by which it is strongly carried to the vnion of the thing loued: secondly, a ioy or delight, in which it rests it selfe in the fruition of the thing loued: thirdly, a will to procure what it conceiues to be good for the thing loued. All these three are in a most high degree in God.

For first, he hath shewed his wonderfull desire to be vnited vnto men many waies: as,

1. By assuming the Nature of man into a personall coniunction with himselfe in the Mediator *Christ*.
2. By conuersing with man, by signes of his presence, visions, dreames, Oracles, inspiration, and ordinarily by his ordinances, entreating them continually in his house.
3. By adopting men to be his children, and making their Natures like to his owne *1. John 3. 1.*
4. By prouiding for man an eternall Habitation in heaven where

where hee may bee alwaies about him in his glorious presence.

For the second; the Prophet *Zephania* shewes that hee takes wonderfull delight in the seruice, and felicitie of his people whom he loues. The Lord God is in the middest of them, hee reioyceth ouer them with ioy, he rests in his loue, he ioyes ouer them with singing, *Zeph. 3. 17.*

For the third, his will to procure them all the good they neede, hee shewed by sending his owne Sonne, to recouer them out of all miserie, and prouide for them all things belonging to a blessed immortality: so God loued the world, that he sent his onely begotten Sonne, that whosoever belieueth in him, should not perish, but haue life euelasting, *Iohn 3. 16.*

The properties of this Loue are likewise most admirable: for,

1. It is a most perfect, tender, loue: comprehending in it all possible kindenesse: such kindnesse as all Ages ought to admire, *Ephes. 2. 7.* and such as is sweete and better then life, or ought we haue experience of in life, *Psal. 63. 3.* Hee is therefore said to be loue it selfe. 1. *Iohn 4. 8.*
2. It is first or preuenting, 'tis not a loue prouoked by our loue to him, but hee loued vs first, that were vnworthy of all loue, as being indeed his enemies, 1. *Ioh. 4. 10. 19.*
3. It is from euerlasting, *Ier. 31. 3.* before wee had done good or euill, *Rom. 9. 11. 13.*
4. It is immutable, and to euerlasting, no creature can separate vs from the loue of God, *Rom. 8. 38.* whom hee loueth he loueth to the end, *Iohn 13. 1.*
5. It is without respect of persons: bound or free, Barbarians or *Scythians*, Iewes or *Grecians*, are all one with him in *Christ*: He loues a poore man as earnestly as a rich man: *Colos. 3. 11.* and how vile soeuer the condition of Gods beloued, ones be on earth, yet they are euer Honorable in his sight, *Isay 43. 4.*

Thus of the Loue of GOD: His Mercie followeth.

There are many praises of the Mercy of God in Scripture which should much inflame and inamour our hearts: for,
 1. His Mercy is abundant, *1. Pet.* 1. 3. Hee is rich in Mercy, *Ephes.* 2. 4. exceeding rich, *Ephes.* 2. 7. and it must needs be so, because his Mercy is as his Essence, infinite, *Psalme* 103.

11.

Cordi est miseria.

2. His mercies are tender mercies, *Luke* 1. 77. hee layeth to heart our miseries: No Father can so pittie his sonne, as God pitties vs, *Psal.* 103. 4. 13. and how can it bee otherwise seeing God is Mercy it selfe.

3. He is mindefull of his Mercy, *Luke* 1. 54. He waites to shew Mercy, *Esay* 30. 18.

4. He reserues Mercy for thousands: he spends not his Mercy onely on Patriarches, or Prophets, or Kings, &c. but he bestowes his Mercy on all sorts of people, so as poore men may enioy the mercies of *Dauid*, *Exodus* 34. 6. *Esay* 55. 4.

5. His Mercies endure for euer: they can neuer bee drawne dry, *Psal.* 25. 5. *Luke* 1. 50. *Esay* 54. 10. *Psalme* 136. from euerlasting to euerlasting, *Psal.* 103. 17.

6. The effects of his Mercy are admirable, considered either in generall or particular.

In generall; and so,

1. He is Father of all that Mercy is in any creature, *2. Cor.* 13.

2. His Mercy is ouer all his workes; we can haue to doe with no worke of God, but we may taste of his Mercy in it, euen of his tender mercies, *Psal.* 145. 9. which he reckons in many instances, *Psal.* 136.

In particular; and so by his Mercy,

1. He elected vs, *Rom.* 9. 16. and thus he shewed vs Mercy before the world was.

2. In due season hee visited vs from on High, *Luke* 1. 77.

Sending his Sonne to pay our rancome, and so redeeming our liues from destruction, *Psal.* 103. 4.

Calling vs out of the world to be his people, who were not his people, *1. Pet.* 2. 10. forgiuing vs all our finnes, *Ex.* 34. 6. *Mich.* 7. 18.

Quickning

Quickning our ſoules that were dead in trespaffes and finnes,
Ephes. 2. 4 ſauing vs, and eſtating the glory of Heauen vpon vs, *Tit. 3. 5*. giuing vs the knowledge of our Saluation,
Luke 1. 77. 78.

3. In our very afflictions he ſhewes vs ſtrange Mercy: for,
1. It is his Mercy that wee are not conſumed, *Lament. 3. 22*.
Hee doth not deſtroy vs, nor ſtirre vp his whole diſpleaſure, *Pſal. 78. 39*. though hee bee made very angry, yet in wrath he remembers Mercy, *Hab. 3. 2*. *Nehemiah 9. 31*. He will not deale with vs after our finnes, *Pſal. 113. 10*.
2. In the hardeſt times of trouble, he will entertaine his people that truſt in him with great goodneſſe, *Nahum. 1. 7*.
3. He will turne curſings into bleſſings, and make the things that are hurtfull in themſelues to bee good for his people, *Deut. 33. 5*. *Rom. 8. 28*.
4. He will not chide for euer, *Pſal. 103. 9*. but will repent him of the euill, *Ioel 2. 12. 13*. Though hee may forſake his people, yet it is but for a time, and hee will returne and receiue them with euerlaſting Mercy, *Eſay 54. 7. 10*. Hee will giue a happie end out of all afflictions, *Pſal. 34. 17*. *James 5. 11*. *Deut. 4. 31*.

Thus of the Mercy of God.

The third thing that ſhewes the maruellous goodneſſe of Gods nature is his Gratiouſneſſe, and that is a ſtrange goodneſſe of God, by which hee is diſpoſed to doe all hee doth for vs, freely, without deſert in vs, *Exodus 34. 6*. and this God would haue proclaimed, that all might not onely take notice of it, but make vſe of it, *Eſay 55. 1, 2, 3, 4*. ſo as we hold all by his free grace, both temporall things, *Pſal. 44. 4*. and eternall things, *Romanes 3. 23, 24*. Yea, God hath ſet vp a Throne, which hee calles the Throne of Grace; that all ſorts of men might daily make vſe of this matchleſſe freeſneſſe in God, *Heb. 4. 16*.

This is a moſt eminent raigning diſpoſition in God, and the ſhining glory of it ſhall continue to eternall life, *Rom. 5. 20, 21*. and we muſt take ſpeciall notice of it, to conceiue aright of the praiſe of this gratiouſneſſe of God, as the principall end, of all his Lotte and mercy to vs, *Ephes. 1. 6, &c.*

The fourth thing that shewes the Goodnesse of Gods Nature is his Bountifulnesse : and his Bountifulnesse is shewed.

1. To all Creatures. The earth is full of his goodnesse, *Psal.* 33.5. He feedes all the liuing creatures in the world with his hand euery day, he clothes the earth, and plants euery yeere with more cunning Ornaments, then the Robes of Princes, *Psal.* 104. whole, especially *verse* 24, 25, 27. 30. and in this very respect the glory of the Lord shall endure for euer : and God himselfe doth take great delight in his workes of daily feeding and tending the creatures, *verse* 31. and for this kinde of Bountifulnesse, *Dauid* vowes to praise God while he liues, *verse* 33.
2. To all men, Iust and vniust, he not onely causeth his Sunne to shine on the vniust as well as the Iust, *Mat.* 44. 45. but he hath left great treasures in the world as common to them both, as are the vse of the most creatures, riches, honors, long life, posterity, &c. for by these things no man can discerne either loue or hatred, for as it falleth to the godly, so doth it to the wicked, as well to him that sweareth as to him that feareth an oath, *Eccles.* 9.
3. To the Elect in a speciall manner and so his bountie shines :
 1. In their creation : not onely in furnishing the minde of man with such perfect gifts, nor onely in planting man in that Garden of pleasure, but also in setting him in this new world, as Lord of all things, and making all other things for mans vse.
 2. In their Redemption, in giuing them his owne Sonne to ransom them, and with him giuing them all things, restoring them to all they had lost by the fall, *Romanes* 8. 32.
 3. In their Sanctification, both in respect of the matter of grace, as also in respect of the meanes of it : he hath dealt bountifully in the matter of sauing grace, because hee is the God of all grace, *1 Pet.* 5. 10. and euery good gift proceedeth from him as the Father of Lights, *James* 1. 17. and so doth his bounty shine in the meanes of grace.

1. In the word : giuing gifts to men, sometime extraordinary, as *Apostles, Prophets, and Euangelists*, and ordinary, Pastors and Teachers, sent abroad to preach the Gospel to euery creature, *Ephes. 4. Mat. 28.*
2. In the Sacraments, adding to his word and oath his seales to assure his Immutableness, *Heb. 12.* and in the Sacrament of the Lords Supper, feeding his people with the flesh and blood of his owne Sonne : A foode better then the bread of *Angels, Iohn 6.*
3. In Prayer, promising to grant whatsoeuer shall be asked of him in the name of Christ, *Marke 11. 24. Iames 1. 5.*
4. In their Saluation, prouiding for them an inheritance, immortall, incorruptible, and that in the most glorious place of the whole world, the Heauen of Heauens, when they shall liue in his presence for euermore, enioying Riuer of pleasure at his right hand, *1. Pet. 1. 3. Psal. 17. Tit. 2. 12.*

The last thing that sheweth the goodnesse of Gods nature is his Patience, and his Patience is admirable.

1. If we consider the prouocations to moue him to implacable displeasure, and these arise either from the consideration of the persons that prouoke him, or from the things by which he is prouoked : there are foure things that might irritate extremely, if wee looke vpon the persons prouoking. The first is their Number: worlds of men by their sinnes daily transgresse and offend against God ; if he looke downe from heauen, he may see what to loath in the works of all men : scarce one of a Cittie, or two of a Tribe that haue any care to please God. The second is their enmity, God is prouoked by men that are his professed enemies, and therefore might conceiue iust furie against them, there being no reason why he should pittie or spare them. Thirdly, it adds to the prouocation that they are his creatures : the worke of his owne hands ; they rebell against him that were made by him, and therefore the indignity of the offence is the greater. Fourthly, their impotencie, he needs not feare them, he might blow them away at once as a little dust of the Ballance: he could destroy them with frogges, and lice, and flies : and for the euills by which he is prouoked, what

man or Angell can describe the haynousnesse of them? what heart of man can conceiue the horror of the sinnes of the whole world. All the Commandements of God being broken by euery man, many of their sinnes committed with an high hand, crying to heauen for vengeance, Treasons daily and euery where, and these committed before the very face of God, no place so sacred, but wretchd men dare offend there, the frame of transgression beginning from the womb, and holding on to the graue, and the offenders relapsing by breaking their vowes and couenants, from time to time, and to make vp all, that Trayterous man should yeeld himselfe to bee wholly gouerned, and led forth against God by the diuell the Arch-enemy of God.

2. If we consider who God is that endures all this: hee is infinite in Holinesse and Iustice, infinitely hating sin and conceiuing wrath against sinners, and whole Office it is to bee the Iudge of the world, and hath power to Plague all offenders at his will, *Nahum. 1. 2. 3.*

3. If we consider the manner how hee exerciseth his patience; where obserue:

1. That hee is slow to anger, hee is not easily prouoked, *Psal. 103. 8.*

2. That he can suffer exceeding long, *Exod. 34. 6.* as in the case of the Israelites, they had tempted him more then tenne times before he Plagued them, *Numbers 14. 12. 18. 19. 20.*

22.

3. That where hee doth enter into iudgement, hee doth not poure out his whole displeasure, but proceeds by degrees.

4. That hee sent a Sauour, as a remedie for their sinnes, and punisheth those persons, but not till they haue reiected the Saluation offered, *Iohn 3. 16, 17.*

5. That hee sends to his very enemies, before they seeke to him, and sets vp his ordinances amongst them, as meanes to reclaime them, and with great importunity and continuance vrgeth men to saue themselues from so great destruction, *2. Cor. 5. 19. 20. 2. Chron. 36. 15. Esay 65. 2. & c. & 42. 14.*

6. It appeareth that he is infinitely patient; that puts off the day of Iudgement to so long a day, *2. Pet. 3. 9.* and thus of the manner of his Patience.

4. If we consider the effects of his patience or the ends. Hee is patient that men may repent and be saued, *2. Pet. 3. 9.* Yea, thousands of men are saued by Gods forbearance, that had else bin damned, if God had called for their accounts sooner, *2. Pet. 3. 15.*

Lastly, if we consider the cause of his patience: Some Iudges spare to punish some offenders, but it is, because they are Alyed to them, or because they giue bribes to be freed, or because they are great persons, &c. but Gods Patience and forbearance is not wrought by any of these meanes, but it ariseth meerely from the goodnesse of his owne Nature, hee doth it for his owne sake, not for any thing in them.

Thus of the Doctrine of Gods Goodnesse. The Vses follow, and so the knowledge of Gods marvellous goodnesse of Nature may both informe vs, and teach vs, and comfort vs in diuers things.

As it serues for information, so it should compell vpon vs a most setled and resolute iudgement; especially in foure things; for since there is such a transcendent glory of good nature in God, whatsoeuer can be said or objected, or whatsoeuer God doth, we should vnmoueablie bee established in full assurance.

1. That God can doe nothing that is ill or vniust. He cannot be the Author of any thing that is euill: so good a Nature cannot decree, or effect any thing that is cruell, bloudy or tyrannicall, *Iames 1. 13. 17.*

2. That in afflicting punishment vpon offenders hee takes no delight in the death of the very wicked, *Ezek 18.*

3. That no men can bee saued by their merits. That great Saluation hee prouides for men; is meerely out of his owne bounty and not from their merits, *Romanes 6. ult. & 11. 6.*

4. That there can be no goodnesse in any creature comparable to the goonesse of God: all the goodnesse, loue, bountie, mercy, clemency, Patience, or grace that can bee found in

Princes, Parents, Husbands, Wives, or Friends is nothing in comparison of Gods goodnesse, which appeares if wee remember what was before taught.

1. Because all their goodnesse was receiued from God, they had it not of themselves.
2. Because it is not so great as Gods goodnesse which is immense; they may bee said to bee louing, mercifull, bountifull, &c. but GOD is loue it selfe, mercie it selfe, &c.
3. Because their goodnesse began but yesterday, a little while agoe, whereas Gods goodnesse was from euerlasting.
4. Because their goodnesse is mutable, they may hate and loath whom they formerly loued and pittied vehemently: and they may loue and pittie such persons, as when they die, may perish in hell for euer, where they shall neuer enioy comfort by them more; whereas Gods loue is immutable and euerlasting.
5. Because they can shew no such fruits of their loue and mercie as God doth; they cannot ransom the world, nor quicken and raise the dead soules and bodies of men, nor medicine the afflictions of them they loue, to turne them to good, nor subdue those mighty enemics, diuells, sin, death, and hell, nor nourish soules, nor giue an immortall inheritance.

Secondly, the consideration of his glorious goodnes should compell vs:

1. To magnifie him for his goodnesse, and strue to set out his praises, to mention the louing kindneses of the Lord, according to his great goodnesse shewed to vs, *Esay 63.7.* The Prophet *David* in many places vrgeth this vse vehemently, vsing this forme of exhortation in many places, Oh praise the Lord for he is good, for his mercy endureth for euer, *Psalme 106.1. & 107.1. & 118.1 & 136.1.* and though worlds of carnall people cannot bee inflamed to the admiration of this matchlesse goodnesse of his, yet *Israel*, the redeemed of the Lord, all that feare him, and haue experience of his mercy should bee vehemently affected with desire to magnifie his praises, as these places shew. Neither will it suffice,

suffice, after a dull, or sullen manner to doe it, but wee are bound to praise this goodnesse of God after a speciall manner: for,

1. We must studie his praises herein, and strue to seeke out with delight the conceptions of his glorious praises, *Psal.* 111. 1, 2.
2. We must bee sure that Gods praises heere bee set out with affirmations and language aboue the praises of all other things in the world: we must do it abundantly, *Psal.* 145. 7. and with our whole hearts, *Psalme* 111. 1. our soules must blesse him, not our tongues onely; *Psal.* 103. 1.
3. Wee must not rest satisfied to praise him for a fit, but must strue to doe it for euer: all our life should bee full of his praises, *Psal.* 104. 33. and good Reason, seeing wee can neuer want matter and cause of praise, because the earth is full of his goodnesse, *Psal.* 33. 5. and who can at once declare all his praise, *Psal.* 106. 2.
4. Nor will it suffice that wee praise him, when wee worship him in the word, Prayer or Sacraments, but we must talke of his praises one to another, and labour mutually to heate our hearts by daily mentioning the glory of his Nature and Kingdome, *Psal.* 145. 11.
2. Gods goodnesse should force vs to repentance, and so it should diuers waies. It hath in it strong incitations, to humiliation, to cast downe, to the care of a new life. It should exceedingly humble vs and breake our hearts, to think that wee haue so long, and so grievously transgressed against God, that is so full of goodnesse towards vs. It should make vs teare our very hearts with weeping, mourning and fasting, *Ioel.* 2. 12. secondly, It leades vs to repentance also, as it giues vs encouragement to come to him to beg mercy and forgiuenesse: because mercy pleaseh him, *Misb.* 7. 18. and his Throne of grace is alwaies easie to come to, and he freely shewes mercy and will multiply pardon. There can be no such aggrauations of our finnes, but if wee repent, all will be swallowed vp in the seas of his goodnesse, *Esa.* 55. 7. *Ioel* 2. 13. *Heb.* 4. 6. thirdly, it should continually fire vs to the hatred of our finnes, and care to liue righteously, and soberly

soberly and godly in this present world, denying vngodli-
nesse and worldly lusts, *Titus* 2.12. who would not serue
so good a Nature?

3. It should set our affections all in a flame, and make vs won-
derfully in loue with God, seeing beyond all comparisn,
there is all that in Gods nature which should kindle affecti-
ons: Oh we should loue him with all our hearts, and all our
soules, and all our might, both because hee is so infinitely
amiable in himselfe, and shewes it to vs daily: as also be-
cause he seekes to be ours and to vnite vs to himselfe. The
Doctrin is wholly lost, if it will not make vs more in loue
with God: If such Loue, Mercie, Bounty, Grace, and Pati-
ence, cannot allure vs then nothing that is good can.

The whole booke of the *Canticles* sets out the Loue should
be in the Church to God: Yea, it shewes that the vehement
passions of Loue should be in vs, because all that can be Amia-
ble is in him.

The desire of our soules should bee euer after him, and the
remembrance of him: We should be much abashed, that any
louer should shew more affection to an earthly creature, then
we shew to God. Our mindes should still runne vpon him.
And because we may finde a horrible vntowardnesse in our na-
ture, and extreame dulnesse in our affections, therefore wee
should make conscience of it, to circumsise our hearts that we
might more be in loue with God, both by afflicting our soules
and iudging our selues for our defects: and by cutting off, and
casting away all those delights that might steale away our
affections from the Lord, beseeching the Lord himselfe to di-
rect our hearts into his loue, *2. Thes.* 3.5. *Esay* 26.9. *Psal.* 31.
19. 21. 23. *Dent.* 30.6.

4. It should teach vs to make more account of his loue to vs:
and all the signes of it, we should wonderfully ioy in all the
pledges of his fauour, esteeming his louing kindnesse better
then life. Our very soules should be satisfied as with mar-
row, *Psalme* 63. shall the Lord reioyce ouer vs with ioy
and take such delight in vs, *Zeph.* 3.17. and shall wee so
lightly esteeme of his fauour, presence and all his loue to-
kens? Oh the Tidings that GOD loues vs, should fill

our hearts with indelible delights and admiration.

5. It should fully perswade vs to rest vpon God, and trust in him with all confidence in all estates, euen wholly to commit our selues and our waies to his protection: who would not trust so good, so louing, so pititull, so bountifull a Nature? Blessed are they that are fauoured by him, and can trust in his mercies, and shew it both by their abundant contentation, and by their continuall recourse to him, to seeke all needfull good things from him that is: the Fountaine of all goodnesse, *Psal. 34.9. & 13.6.*

6. How should it make vs long for the comming of Iesus Christ: and hast to that day: how should wee desire to bee dissolued that we might be present with the Lord, and see his beauty face to face, and enioy that vnspeakeable sweetnesse of his Nature immediately: Oh what hearts haue we, that doe not euen hate life, for this very respect, because it hinders the Lords presence from vs, and keepes vs absent from him whom our soules loue, *2. Thes. 3.5. 1. Iohn 3.2. Psal. 31.19.*

7. It should especially fire vs to a desire to imitate these sweet praises in God, and to strue by all meanes to make our natures like to his: we should from our hearts, seriously, constantly, diligently, endeavour to bee bountifull, mercifull, free, patient, and full of Loue, as our God is. Wee should neuer thinke we had a iot of good nature in vs, till we could in some sound measure shew a constant disposition in these things, *1. Iohn 4. 11. Luke 6. 36. Romanes 15.*

4. 5. Thirdly, this Doctrine of Gods goodnesse, is wonderfull comfortable if wee soundly consider our interest in the fauour of him that is so louing, mercifull, gracious, and bountifull, and especially against our sinnes, and in the case of Afflictions: for in both these, Arguments of great consolation may be drawne from the goodnesse of his nature: as,

1. Against the burthen and guilt of our sinnes, it may greatly ease our hearts, and quiet our consciences, to know that he hath set vs vnder grace, and freed vs from the hard conditions vnder the Law, and so acknowledgeth satisfaction

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in his owne Sons death, and passeth by without griuance, a world of infirmities in vs; and is most ready to declare forgiuenesse of all our sins, so as the Iustification of life, by his grace shall exceed and ouercome the condemnation for our sins, *Rom. 5. 20. 21. Esay 55. 7.*

2. In the case of afflictions as was partly shewed before; for he is of so good nature,

1. That he will not consume vs, but onely try vs; hee will not afflict vs for his pleasure, but for our profit, *Heb. 12. 18. Lament. 3. 21. Mal. 2. 17. Deut. 4. 31.*

2. That he will not forsake vs, nor chide for euer, *Nehemiah 9. 17. 31. Psal. 103. 8, 9.* nothing shall separate vs from his loue, *Rom. 8. 38. Esay 54. 7. 10.*

3. That he will heare vs graciously, when wee come to him in the day of trouble, *Zach. 13. 9. Psal. 118. 5. Exod 22. 17.* so as we may goe boldly to the Throne of grace to seeke help, *Heb. 4. 16. Nahum. 1. 7.* Yea, he will shew himselfe to be a God of consolation, *1. Cor. 1. 3.*

4. That we shall neuer be oppressed by our Aduersaries though neuer so great and malicious, *Psal. 118. 6.* if so good a God be on our side, what can man doe against vs? *Psal. 86. 14, 15, 16.* and so in generall out of all affliction he will deliuer and giue a good end, *Psal. 34. 17. Iames 5. 11.* Hee will repent him of the euill, *Ioel 2. 13.*

Lastly heere is matter of great Humiliation.

1. To all ill natured, fierce, vnmercifull, froward and cruell minded persons: for hence it appeares they are not of God: they that are of God are like to his nature in some degree, but these natures are of the diuell, *3. Iohn 11. 1. Iohn 3. 6. 10. Iohn 8. 44.*

2. To such as abuse this so great goodnesse of God, as they doe that prophane the doctrine of it, by taking liberty from thence to sinne the more securely, and so turne the grate of God into wantonnesse: wofull is the condition of such persons, for thereby they heape vp wrath against the day of wrath, and deprive themselves of all the benefits of Gods goodnesse, *Iude 3. Rom. 6. 1. Heb. 10. 29. Rom. 2. 5. 4. Deut. 29. 19.*

3. To all wicked men, that are in disgrace with God : Oh what a miserie is it, to want his fauour, or suffer his displeasure, that shewes so much goodnesse to all that serue him, *Exodus 34.7. Iohn 3.17.19.*

4. The best men in the Church, may be most heartily grieved for their owne deficiencies, that they cannot more admire, loue, and praise his infinite goodnesse.

Hitherto of the goodnesse of God : His Iustice followes.

The Iustice of God comprehends his Truth and his Righteousnesse. Gods Truth is diuersly magnified in Scripture : partly as it is in himselfe, and partly as it is declared towards the creatures.

God is Truth in himselfe three waies.

1. In his Essence, as he truly is, and truly is such as he is said to be: thus he is said to be the true God, *Ier. 10.10. Ioh. 17.3.* and thus he winnes himselfe glory, and triumphes ouer all the Idols of the Gentiles, *Ier. 10.14. 1. Thes. 1.9.* and thus God is truly infinite, truly immutable, truly immortall, truly wise, truly good, truly iust, &c.

2. As he is that increated first and chiefe Truth, and that immutable Archetype, exemplar, and *Idea* of all true things without himselfe as he is the frame of all things in his minde: The true patternes of all things were in the minde of God from eternity, and all created things are said to be true only as they answer these patternes.

3. In his internall workes : and so his decrees are all true : not one of them mistaken, or disappointed, but haue their precise and punctuall accomplishment.

4. God is true without himselfe towards the creatures and for

1. In his workes : because all his workes he doth truly, there is nothing counterfeite, or dissembled or fained in them, *Revel. 15.3. & 16.7.* He did truly create, and doth truly gouerne the world, call, iustifie, sanctifie, and will glorifie the Elect, &c. *Psal. 111.7.*

2. In his words : all he saith is true. This is called the iustice of his words, and so,

3. All his Commandements are true : right Statutes, and true iudgements,

iudgements, and so they are as they containe an absolute platforme of Holinesse, and haue no imperfection, defect, or wickednesse, or iniquity in them, *Nehemiah 9. 13. Psal. 19. 8, 9. & 119. 86. 142. 160.*

2. All his promises are true: and so the Couenant of grace is true, the Gospell is the Word of Truth: Not a Tittle of the good word of God shall faile, *Zach. 8. 8. Ephes 1. 13.*
3. All his Threatnings are true, and shall bee truly accomplished, *Rom. 2. 2.*
4. All his Prophecies are true and faithfull sayings, *Reuel. 22. 6. 7.*

The Truth of GOD is yet further magnified in Scripture.

1. As it is the Fountaine of all Truth in the creature: so God is called the God of Truth, and the Light that inlightneth euery man in the world; he is the Father of all light in the minds of the creatures, *Psal. 11. 5. Iohn 1. 9. James 1. 17.*
2. As it is eternall and immutable, and invincible, no parcell of Gods Truth can faile, *Psal. 117. 2. Mat. 5. 18. & 24. 35. Rom. 3. 3, 4. 2. Tim. 2. 13.* great is the Truth and will preuaile: It may bee ouerwhelmed with strong clouds and mountaines of darkenesse and error, and yet it will so strugle, and get ground, that in the end it will destroy and consume what is exalted against it. As we see in the consumption of the Kingdome of the man of sinne.

The consideration of this doctrine of Gods Truth should first teach vs diuers duties: for,

1. We should strue to acknowledge and praise God for the glory of his Truth: especially when we obserue the experience of it, and can say this is the Word or Truth of the Lord, and thus he hath fulfilled it, *Psal. 89. 6. & 92. 2. Isay 38. 19.*
2. It should make vs with all confidence to beleue what God saith to vs, though it be in things unlikely, or aboue carnall Reason. This is to seale to it that God is true, *Iohn 3. 33.* thus did *Abraham* and *Sarah*, *Heb. 11. 13.*
3. If any man want the Light of the Truth, let him come hither, euen to the God of Truth, and hee will bee the true Light.

Light to enlighten him: hee is the Father of Lights, and therefore let him pray with *David* that God would direct him in his Truth, *Iames* 1. 17. *Psal.* 25. 5. & 43. 3.

4. It should make vs loue the Truth and stickē to it, without fainting or discouragement, though all the world doe oppose vs, for the Lord wil be iustified in his Truth, and it shall preuaile. Wee should choose out that way of life which God hath directed vs, and not doubt of the issue, for there is no error or deceit in his waies, they will be found all true: *Ierusalem* should be called a Cittie of Truth, Gods people should trade more heartily for the Truth, then any other people would doe for any Merchandize. They should loue the Truth, but neuer sell it for any respect, *Zach.* 8. 3. 19. *Pro.* 23. 23. *Psal.* 119. 30. *Phil.* 4. 8.
5. It should fashion vs to the imitation of Gods Truth: wee should be a people that hate lying and falshood, and all deceitfull waies, wee should speake truth euery man to his neighbour, *Ephes.* 4. 24. 25. *Zeph.* 3. 13.
6. It should teach vs in all straites to flie vnto God, and beleeuing his promises, to pleade his Truth for our succour, trusting vpon him, and committing our waies to him, *Psal.* 31. 5. as knowing that Gods Word hath bin tryed and purified in the fire seuen times and neuer failed: and therefore we should rest our selues vnder the shadow of his winges whatsoeuer danger or aduersaries we haue, *Psal.* 12. 7. & 36 7. 8. & 86. 14. 15. *Reuel.* 6. 10. 11. Yea, if God doe himselfe afflict vs, yet we should be sure and fully perswaded that his Mercy and Truth will neuer be taken from vs, *Psal.* 89. 34. 35.
7. It should teach vs to serue God in all sincerity, without dissembling and hypocrisie, and come neere to him with a true heart: for God is Truth, and cannot abide lying and hypocrisie: He cannot be deceiued, nor will he accept deceitfull workers: as hee is our God in Truth, so must we be his people in Truth and Righteousnesse, *Hebrenes* 10. 22. *Zach.* 8. 8.
2. This Doctrine of Gods Truth may also serue for singular consolation to all the godly of whom such glorious things are

are

are spoken: How many sweet comforts and promises are made in the whole Booke of God? And how should it fill vs with refreshing to know that all these are true, and that heauen and earth may sooner passe away then any jot of these good words shall faile of their Truth, *Psalme 146.* 5, 6.

3. It may also informe vs in diuers things: as,

1. That the Testimonie of God is Authentickall. His Word is onely fit to iudge in all controuersies: God is true, and all men are lyars. It is a most blasphemous impiety, to deny vnto the God of Truth the fulnesse of sufficiencie to testifie or conclude in the things of his owne glory: what men say may bee false, but what God saith must bee true.

2. Concerning the wofull estate of all men that liue in their sinnes without Repentance: Oh how fearefull is their estate, when all the curses written in Gods Booke, must vnauoidable bee executed vpon them? God will not repent him of the least word in his Threatnings: Hee is God and not man that he should repent, *1. Sam 15. 29.*

3. That true Religion will preuaile: It may bee resisted and ouerwhelmed for a time, but they shal not prosper that hate the Truth. The Truth will get vp againe, and ouercome, because God is Truth, and the power of his Truth is as great as the force of any other his Attributes.

Hitherto of the Truth of God: His Righteousnesse folloves.

His Righteousnesse is to bee considered more generally or more specially: in generall the Righteousnesse of God is magnified in Scripture fix waies:

1. Because in himselfe hee is most pure and holy, without any vice, sinne, defect or blemish; aboue all that Holinesse can be found in all or any of the creatures, *Esay 6. 2. 1. Samuel 2. 2.*

2. Because in all his dealings he is most iust, he doth no wrong, there is no iniquity in him, his waies are neuer vnequall, *Psalm 84. 1. Deut. 32. 4.*

3. Because he is Author of all the Holinesse is in the creatures, they

they haue nothing, but what they haue receiued, they haue all their Holinesse by participation.

4. Because his Righteousnes for eminency is like great mountaines, and for vnsearchablenesse is like a great deepe, *Psal.* 36.7. *Iob* 37.23.
5. Because hee executes Iustice in all places and at all times there are yeerely springs of iustice from God, *Esay* 45.8.
6. Because his Righteousnesse cannot be abolished.

In particular his Iustice is to bee considered either towards godly men, or towards wicked men : first, then of his iustice towards godly men.

The iustice of God towards godly men is described in Scripture either as it is his iustice of Anger, or his iustice of Grace.

The iustice of his anger towards the godly : he hath shewed two waies,

1. Towards their suretie, Christ Iesus ; and how fearefully he was displeased with sinne euen in them, may appeare, in that he spared not his owne Sonne, but abased him to the very condition of a seruant, exposed him to the temptations of the diuels, and the disgraces and oppositions of vnreasonable men, and laid vpon him all the curses of the Law ; humbled him to death, euen the death of the Crosse, powred out vpon him his fierce wrath when he made his soule a very sacrifice for sinne, so as for very paine hee sweat blood, &c.
2. Towards themselues, by scourging, and chastening them with all sorts of afflictions when they sinne against him, *Psal.* 89.34. and that in so grieuous a manner, sometimes that the whole world is searched for similitudes to expresse their sorrowes and miseries, as we may see in the booke of Lamentations.

The iustice of his Grace is that wonderfull qualification of his wrath by an agreement as it were betweene his grace and his iustice, which hee shewes vnto them by many admirable consolations.

And so it is his Iustice, and hee confesseth himselfe to bee bound to them in Iustice.

1. To moderate all his Chastizements and that in foure respects,
 1. That they be not afflicted, but onely in this life for he hath not appointed them vnto eternall wrath, *1. Thessalonians 5.9.*
 2. That he doth not take his mercy and his goodnes from them, *Psal. 89.34.*
 3. That he doth afflict them in measure with respect of their strength, *Esay 27.8. Ier. 46.28.*
 4. That hee deliuers them out of affliction in the best season, *Psal. 31.5. & 36.11.*
2. To forgiue them as often as they come to him and acknowledge their sinnes, *1. Iohn 1.9.*
3. To impute vnto them the Righteousnesse of his Sonne, when they claime it by beleeuing, *Romanes 1.17. & 3.25.*
4. To direct them in his worke, and set them in the steppes of his waies and to helpe them to doe his worke, *Psal. 85.13.*
5. To countenance them while they doe his work all the daies of their life, against the scornes and reproaches of the world, *Psal. 111.7.*
6. To performe vnto them all hee hath promised them in any part of his word, *Esay 45.19.*
7. To Crowne them in Heauen, and therefore is the Crowne called a Crowne of Righteousnesse which God giues as a Righteous Iudge, *2. Tim. 4.8.*

Use.

The Vses of this Iustice of God towards the godly, may be either for instruction or for encouragement : It should teach the godly three things : First, with *Dauid* to meditate of, and to make mention of Gods Righteousnesse euen of his onely, there being no Iustice in the world like to Gods Iustice, executed with so much dislike of sinne, and with so much grace too, *Psal. 71.15. vlt.* Secondly, it should breed in them a singular feare of offending, seeing God is so Iust, as to pursue sin euen in his owne. Thirdly, they should learne patiently to beare affliction, and to indure the indignation of the Lord, saying with the Church, I will beare the indignation of the Lord, because

because I haue sinned against him, *Mich. 7. 9. Daniel 9. 7.*

Againe, the consideration of Gods Righteousnesse and Iustice may be a great encouragement to godly men: for thence it will follow, that he that doth righteousness is certainly of God, *1. Iohn 2. 29.* As they discern righteousness to grow and increase in them, so they may assure themselves, that they grow more and more like God, yea, that God himselfe doth fashion them for himselfe: and againe, is God righteous; then he will loue righteousness, and make much of such as any way resemble him, in true righteousness. The righteous Lord loueth righteousness, and his countenance doth behold the Iust saith the *Psalmist, Psal. 11. 7.* Lastly, what can bee more comfortable then that God should acknowledge himselfe bound in his Iustice to doe such excellent things for vs as is before mentioned: We should therefore studie these things, and thinke on them all the day, that our hearts may bee daily refreshed by them.

Thus of the Iustice of God towards godly men. The Iustice of God towards wicked men now followes.

Gods Iustice towards wicked men is comprehended briefly in two Heads: The first is his Hatred of them: their sinnes doe stirre vp in God an vnmeasurable loathing of them, so as nothing can be so loathsome to vs, as euery wicked man is to God. His very soule doth abhorre him, *Psal. 11. 5.* The second is the Recompence he will giue him. The vengeance of God shall light vpon the head of all the wicked: and this Recompence comprehends no lesse then all the curses contained in the booke of God: By the bitterness whereof God will pursue the wicked man in his life, and in his death, and then for euer after torment him with vspeakeable Horror in Hell.

Now that this doctrine of Gods Iustice may bee the more effectually, in stead of prouing it by testimonies, I would especially vrge two things: first, I would giue certaine Reasons or demonstrations which may thoroughly confirme it, That God will not bee a whit better affected towards the wicked, and that his wrath is fully as great as it is said to be in the Word of

God, and rather more then any created words can vtter : secondly, I would take off their obiections. First, I would proue it to bee most *Terrible*, and then most vnauoidable.

That God will bee exceeding *Terrible* in Iustice against wicked men, may appeare to any reasonable minde by these Arguments, and such like.

1. If the wrath of Kings bee as the Roaring of Lyons, and as messengers of death, how fearefull then is the wrath of the King of Kings.
3. It is one of Gods Titles, hee is thus stiled: *The terrible God*, *Nehemiah* 9.32.33.
4. It may be gathered from the terror of his rebukes in this life in his word or prouidence : his rebukes are called *furious rebukes*, *Ezek.* 5.13. and they are called sharpe arrowes shot into the hearts of the Kings enemies, *Psal* 45.5. Now if his rebukes bee so terrible, what will the full declaration and execution of his whole displeasure be ?
4. The wonderfull wrath of God against sinners may appeare by his Iudgements abroad in the world whether wee consider the number of the effects of them : Are there not Armies and changes of sorrowes with which the Lord doth vex euery part of the world ? And doth not the Lord by common Plagues sweepe away thousands of men by Warres, Pestilence, Famine, &c. and besides are not strange punishments euery day heere and there vpon the workers of iniquity ? What heart of man can stand before that fearefull wrath of God, when he pursues the sinnes of the Fathers vpon the children ? But aboue all these temporall Plagues are those spirituall iudgements executed vpon worlds of men, whose soules are smitten with worse then *Egyptian* darkenesse, shut out from the vision or sense of God, possessed really by diuells, &c.
5. If we thinke seriously vpon the examples of men, that haue felt the bitternesse of Gods displeasure : and they that haue felt it, can best tell how terrible it is.
1. Looke vpon those wicked men mentioned, *Reuel.* 6. they were Captaines and Princes, and mighty men of the earth, and

and when they cry out to haue the Mountaines to fall vpon them, onely to hide them from the face of the Lambe: Let Christ come in the most amiable manner that he can, onely let him tell the wicked of Gods Iustice, and the stoutest hearted fall into those fearefull Agonies.

2. Looke vpon godly men, that otherwise are Gods people, yet when God is angry with them, for a season for their sins, in what grieuous case haue they bin in: *Dauid* said his meate was ashes, and hee mingled his teares with his drinke because of the indignation of the Lord, *Psal. 9. 10.* and if iudgement begin at the house of God, & be so sharpe, where shall the sinners and wicked appeare, when the righteous doe not escape? *1. Pet. 4. 18.* reade but the Booke of *Lamentations*, and you shall finde that the Church had searched all the world ouer to finde out fearefull and grieuous things, to shadow out their sorrowes and distresses.

3. Especially what heart of man can looke vpon Iesus Christ the Sonne of Gods Loue, and consider his grieuous Agonies when he felt the wrath of God: Hee was but a suretie for sinne, had neuer done any thing to offend his Father, and yet when hee feelles Gods wrath it makes him sweat for paine, yea he sweates bloud: Oh can it be that men should be so ouercome with spirituall dotage, as to thinke Gods Iustice may be more easie towards them, than are the parties offending, then it was towards Iesus Christ? And as the Iustice of God towards the wicked is terrible, so it is vnauoidable.

If they say their riches shall ransom them, they must be answered, that a great ranome cannot deliuer them: God will not esteeme their riches, nor their gold, nor all their forces of strength, *Iob 36. 19. Ezek. 7. 19.* Besides riches can flie away in the day of Gods wrath, *Iob 20. 28.* and if they remaine, yet God can bring men into straits in the midst of their sufficiencie, and raine vpon them the furie of his wrath euen they are eating, *Iob 20. 22. 23.*

Nor will their sinnes be forgotten, for they are written with a penne of Iron, and with a point of a Diamond, yea, they are grauen vpon their owne Hearts: and rather then God would

want witness, the heauens should declare their wickednesse, and the earth should rise vp against them, *Jeremie 17.1. Iob 20. 27.*

Nor can it ease them, that they see that godly men suffer the same afflictions that they doe: they may not gather from thence that God is no more displeased with them, then hee is with the most Religious: for there is a great deale of difference betweene the fire with which God melts his owne seruants as in a Furnace, and the fire of his enemies: for in the one God onely intends to refine and purifie his seruants, in the other hee intends to consume his enemies: hee respects the strength of his seruants, but respects the sinne of his enemies, *Esay 26.11. Ier. 46.28.*

Nor may they say there are no Passions in God, and therefore no wrath: for though it be true, that Passions are not in God, as they are in man, yet that little helps them, but rather increaseth the terror, because wrath is in God after a way agreeable to his nature, farre aboue that wrath can bee in man: Mans anger is mutable and finite, Gods anger is immutable & infinite. And to beate this into the heads of wicked men, God doth ascribe to himselfe not onely the words of anger and wrath, but of loathing with his soule, ielousie, furie, smiting with the hands; &c. *Psalme 11.5. Ezech. 22.13. & 38.18.19.* and the more to affect men, when God is described as angry, a consuming fire is said to goe before him, and darkenesse to bee round about him, the earth trembling vnder him, and the hills melting at the presence of God, and the heauens removing out of their place, &c. *Psalme 97.2.3.4. Esay 13.13.*

Nor may they thinke to finde meanes to escape: for the Lord hath a mighty arme, *Psalme 89.14.* and hee hath his sanctified ones, and his mighty ones, whom he commands for his Anger, *Esay 13.3.* and to shew that there can be no resisting, he is compared to consuming fire, and to a continuall whirlwinde vpon the head of the wicked, which shal not returne till it hath accomplished the minde of God, *Heb. 10.29. Ieremie 30.23.24.*

If they say wee haue escaped hitherto, I answer, that though

his

his heart be set in wickedness; because sentence is not speedily executed, yet he shall not prolong his daies; though he doe euill an hundred times, the wrath of the Lord hangs ouer his head and will fall downe at length, *Eccles. 8. 12. Iob 31. 3. Iohn 3. 36.*

Nor will their going to Church, or outward seruing of God sometimes serue their turne: for God will not accept of thousands of Rammes nor Riuetts of Oyle, nor if they would Sacrifice the Sonnes of their bodies, for the sinnes of their soules, yet it will not auaille them, *Mich. 6. 6, 7.*

If they thinke that God that made them, will pittie them, and not destroy them, they are deceiued: for the Lord hath answered long since that he would not spare them; though he made them, yet he would not haue compassion on them, *Esay 27. 11.*

If they thinke to escape because they are such a multitude, they are therein also deceiued: for the vision is concerning the multitude and wrath is vpon all the multitude *Ezek. 7. 12. 13. 14.* the glory and pompe, and the multitude shall goe downe into hell, *Esay 5. 13, 14.* Nations that forget God shall be turned into hell, *Psal. 9. 16.*

Nor will it ease them to thinke how hard a course this will be thought to be by all sorts of men: for God will be iustified in his sayings, and cleare himselfe though they condemne him, *Psalme 51. 4.* hee will not respect the wise in heart, *Iob 37. 24.*

Neither may they persist in their wilfull pretending that God is mercifull, and they can shew it by diuers Scriptures, that God hath bound himselfe to shew wonderfull mercy to sinners: for all that mercy belongs to the godly onely: and besides, God hath expressely declared himselfe, that if any man hearing the curses of Gods Law, shall blesse himselfe in his heart, God will not be mercifull to that man, *Deut. 29. 19.*

Finally they may not be confirmed against the feare of Gods Iustice, by the testimonie of such Ministers as haue publickly or priuately, incouraged them by promising peace and mercy, and contradicting the Doctrine of other Ministers that haue soundly urged the severity of Gods Iustice: for God by the

Prophet, *Ezekiel* doth at large threaten that hee will breake downe those walles of yaine confidence which haue bin built in the hearts of wicked men, he will finde a time, when their daubing with vntempered morter shall be found by the sinner himselfe, to bee vtterly without any foundation of Truth, see the place at large, *Ezek. 13, 17, 14, 15, &c.*

Thus you see the portion of the wicked, and this is the Heritage he shall haue from the Almighty, *Iob 20. 29.*

The consideration of Gods Iustice toward wicked men may serue for wonderfull abasement and humiliation to men that liue in their sinnes without repentance. Oh is it possible, can thy heart indure to heare all this, or can euer thy hands bee strong when the Lord shall haue to doe with thee? *Ezek. 22. 14.* Oh woe to him that strifes with his Maker, *Esay 45. 8, 9.*

Oh but what must we doe, is there no remedie for vs, must we despaire? Answer no, but rather feare this dreadfull God, for according to his feare will his anger bee, *Psal. 90. 11.* and with all possible speede and earnestnesse humble thy selfe before the Lord, and insomuch as by this doctrine thou maist see what neede thou hast of a Sauour to quench all this heate of Anger, flie to Christ Iesus, and neuer cease begging of mercy from him to thy soule. The wrath of God is such a fire as all the water in the Sea cannot quench: It is a fire can bee quenched onely with blood and teares. No blood will doe it but the blood of Christ, and no teares but the teares of the offender himselfe.

And let men take heede of Procrastination, for euen the longer men stay in sinne, the fiercer will his fire grow: GOD heapes vp wrath as men heap vp sinne. It may come to that at length, that Gods anger may come to that degree, as to be expressed by these words, to be called *Ira furoris sui magni*, the anger of his great fury, *Ira indignationis*, the furie of his Indignation, *Deut. 29. 24. Psal. 78. 49.* then God may sweare they shall neuer enter into his rest.

Let men therefore take heede how they abuse Gods patience and mercy any more.

Godly men also from the consideration of the fearefull Iustice

Iustice of GOD towards wicked men, may learne foure things,

1. To get out from amongst them and euery one deliuer his owne soule from the fierce anger of the Lord which will fall vpon the wicked, *Ier. 51. 45.*
2. Neuer to fret at their prosperity seeing so fearefull things abide them.
3. When they see Gods hand vpon the wicked, they should sanctifie and exalt the God of Iudgement, *Esay 5. 16.*
4. Euer the more terrible the wrath of God is towards the wicked, the more heartily they should kisse the Sonne, and make much of Christ, by whom they are deliuered from so great wrath, *Psal. 2. ult.*

Hitherto of the Iustice of God. The Glory of God followes.

The Glory of God is his wonderfull excellencie aboue all things, and so his Glory is either absolute or Relatiue.

The absolute Glory of God is that in which hee is glorious in himselfe without relation to any other, and so he is glorious foure waies :

1. In the Excellencie of his Nature.
 2. In his Blessednesse.
 3. In his Liberty.
 4. In his Maiesty.
1. The Glory of his Nature is nothing else but his surpassing Excellencie in all the praises belonging to his Nature: and so he is glorious in knowledge, goodnesse, Iustice, greatnes, omnipotencie, &c. And this glory of God is described in the doctrine of his Attributes and was the glory shewed to *Moses, Exod. 33. 18, &c.*
 2. His Blessednesse is his essentiall glory whereby he is after a matchlesse manner most happie in himselfe, *1. Tim. 1. 11.* and his happinesse is to be adored.
 1. Because he abounds with all that can be possibly good to him any way and is seated in such felicitie, that no euill can come neere him. *1. Tim. 6. 15. 1. Ioh. 1. 6.*
 2. Because he perfectly knows all his happinesse, and so hath infinite liking and ioy in his condition.
 3. Because

3. Because he is sufficient to himselfe, and from himselfe, so as he needs not any good thing from vs, or any thing without himselfe. *Psal. 16. 2. & 50. 7. 14.*
3. He is glorious in his liberty; and so he excells in a threefold liberty, as he is free from compulsion, from seruitude, and from miserie: He is free from compulsion because he is not tyed to second causes, nor mastered by any higher cause, but is, and doth whatsoeuer he will without the Coaction of any necessity without himselfe, *Psal. 115. 3. Esay 40. 13. Daniel 4. 35.* He is also free from seruitude, he is bound to none, indebted to none, subiect to none, *Rom. 11. 35. 36.* He is also free from the burthen of miserie, hee alone being such by nature, that no kinde of miserie either of fault or punishment can befall him.
4. He is glorious in his essentiall Maiesty, which is an vnconceivable splendor or beauty, and shining brightnesse, beyond all that Maiesty can befall any creature. Thus God is said to be light and to dwell in the light which no man can approach vnto, *1. Tim. 6. 16.* and thus hee is the King of all Kings.

And in this absolute Glory, God doth excell all the Kings of the earth.

1. Because his Glory is aboue all praise and blessing; so is not theirs, *Nehemiah 9. 5. Psal. 145. 3.*
2. Because the Kings of the earth doe giue him glory, and praise him, & owe their Homage to his glory, *Psal. 138. 4. 5.* God exceedes them in Glory more then they exceede their meanest subiects, *Daniel 4. 35.* and no wonder, seeing the glorified creatures in heauen throw downe their crownes before him, as acknowledging him onely worthy to receiue honour, &c. *Reuel. 4. 10. 11.*
3. Because their Glory is mortall, but God is a King immortall, and his Glory endureth for euer, *Psal. 104. 31. 1. Tim. 1. 17.*
4. Because hee hath it in himselfe, and from himselfe as was shewed before.
- Thus of his absolute Glory.
- The Glory of God as it is in relation, is either internall or externall.

The internall Glory of God as it is in relation, is the personall Glory, and so is the Glory either that is proper to each Person in the Trinity, or else that peculiar Glory of the second Person in the Trinity, as he is called the brightnesse of his Fathers Glory, *Heb. 1. 3.*

The externall Glory is that which comes vnto God from the creatures as hee stands in relation to them : and so his Glory shines :

1. In his workes, which are therefore called his Glory, and so both his workes of *Creation*, *Psal. 19. 1.* and his workes of Iustice vpon the wicked, *Exod. 15. 6. 7.* and his workes of Mercy in deliuering and sauing his people, *Psal. 85. 9. & 102. 15. 16. & 103. 5. Zach. 2. 5.* and workes of omnipotencie and wonder, *Rom. 6. 4.*
2. In the signes of his presence, such as he gaue extraordinarily on earth, as the cloud and pillar of fire, *Exod. 16. 8. 11.* or that likenesse of consuming fire on the toppe of the Mount, *Exod. 24. 17.* the cloude that filled the Temple, *1. Kings 8. 10. 11.* or the formes mentioned in *Ezek. Chap 1. 28. & 3. 22. & 10. 4. 18. & 11. 22, 23.* or else such as hee giues in heauen in the presence of his Glory to the Saints, and this was that Glory of God which *Stephen* saw, *Acts 7. 55.*
3. In his word, especially the Gospel, which is the doctrine of the Glory of the blessed God, *1. Tim. 1. 11. 2. Cor. 4. 4.*
4. In his children *Israel*, he calls them his Glory. *Esey 46. 1. 3.* and so are the godly called, because they resemble God, and in that respect excell all other people. All other men haue therefore failed of Gods Glory, because they haue failed of his Image, *Rom. 3. 22.*

And in these foure waies of relation God is glorious, but it is with a glory which himselfe hath printed and stamped vpon these things.

There is another way of glory which is in a speciall manner also called Gods glory, and that is the glory which the reasonable creature giues vnto God : and consists especially in conceiuing gloriously of God, and in praising of God, and in worshipping of God, and in obedience, and so God is wonderfull

derfull glorious in that he doth continually receiue all sorts of praise and adoration from the creatures both in heauen and earth.

And in respect of this true glory which is giuen vnto God, God doth excell in glory, all the great Kings and Potentates that euer were in the world. The very *Angels* in heauen doe admire this glory of God on earth, *Esay 6.3.* and so his glory excells :

1. In respect of praise : and so diuers waies.

1. Because from the rising of the Sunne to the going downe of the same, the Lords name is to be praised, *Psal. 113.3.* all reasonable creatures are bound to ascribe praise and thankesgiuing to him : and so it cannot be true of any Potentate on earth.

2. Because from all persons and actions glory comes to God: whatsoeuer wee are, we are to his glory, *Ephes. 1.12.6.14.* and whatsoeuer we doe all must be done to his glory, *1. Cor. 10.31.*

3. Because in all the glory or praise giuen to the creatures, the first and chiefe glory is due to God: their glory is subordinate.

4. Because it endureth for euer and euer, no end of his praises.

2. In respect of worship, for that is a glory onely due to God: no creature in heauen or earth may take it, or can receiue it without infinite danger, 'tis a glory he will not giue to another.

3. In respect of Obedience: and so diuers waies.

1. Because the obedience due to God is from all persons in the world: and such an authority neuer had any mortall man.

2. Because the obedience the creature owes to God is vniuersall and vnlmited and without exception, whereas the obedience Princes can haue is a limited obedience, and subordinate, men must obey them so as they command nothing against Gods Law.

3. Because his kingdome is an euerlasting kingdome, there shall be no end of obeying him: whereas the time wil come, when

when no obedience at all shall be due to Princes, and that is when *Christ* hath deliuered vp the kingdome to God the Father, and shall no more rule men by the ministerie of men.

Lastly, the glory of men can bee no way comparable to the glory of God : because all their glory they haue receiued from him : for God is said to be the God of glory, *Acts 7.2.* the King of glory, *Psal. 24.10.* the Father of glory, *Ephesians 1.19.*

The Vse should bee first for instruction : and so it should chiefly teach vs to acknowledge this glory of God, to giue glory vnto God, and by all meanes to ascribe glory to him : It is a singular wrong not to giue God his glory. Now wee giue God glory three waies :

1. In our hearts : and so diuersly : first, when wee labour to fill our hearts with the knowledge of Gods glory in all the branches of it : the earth should bee filled with the knowledge of the glory of God as the waters couer the seas, *Hab. 2.14.* secondly, when our hearts stand still and wonder, and admire at the glory of the Lord, our hearts are not rightly affected towards God till they bee inflamed and rauished with the contemplation of his excellencie and blessednesse, *Ezek. 3.12.* thirdly, we giue God glory when wee beleue in him, and from our hearts trust him in things that bee otherwise vnlikely to come to passe. Thus *Abraham, Rom. 4.20.* fourthly, when we mourne and sorrow for our sins : for men are said to giue glory to God when they repent of their sinnes, *Reuelation 16.9.* fifthly, when we doe from our hearts reioyce at any thing that excels in Gods Word or workes any way, accounting our selues the more happie that God is honoured or glorified any way : sixthly, when in all seruice done to God, we conceiue of him, with the highest degree of reuerence and excellency we can : entertaining him into our hearts as the very King of glory, *Psal. 24.*

2. In our words : and so we giue glory to God diuers waies also, as first, when men confesse secret wickednesse openly, finding themselves sought after, and pursued by God : Thus

Achan

Achan gaue glory to God *Iosuah* 7. and thus the sinner when he fees the rebukes, or chastisements of God should humble himselfe and confesse his wickednesse before the Lord, *Ier.* 13. 15, 16. *Malachie* 2. 2. secondly, when men giue him praise and thanks for his mercies with all possible affection, see *Luke* 17. 18. So the Samaritane gaue glory to God, when hee gaue thanks for the cure of his Leprosie: and thirdly, when men acknowledge the hand of God and his prouidence: see *Renel.* 11. 13. 1. *Sam.* 6. 5. fourthly, when in discourse men talke of the singular praises of God: and so we should make his praise glorious, *Psal.* 66. 2. our mouthes should bee filled with his praise and with his honor all the day, *Psal.* 71. 8. & 96. 2, 3, 4. fifthly, when men take away praise from the creature, and so from themselves and giue God onely the glory, 1. *Tim.* 1, 17. *Iohn* 7. 18. *Renel.* 4. 11. & 5. 12. 1. *Chron.* 29. 11.

3. In our workes we giue glory to God: and so first by glorifying his Sonne: by acknowledging and praising and honouring of Iesus Christ; and submitting our selues to his ordinances, *Iohn* 11. 4. and so also when wee honour them that feare God and beare his Image: secondly, when men abound in good workes and the fruits of righteousness, and grow in grace and knowledge, and so make the Image of God more and more euident, suffering themselves to be so framed by the doctrine of the Gospell, as to bee changed from glory to glory by the power of the Word, 2. *Cor.* 3. 18. *Phil.* 1. 10. 11. 2. *Pet.* 3. 18. & 4. 11. *Renel.* 1. 6. thirdly, when men worship God in the beauty of holinesse, not onely putting on their best clothes, when they come to serue God, but clothing themselves with their best deuotions, and affections, and reuerence, and humble adoration, 1. *Chron.* 16. 28, 29. fourthly, when men submit themselves vnto God, and let him doe with them whatsoever he will: they that ascribe dominion to him, ascribe glory to him, 1. *Peter* 5. 10. 11. Lastly, when men doe all that they doe to the glory of God, studying how God may bee acknowledged or praised for all they doe, being in all things some way to the praise of his glory, 1. *Cor.* 10. 31. *Ephes.* 1. 12. 14.

Thus

Thus we should learne from hence to giue God honour and glory.

Secondly, seeing God is so wonderfull glorious, we should be carefull by all meanes to get the knowledge of his glory into our hearts, that we may throughout our liues be made happy in the contemplation of his glory: which that we may attaine vnto, we must looke to these Rules.

1. We must resort to, and loue his house, for that is the place on earth where his glory dwells, *Psal.* 26. 8. & 63. 3. there he keeps the court of his Maiesty, *Psal.* 84.
2. We must pray for the spirit of Reuelation, to open the eyes of our vnderstanding, *Ephes.* 1. 19.
3. We must not be without an effectuall faith: for if wee beleeue we shall see his glory, *Iohn* 11. 40.
4. We must rest in these descriptions and praises of God and continue in his Word, and be sure we change not his glory into that which is abomination to him, *Psalme* 106. 20.
5. We must be sure to repent of our sinnes and be truly turned to God, *2. Cor.* 3. 16, 17, 18.

Thirdly, all wicked men must needs bee in a wofull estate, and that in three respects: first, because this glory is departed from them: since the time sinne came into their hearts, they haue failed of the glory of God: they haue lost the glory of God, in that they haue lost the Image of God, *Rom.* 3. 23. secondly, because their foolish hearts are so full of darkenesse, that they cannot see the glory of God, they want all that comfort and warmth ariseth from the view and contemplation of the Sunshine of Gods glory: they cannot get so much as the benefit of a good conceit of God, a vaile lyeth vpon their hearts, *2. Cor.* 3. *Esay* 26. 10. thirdly, because the time will come when God will confound their hearts with the terror of his Iustice, and the Maiesty of his glory, when hee shall fight against them to destroy them, *Esay* 2. 10. 19.

Lastly, this should bee a wonderfull consolation to Gods children, and that in diuers respects.

1. Because this God that is so blessed, and full of Maiesty, so adored by all creatures, this God: I say so glorious, is their

their God: they haue his fauour in a high degree, and by couenant hath giuen himfelfe to be theirs for euer.

2. Because God hath called them to glory, and will glorifie them with himfelfe in the Kingdome of Heauen, *2. Pet. 1. 3.*

Colof. 3. 4. and in the meane time:

1. God accounts his people in a manner all the glory he hath in earth, *Eſay 46. vlt.*

2. The Spirit of glory and of God reſteth vpon them, *1. Pet. 4. 14.*

3. God accounts it a part of his glory to helpe them in all their afflictions, and to forgiue them their finnes. And in theſe two things affliction and ſinne lyeth all the diſcomfort of life in effect, *Pſal. 79. 9.* and his glory ſhall be their Reareward to guard them from dangers, *Eſay 58. 8.*

4. Hee will keepe them by his power, till hee preſent them faultleſſe before the preſence of his glory, *1. Peter 1. 5.* *Iude 24.*

5. He giues them ſuch taſtes of that great glory to come, that it is a glory to them to thinke of, and hope for that bleſſedneſſe to be reuealed vpon them, *Rom. 5. 2.*

Thus of the glory of God, and ſo of the firſt ſort of Attributes: that is, thoſe Attributes which they call communicable: which are ſo in God, as ſome print or likenefſe of them are in the creatures.

The Incommunicable Attributes follow, and theſe are in God, as they ſay in Schooles, *à Priori*, the other *à Poſteriori*: onely I haue handled the former firſt, as moſt eaſie for vs to vnderſtand, but leſt the tearmes of communicable Attributes ſhould trouble the ignorant Reader, hee muſt conſider that when we ſay theſe Attributes are communicable, wee doe not meane, that they are communicable in reſpect of eſſence, but in reſpect of Act, effect, or Uſe.

As for inſtance, the goodneſſe of God is not communicated to good Angels or men, but the effect of it, which makes them good. If God ſhould communicate nothing, there would be nothing at all: and if he ſhould communicate his owne eſſentials, hee ſhould make as many Gods as hee produced things. In ſhort, theſe Attributes are affirmed of God in the Abſtract, but

but of men or Angels in the Concret, God is Goodnes, Wisedome, Iustice. Men are onely good, wise, Iust.

The incommunicable Attributes are so in God, as they can be found in no creature, nor any likenesse of them. And these are three, (*viz.*) his infinite greatnesse, his eternity, and his immutability. And these three as they are not found in any thing but God, so are they as it were spread and powred out through all the Attributes of the first sort: for God is Infinite, Eternall, and Immutable, in Wisedome, Holinesse, Life and Glory. And so these Proprieties are as it were the Adiuncts or proprieties of the other Attributes.

First, then of the infinite greatnesse of God.

The infinite greatnesse of God, is that essentiall propriety in God by which hee is signified to be, of himselfe, actually and simply beyond all bounds, limits and measure: and so his infinite greatnesse or immensueneesse comprehends:

1. His perfection of Nature.
2. His Omnipresence or Vbiquity.
3. His Incomprehensiblenesse.

For the first, his perfection of Nature is such, as admits no bounds, nor limits, nor measures: because he is without composition of partes: and because hee is all hee is in act, not in power or possibility: and because his goodnesse, Iustice Wisedome, &c. is so great as nothing can be added to them to make them greater, *Iob 37. 16. Mat. 5. ult.* and the consideration heereof may,

1. Inform vs, and shew vs whence all good and perfect gifts come euen from this infinite greatnesse of perfection in God, *Iames 1. 17.*

2. Humble vs: what are we, dust and ashes, vile, and loathsome creatures, that wee should bee fauoured or accepted of God, who is so infinite in the glory and goodnesse of his Nature: euen the more perfect God is, the more our imperfections might trouble vs, and at the least make vs serue him with more feare and trembling.

3. Teach vs: we should follow the exactest patterne; and none like God, we should therefore bee followers of him, that we may bee perfect, as our heavenly Father is perfect, *Mat. 5. ult.*

4. Comfort vs: and so especially in the hope of a better life : how perfect and glorious shall we be in heauen, when God shall be all in all in vs : when that which is so perfect shall come into vs, then all that is in part shall bee abolished, 1. Cor 15.28.

For the second, the Omnipresence of God is that vnmeasurableness of his Nature, by which hee is wheresoeuer the creature is, or any place is, *Psal.* 139.8,9. *Isay* 66.1. *Ier.* 23.24. thus God fills all things and penetrateth into all things circumscribed or defined with no spaces of any places, reaching to whatsoeuer either is or can be thought within or without the world. And which is the more maruellous his whole essence is in the whole world, and in euery part of it, whole in this whole world, and whole without the world, shut in no where, nor shut out any where, containing all things, and contained of nothing. He may be truely said to be euery where, and no where, as he is contained of nothing. Nor is hee thus present with all things onely by his power, but by his essence, for it must needs be a childish thing to imagine an infinite power to proceede from a finite essence. The cause then of his vbiquitie, is the vnmeasurableness of Gods essence. God is such a sphere whose Center is euery where, and whose circumference is no where.

*Deus est Sphæra:
cuius centrum
est vbique.
Nepi quia.
nusquam.*

Obiect.

Ob. God is said to dwell in heauen, *Ergo* hee is not euery where, *Psal.* 115.3.

Sol.

Sol. God is euery where in respect of his essence, and said to be in heauen or dwell there onely in respect of the larger manifestation of his glory and grace.

Obiect.

Ob. God is not with wicked men, *Numb.* 14.42. *Ergo* not euery where.

Sol.

Sol. God is with wicked men in respect of his essence, but not with them in respect of his grace and fauour.

Obiect.

Ob. God is said to depart from men, and to returne to men, *Psal.* 10.1. & 6.5. thus God departed from *Saul* : *Ergo* hee is not euery where.

Sol.

Sol. God doth depart from or returne to men, not by stirring his essence, or changing his place, but in respect of the declaration of his mercy or Iustice, and so hee departs either from

from wicked men or godly men : from wicked men he departs, when he hath not mercy on them, or when hee takes away the meanes of grace and lets them fall into hardnesse of heart and so into perdition, or when he takes away the blessings he had giuen them. He departs from godly men either when he withdrawes the sense of his grace and fauour from their sinnes or seemes to deny them helpe or deliuerance in their distresses. He returnes to the godly both inwardly and outwardly : Inwardly when he restores the sense of his fauour and the ioy of his Saluation, and when he goeth on to worke Faith and Repentance in them. Outwardly when he declares his presence by outward effects, as by deliuerance, or vnexpected blessings.

The consideration of Gods Omnipresence and Vbiquity may serue :

1. For information: and so to shew how much we are bound vnto God that will dwell amongst vs, and keepe house in the Sanctuarie. He wants not a place to be in, that fills all places and cannot bee contained in the Heauen of Heauens, *1. Kings 8. 17. 2. Chron. 2. 6. Esay 66. 1.*
2. For instruction : and so it should teach vs diuers things : as,

1. Not to abuse Gods presence in his house, so as to thinke that place or any other doth containe him ; or to commit that Idolatry as to worship a God that can be compassed about with a Church wall, *Acts 17. 24. 2. Chron. 6. 18.*
2. To take heede of sinning, though it bee in secrete : because God is in euery place, *Ier. 23. 23. 24.* Yea, to auoid the very Hypocrisie of the heart: because he is a discerners of the thoughts, and sees and stands by euery offence committed, *Hebrewes 4. 12.* and sees and heares all wee say and doe.
3. To strue to bring our selues to a continuall remembrance of Gods presence, and accordingly to walke before him in all vprightnesse, *Psal. 16. 8. Gen. 17. 1.*
3. It serues to shew the miserie and folly of wicked men : they can neuer escape or flie from the wrathfull hand of GOD: whither soeuer they runne GOD is there, nor can any of

their faults be hid from him, *Amos 9. 1. 2. 3. 4. Psal. 139. 7. &c.*

4. It shewes the folly of the Papists that direct to either hee or shee Saint, to bring vs or our suits to God: God is not farre from vs, but alwaies present with vs, and therefore wee neede none of them to bring vs to God.

Lastly, it serues for great consolation to the godly in all their troubles and dangers, and against all the practizes and deuises of their aduersaries: nothing can befall them but what God sees, and they neede not feare, because God is alwaies by them to helpe them, *Ioshuah 1. 9. Esay 43. 1. 2. Psalme 118. 6. 7.* though all friends were absent yet God is with vs.

Thus of the omnipresence of God.

His incomprehensiblenesse, is that dreadfull transcendencie of the nature of God, whereby it passeth our vnderstanding, so as his essence cannot bee fully conceiued of by vs: so as neither corporeall places, nor spirituall vnderstanding can containe God. His omnipresence makes him bigger then all places, and his incomprehensiblenesse bigger then any created minde, *Psal. 145. 3. 1. Tim. 6. 16.*

The incomprehensiblenesse of God is not without vse, for it may serue:

1. To confute the makers and worshippers of Images, seeing God is aboue all that which any minde can conceiue, and therefore much more then any picture can expresse: They sinne fearefully, therefore in offering to vs a God that can be set out by so poore a resemblance. Images therefore are worthily called by the Prophet teachers of Lies.
2. To teach vs to worship God with all our mindes, and all our hearts, and all our might, struiuing to admire and adore, and daily to blesse his vnsearchable greatnesse, *Psalme 145. 2. 3.* And for our direction in the right conceiuing of God, we should therefore wholly rest vpon that way, and those descriptions he hath made of himselfe in his word, seeing else our vnderstandings would erre altogether in gheissing at that which it cannot take in.

Thus of Gods infinite greatnesse, his eternitie followes.

If God be considered in himselfe he is infinite: if in respect of our vnderstanding he is incomprehensible: if in respect of our senses he is inuisible: if in respect of our words he is ineffable: if in respect of place he is incircumscriptible: and if in respect of duration or continuance he is eternall.

Some things haue both beginning and end, as the vegetables, and bruit beasts, and these are said to bee temporall. Some things haue beginning and no end, as men and Angels, and these are said to bee perpetuall: One thing hath neither beginning nor end which is GOD and he is said to bee eternall.

*Eternus dicitur
quasi extra ser-
minum.*

A thing is said to be eternall, either improperly or properly: improperly, and so two waies: First, when a thing is said to last a long while: and so the ceremonies of *Moses*, and circumcision were said to endure for euer, *Gen. 17. Numb. 18.* Secondly, when a thing hath no end which yet had a beginning, and so Angels, diuels, the soules of men, Heaven and Hell are eternall. But properly God onely is eternall, because he hath neither beginning nor end, or is the beginning without beginning, and the end without end.

Or this difference in the continuance of things may be fitly exprest by the description of eternity made by *Boetius*, Eternity is the interminable, totall, perfect and together pleasant possession of life: for in this description each word makes a difference betweene things in their duration: for first, some things so continue that they haue both beginning and end, as the bruit beasts, these are barred out by the word interminable. Again, some things are interminable in respect of essence, but haue no life, as the heaven of the blessed: Thirdly, some things are interminable, both in respect of essence and life, but their life is miserable and painefull, as the spirits in hell: and so they haue not pleasant possession of life: Fourthly, some things haue an interminable pleasant possession of life, but it is not totall: as all the blessed in heaven before the day of Iudgement: for they haue a pleasant possession of life, but it is in their soules, not in their bodies: Fifthly, some things haue a totall possession of pleasant life, but it is not together: so the Angels before the day of iudgement haue a totall possession of pleasant

pleasant life, because their whole Nature liues blessedly, but it is not together, because there is euen in the Angells a succession of Reuelations and so of Ioyes, as things are from time to time discovered to them: Sixthly, some things shall haue a totall possession of pleasant life and together too, but it is not absolutely perfect, taking perfect heere, for that which needs nothing besides it self to make it happie: and so are the Angels and godly men after the day of Iudgement: because though they shall then totally and together enioy a blessed life, yet they shall euen neede their sustentation and preseruation from God, without whom they could not be; much lesse be happie: for though their blessednesse be perfect in their kinde, yet it is not absolutely so, because it is a blessednesse they haue not of themselues, but receiued it of God.

Thus of Eternitie.

Now the Eternity of God is his essentiall propriety, by which is signified that God can end in no time, nor can haue any beginning according to time, but being more ancient then all time, and more lasting then any end, is absolutely, alwaies, totally and together without succession.

For the explanation of this description, diuers things are to be noted:—

First, that God is wholly without the measures of time: though he be eternall yet he is not temporarie: there is a great difference betweene eternity and time: for eternity excludes time: he saw that, that said, time was the moueable Image of eternity: and he that said, time was the Idoll or Image of eternity: and so he that said, time was the flax of eternity. Now when we say that time is remoued from God, we meane from his essence, not from his workes: fitly the Prophet *Esay* saith, that God inhabits eternity, *Esay* 57. 19. God dwells in eternity but yet in time hee is pleased as it were to come out of those habitations of eternity to shew himselfe abroad in time by his effects or workings: and for the manifestation of himselfe, he made times or the worlds, and is called King of Ages, *Heb.* 1. 12. 1. *Tim.* 1. 17.

Secondly, you must note in the description, that I say God is without beginning in respect of time: which must be noted

in

Expers temporis.
Διόν του χρόνου
χρονου. Plato.
τὸ αἰδίου εἰδωλον.
Pind.
αἰώνος ἀπορρον.

Sæcula condit
vex Sæculorum.

in regard of the doctrine of the eternall generation of the Son of God : for there is a twofold beginning, the one of order, the other of time. In respect of order or originall, the Sonne and the holy Ghost had a beginning from the Father, but not a beginning in respect of time. The beginning in respect of order is not excluded out of eternity, but onely the beginning in respect of time.

Thirdly, it would be noted that it is said that Gods eternity is absolute : for so it is differenced from all the euerlastingnes of the creatures which is not absolute, but by gift, and *à Posteriori*, or a *Parte post* as they say in Schooles, that is in respect of continuance yet to come : whereas Gods eternity is not by grace, but by Nature, and *à Priori*, or a *Parte antè*, that is in respect of euerlastingnes without beginning as well as without end.

Fourthly, It is to be noted that God is said to be totally together without succession ; for properly eternity, hath no spaces, or intermission, or gappes in it, but is *continuus* that is, continuall without any interruption, or innouation.

Now in this absolute, infinite, interminable eternity, as in a most vast Ocean, swimmes that little flowing drop which we call time.

Or thus, what wee haue by looking either forwards or backwards, rowed through the small brookes of time past or to come, that which we next come to, is this vast sea of eternity where we can neuer behold bancke or end.

That God is thus eternall, many Scriptures proue, *Psal.* 90. 2. & 91. 8, 9. & 102. 27. 28. *Isay* 43. 17. & 57. 19.

This Doctrine of Gods Eternity should teach vs many duties :

1. To adore and magnifie this King of Ages, that dwells in this vast eternity, *Psal.* 48. 14, 15.
2. To loue him aboue all things, yea, aboue our selues : The thought of his glorious eternity should make vs thinke the more meanely of our selues, that are but perishable and vile creatures, *Psal.* 102. 27, 28.
3. It should teach vs to leaue doating vpon time and the things that belong to it, and with more care and earnest re-

Principium originis non temporis.

And in this respect eternity is said to be nunc semper flans, and time to be, nunc semper fluens.

solution to seeke the things that may bring vs beyond the bounds of this miserable and mutable time, *Psal. 102. 27. 28.* doe not all these earthly things perish and waxe olde like a garment, and doth not God indure for euer, euen that God that offers to prouide for vs euerlasting habitations in eternity also.

4. Haue any of vs at any time a iust and lawfull desire to seek some more space of time, for dispatch of some speciall work for the glory of God, or good of men, this doctrine tells vs whither to goe to aske time, euen to God the Father of eternity and King of Ages. Thus *Dauid, Psalme 102 25.*

5. Since God is the Lord and Master, and King of time, by the right of his eternity, since the times are in his hands, we should also submit our selues to his will, and bee content to leaue our being heere when hee calls for vs : and rather seeke how to die well, then in vaine seeke to liue, when GOD will haue vs die, *Psalme 90. 1, 2, 3. 12.*

6. *Abraham* learned from the very eternity of God, to make conscience of worshipping him, *Gen. 21. 33.* and so should we : Yea, it should make vs resolute in Gods Seruice, though we were opposed by neuer so great or many men. It was an excellent saying of the Martyr, when hee said to this effect about *Gallien* his Edict. Wee are commanded (saith he) by the mouth of *Gallien* our *Cesar*, that we should worship what the Prince worships : But (quoth hee) I worship the eternall Prince, the maker of times, and Lord of *Galliennus*.

There bee diuers consolations also may bee gathered from Gods eternitie : for,

1. Then it followes from hence that Gods goodnesse and mercy to vs is eternall, *Hab. 1. 12.*
2. We should be much affected with Gods singular loue to vs (that are but bratts of time, and can claime nothing but what time can affoord vs) in that he hath called vs out of the world, to inherit with him this most blessed Immortality, and hath prouided for vs habitations in that glorious eternity :

nity: and so it should comfort vs against the shortnesse of our liues, *Psal.* 113. 12, 13 29.

3. Yea, it should comfort vs, that God will visit vs, and dwell in our hearts in this world, that of himselfe dwells in eternity, *Esay* 57. 15.

4. Our aduersaries are in Gods hands who is Lord of time, and can cut them off at his pleasure, *Psalme* 92. 8, 9, 10.

Lastly, all the good things God hath promised vs shall bee accomplished, for the Eternity of *Israel* cannot lie nor will repent, *1. Sam.* 15. 29. which is also true of the curses denounced against wicked men.

Thus of the Eternity of God: His Immutability followes.

In the Immutability of God two things are wonderfull and to be adored.

1. That he is altogether and euery way vnchangeable.

2. That he onely is Immutable.

For the first, that God is altogether and euery way vnchangeable must be proued and explained.

The absolute Immutability of God is proued by these places evidently, *Psal.* 102. 27. 28. *Mal.* 3. 6. *1. Iam.* 1. 17.

For the explanation of this Doctrine: two things are to bee noted, first, how God is Immutable, and secondly, in how many respects.

For the manner of his Immutability, we must know that he is Immutable by Nature and of himselfe: and so hee differs from some creatures that haue a kinde of Immutability. As the heauens after they are renewed shall neuer be changed, and so the soules and bodies of the faithfull after the day of Iudgement: but these are thus immutable, by grace, not by Nature, by the gift of God, not of themselues: whereas Gods immutability depends vpon no other, but hee is so absolutely, and of himselfe.

Now God is Immutable in foure respects:

1. In essence or substance, and so he cannot bee changed to another essence or Nature, he cannot die, as hauing Immortality alone, hee is alwaies in act, hee hath not possibilities,

hee

he is not changed so much as by motion, neither in respect of place or working: not in respect of place, because he fills all things, and is simply immense and infinite: not in respect of working, because he onely hath the glory to worke, and yet be quiet in operation and vnmoueable: nor can he be changed by growth or alteration in substance, because being immense, he cannot wax bigger by Augmentation, nor lesser by Diminution: and finally, he cannot be changed by suffering from any other, as being that onely essence that is impatible. Thus the *Psalmist* saith that God is alwaies the same. *Psal.* 102. 28. and that the Lord stands vpon in his Title, when hee calls himselfe, *I am*, or *I am that I am*, *Exodus* 3.

2. In nature or proprieties: for all his proprieties are to euerlasting the same: so he is alwaies omnipotent, omniscient, most holy, wise, glorious, &c. As he cannot die in respect of substance so he cannot lie in respect of attributes, he cannot denie himselfe or doe vniustly, as diuers Scriptures shew.
3. In decrees: as is his essence, so is his Sentence Immutable, his counsell must stand, and is for euer vchangeable, *Heb.* 6. 17. 18. *Esay* 46.
4. In promises: all his promises hee makes in his word are yea and Amen: Heauen and earth shall passe away, but no iot or sillable of his Word shall passe vnsfulfilled, which is also true of his Threatnings, and of that platforme of Holinesse giuen in the Law of Nature, and exprest in Scripture, *Mat.* 24. 35. *Mal.* 3. 6. as also in his Prophecies, *Reuel.* 22.
5. In his Gifts of grace bestowed vpon his people: and so his gifts and callings are without Repentance, *Rom.* 11. *Iames* 1. 17.

If any should object that God was changed in Essence, because the word became flesh, and God was made man: I answer, that though the word was made flesh, yet his diuine Nature was vchanged, for neither was the Deity turned into the Humanity, nor was the proprieties of the Humane Nature deriued vnto the diuine, but remaining what hee was (*viz.*) God, he became what he was not (*viz.*) Man.

If any should object That motion from place to place is attributed to God: because God is said to depart from some men, and returne to other men: That hath bin answered before in the Doctrine of Gods Immenſitie: for God mooues in respect of effect in vs, being vnmoued in himſelfe: As a man that rowes in a Boate, looking vpon the bancke, thinks the bancke goes from him, or comes neerer him, whereas the bancke is vnmoueable, and the motion is in the boate. If wee respect Grammer in these Phrases, God seemes indeed to bee moued, but if we respect a more high and secret Philosophie, wee then vnderstand thereby that God is vnmoueable, but is said to moue by returning, when by the working of his spirit he makes vs returne to him.

If any yet object, that the Spirit of God was said to moue vpon the waters, *Gen. 1. 2.* The answer is, that by that saying is signified no more then that the holy Ghost by his power and mouing did cherish and sustaine that indigested matter, as an Hen that sits vpon her Egges, to make them fit to bee hatched.

If any say that Gods suffers mutation in his knowledge, because hee takes in the Apprehension of things present or to come, and is turned backe to looke vpon things past, I answer, that though God be full of all knowledge of things past, present, and to come, yet he is not cast backe to that which is past, nor stands pondering vpon that which is present, nor by hoping is stretched towards that which is to come: because God sees all things with an eternall and vnchangeable view as hath bin shewed in the Doctrine of his Knowledge.

If any yet object, that God suffers because he receiues worship from his children, and is blasphemed by the wicked, and that therefore God should be passible. I answer, that Passions are of two sorts, some transmutatiue, some Intentionall. Some Passions worke a Reall mutation in the Object, as when fire heates water, thus Passion is transmutatiue. Some Passions doe onely determine the Action, as when I looke vpon heauen, heauen suffers *Terminatiue*, *non subiectiue*, as they say in Schooles, It suffers as the object of my sight, but in it selfe vndergoes no change, and this is Passion Intentionall: and such onely

onely is the Passion in God. He suffers no alteration from any action of ours, but is onely the object or Terme of our Actions good or euill.

If any object that God threatned to destroy the *Ninivites*, and that *Hezekiah* should die, and yet hee did not accomplish it, and that therefore Gods Word and will is mutable: I answer, that those threatnings or predictions were not absolute but with condition or respect, and therefore no change in Gods will. *Nineveh* shall be destroyed, if respect bee had to their merits, and vnlesse they repent: Now God is not bound alwaies to expresse the condition of his Threatnings, and beside, all legall threatnings had in perpetuall doctrine of them, the condition of repentance annexed: The condition therefore being performed by the *Ninivites*, God destroyes them not, yet without change in his will, it being but a conditionall will. And for *Hezekiah* he must die, if we respect second causes, yet in respect of Gods eternall purpose, fiftene yeeres must bee added: Now this Threatning of death, being a Threatning of Tryall, and containing true grounds of it in Naturall causes, shewes neither dissimulation nor mutation in God.

Thus it is manifested that God is Immutable. That he onely is Immutable, is easily proued, for that place, *Psal. 102. 27.* faith of the creatures that they all perish and wax old as a garment, God remaining the same: and that some Angels and men shall haue Immutable Natures after the day of Iudgement, is not by nature but by grace, as was said before.

Vses.

The *Vses* follow: and so Gods immutability may serue.

1. For Humiliation, and so first, to Image-mongers that will needs haue God resembled by pictures, what doe they lesse then change the glory of the Immutable God into the likeness of a mutable creature, *Rom. 1. 23.* secondly, for all men it should humble the best of vs that thinke how glorious God is for Immutability, and yet we so mutable as nothing can satisfie vs: which mutability as it fearefully appeared in our first Parents, so doth it breake out in the disposition of all sorts of men: what fearefull change doe many men make

make in Religion. Reade of the Iewes, *Isa. 1. 21, 22.* Of the *Christians, Galat. 1. 6. & 2. 1.* Thirdly this is a terrible doctrine for wicked men, for all that he hath willed and threatned, shall certainly come vpon them; God cannot change: Hee is not as a man that he should repent, as *Samuel* told *Saul*.

2. For Instruction, and so it should teach vs three things: First, Patience in all the changes of this life: God only is immutable; wee must looke for it to be subiect to many alterations. Secondly, the Celebration of Gods glorie here: Wee should praise him for euer, that is only Eternall, Immortall, and Immutable; *1. Timoth. 1. 17.* Thirdly, the Imitation of his vnchangeablenesse in things we know to be true and good, we should be vn moueable, such as cannot be altered whatsoeuer befalls vs, *2. Tim. 3. 14. 1. Cor. 15. 58.* Such, and so we should be in our faith, hope, charitie, promises, and good workes.

3. For Consolation; and so this doctrine should much refresh all godly Christians, It should giue them strong Consolations, as the Apostle sayth, and so in diuers respects.

1. Because all Gods promises shall certainly bee accomplished, as these places expressly shew, *Num. 23. 19. Heb. 6.*

17. 18. *Wherein, God willing, more aboundantly, to shew vnto the Heires of promise, the immutability of his Counsell, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lye, we might haue a strong Consolation, who haue fledde for refuge, to lay hold vpon the hope set before vs.*

2. Because hereby they know they shall neuer faile of saluation, or fall from grace, for the gifts and calling of God are without Repentance, *Rom. 11.*

3. Because hereby God himself would assure his people, that they shall not be destroyed with temporall miseries, though they be afflicted for a time, as the Lord reasoneth, *Mat. 3. 6.* *For I am the Lord, I change not, and yee sonnes of Iacob are not consumed.*

4. Because when wee come to Heauen, we shall by grace be made immutable too, for then the Image of God shall be perfect in vs.

Hitherto

Hitherto of the Immutability of God; and so of the attributes of both sorts.

It remaines that we inquire after the Substance or essence of God, vnto which all these glories are attributed, and so two things are to be considered about the Essence of God.

1. That it is Spirituall.

2. That it is One.

First, that it is Spirituall: some essences haue being only and not life; as the Heauens, Earth, Seas, &c. and amongst these wee must not looke for God. Some essences haue life, but it is onely bodily life; as trees, beasts fowles: and among these gods Essence is not. Some things haue a mixt life, partly bodily, and partly spirituall: and such is the essence of all men, who consist and liue both in body and soule: but to find out God, we must looke for him only amongst minds. There are essences that are onely mentall and immateriall, but yet compounded though not of parts, yet of power and act, as the Angels: For, they are neuer in act that which they are in power, they are in possibility still for diuers things may befall their Natures, and their possibilities are finite too, God is then higher then these.

God then is a minde or Spirit aboue all Spirits humane or Angelicall, vnto which essence of his if we adde the former attributes, we doe fullie difference him from all Creatures. Thus God is an eternall minde, infinite, immutable in life, knowledge, holinesse and glory.

Is God a Spirit, then these Vses will follow.

1. That we should conceiue nothing bodily or terrene concerning God; when wee thinke of God wee must not imagine of him any bodily forme, for that is to make an Idoll.
2. Wee must hence learne to checke and curbe that naturall desire in our corrupt hearts to haue God visible: we should be ashamed of that secret rebellion of our hearts, that are often after a close manner vnquiet and discontented, because we doe not see our God we serue: for God being a spirituall substance must needs be inuisible, and altogether imperceptible by any senses: hee could not bee a true God,

G.O.D., if senses might perceiue him.

3. Since it is Gods glory to bee a Spirit, wee should heartily praise him for our glory, which is our soules, for that hee hath made vs mindes also, and so of more excellent essence then meere bodies be.

4. We should therefore learne to serue God in Spirit and Truth; It is the seruice of Spirits that agrees best to Gods Nature, *Iohn 4. 24.*

Lastly, we should therefore most seeke such things as serue for the vse of Spirits. The treasures that are spirituall are farre more excellent then bodily and earthly things can be, euen for this reason, because they bring vs neerer to God, and more properly commend vs to him.

The second thing wee are to know about Gods essence is, that it is one, and but one. The *Nicen Creed* and *Athanasius* haue it thus: *I beleene in one God:* which the *Apostles Creed* doth affirme too, though not so expressely: for we say, *Wee beleene in God,* not in Gods, importing thereby that there is but one God.

Nor is God one by aggregation, or consent, or kinde, or sort, but he is one in number. By aggregation a whole heard of cattell is said to be one, by consent many friends are one: by kinde men and beasts are one, for they are liuing creatures. By sort, all men are one, because they haue all one Nature, and are one sort of creatures; but God is one, none of these waies, but in number. And yet to say God is one in number is not enough, vnlesse we adde absolutely one: for *Peter* the Apostle is one man, though there be many other men, but hee is not a man, so as there is none but he; whereas God is not *Unus* onely, but he is *Vnicus* also, he is one and but one.

That there is but one God these Scriptures shew, *Deut. 4. 35. & 39. & 6. 4. & 32. 39. 1. Cor. 8. 4.* Concerning therefore meate sacrificed vnto Idols, we know that an Idol is nothing in the world, and that there is none other God but one.

The Vses follow.

1. Heereby is condemned the horrible Idolatry of the Nations in bringing in that *Polytheism*, or multitude of Gods: for as the former doctrine, that God is a Spirit, doth condemne

Vses.

demne Image-mongers that resemble him, that is incorporeall by outward and bodily shapes: so doth this of the Vnity of his essence shew the lamentable Idolatry of the Gentiles, and giues vs all cause from our hearts to blesse God that hath rescued our vnderstandings from those fearefull blasphemies and misconceiuings of *Pagans* and *Hereticks*, vnto the onely acknowledgement of one true God.

2. If God be God onely, many Christians that belecue not many Gods in opinion, are yet in a fearefull case for setting vp Gods of their owne making: they suffer miserable shipwrack by dashing vpon the glory of the one only true God: Thus sinne they, that make their bellies, or their pleasures, or their riches their God.

3. It should teach vs, with all possible reuerence to adore him, whom alone all creatures are bound to serue and honour, who hath no partner in his supreme foueraignty, *Psal. 86. 9. 10.*

4. If God be alone, it should teach vs to loue him, and trust in him alone, seeing it is he onely that claimes this honour and homage from the creature, and there is none like him in praises, or that can helpe vs in miserie, or bring vs to the best good, *Dent. 6. 4. 5. Marke 12. 29. 30. Esay 37. 16. Dent. 32. 37. 38. 39. 1. Sam. 2. 2. 3.*

5. Hence we may be informed, that wee neede but one Mediator, seeing there is but one God, *1. Tim. 2. 5.*

Lastly, the Apostle, *Ephes. 4. 3. 6.* concludes from hence, that therefore wee should liue in peace one with another, and by no meanes breake the Vnity of spirit, because wee haue all but one God.

Hitherto of the doctrine of the Nature of God.

Of *Beleeuing* I entreated before, onely wee must know that these words *I belecue* must be applied vnto each word and Article of the *Creed*: and so we must heere consider what it is in particular to beleue in God, and what euery Christian should meane when he saith, *I beleue in God*. It is to bee noted by the way that he doth not say *I beleuee God*; but *in God*: The ordinary distinction of beleueing is not impertinent: It is

one thing to beleue that God is, *Credere Deum*, or to beleue God, *Credere Deo*, and another thing to beleue in God, *Credere in Deum*; for to beleue in God, is first to know God, as hee hath reuealed himselfe in his Word and so to conceiue of God according to the former doctrine of his Nature: secondly, to bee perswaded, That that God is my God; and thirdly, to put all my trust in him, and to rest vpon him alone for all happinesse.

Of the knowledge of Gods Nature before. And of the work of faith in beleeuing God to be my God, before. This beleeuing in God heere exprest vrgeth principally vpon vs the third thing, and that is that wee must imploy our faith in a daily relying vpon God, and confident affiance and trust in his goodnesse and mercy towards vs.

Now there are diuers Reasons profitable for vs to thinke much vpon, which may not onely proue the point, but frame in vs a spirituall confidence in God. Wee may with all safety and confidence rest vpon God alone, and his fauour, and promises.

1. Because he hath bound himselfe by his word and promises to be so good to vs, and hath confirmed his promise by oath and by seale.
2. Because he is of such power to doe vs good.
3. Because he is of so good a Nature, and it agrees so well to his disposition to performe his promises.
4. Because God is so well pleased with our trust in his mercy, *Nahum. 1. 7.*
5. Because God can be so fearefully reuenged vpon our vn-beliefe.
6. Because there hath bin such an vninterfall experience of Gods care for all that euer trusted in God. Who euer trusted vpon GOD and was destroyed or disappointed?

Is it required of vs that wee should belieue in God, then these vses will follow.

1. It shewes the difference in the relation of our faith, as it lookes vpon men and vpon God. Wee belieue men as the Apostle *Paul* and our Teachers; but we doe not belieue in *Paul* or in our Teachers, but in God alone.

Vses.

2. It shewes the follie of wicked men in pursuing the godly, as if there were hope that they might driue them to such exigents, that there should be no helpe for them; for they trust in God, and therefore can neuer be driuen beyond all refuge. I trust in God, saith *Dauid*, how say ye then that I should flie hence, as a bird beaten from his rest, *Psalme*

111.

3. It shewes what vse we should make of our insufficiencie to conceiue of God fully: when our minds are beaten back from beholding his full glorie, yet our faith will catch hold, so as to make vs trust in him, though we cannot fully comprehend him. If we cannot receiue him by contemplation, yet we may by belieuing.

4. In as much as to belieue in God is the verie entrance into the *Creede*, and the foundation of all the rest: It shewes that many that are Christians in name, are not indeed true Belieuers, because they doe not belieue in God: that is, they doe not trust in him: For it is manifest, that these sorts of Christians that follow, do not belieue in God.

1. Such as liue in Ignorance, without the meanes or the gift of the knowledge of God; as the Apostle sayth: How should they belieue in him, of whom they haue not heard, *Rom. 10. 14.*

2. Such as trust in their Wealth, Friends, Beauty, Gifts, Skill, Strength, Reuenewes, Hopes, or Sinnes: The mis-placing of their trust, shewes they belieue not in God.

3. Such as make no Conscience to vse ill meanes to get out of distresse, or to obtain their desires; such as are resorting to Wizards, lying, deceit, vsurie, oppression, dissimulation or the like: For he that belieueth will not make haste, *Esa. 28. 16.*

Lastly, all godly men should striue so to professe in words, as also by their practice to proue it, that they do indeed belieue in God, and rest vpon him.

1. By resting in the praise and appellation of God.

2. By liuing without care, and therein being like little Children, and this we do when we commit our soules and bodies

bodies, and liues, and children, and states, and all our waies vnto God. 2. *Tim.* 1. 12. *Psal.* 37.

3. When in Aduersitie wee runne to him for refuge, and so make our moane to him, that wee rest with patience and good perswasion, that God will cause all to worke for the best to vs.

It should much trouble vs, if in soundnesse of practice we haue not learned this first lesson of belieuing in God: Wee should be much displeased with our selues, if our hearts be vnquiet and any way vnapt to rest and waite vpon God *Psal* 42. 12. and we should often beseech the Lord to helpe our vnbeliefe.

Hitherto of the Nature of God, and of beleeuing in God: The next thing Faith takes notice of, is the Relations in the God-head: and so God is the Father, the Sonne, and the holy Ghost: for this terme God is to bee applied, not onely to the Father (which is the next word) but to the Sonne and holy Ghost as followeth after in the *Creed*: and therefore wee must reade with a Comma after this word God, thus, *I beleeue in God, the Father*: to reade without a Comma, that is Hereticall, for if we reade thus, *I beleeue in God the Father*, it would sound as if the *Creed* should say that the Father were God onely, not leauing the terme God to be carried to the Son and holy Ghost.

Before then I come to speake of the Father, I must entreate of God as he is three Persons, both Father, Sonne, and holy Ghost: And this is one of the deepest and dreadfulest Mysteries in all Religion: where I must proceed in this order: first, to proue the Trinity by Scriptures: secondly, to explicate the doctrine: And thirdly, to answer certaine obiections might arise in mens mindes about it.

Because these things about the Trinity are most wonderfull, and aboue the reach of the creatures, we must seeke testimonies to ground our consciences in the beliefe of them such as may be firme and euident: It is a difficult thing to bring the heart of men solidly to assent to such secrets as these, as are not onely beyond the sight, but aboue the reason of men, and the minde may easily vanish into wilde speculations, if we

be not well grounded with sure Euidence : nor can wee haue light from the booke of Nature to informe vs ; for what any Heathen man hath spoken, of an Eternall mind, word and spirit, they spake by tradition from the Hebrewes, and vttered it perhaps in a false and corrupt sence. Tis the booke of Scripture must only informe our faith herein.

The proofes for the Trinity are gathered, both out of the Old and New Testament, and so they either prooue there were more Persons then One, or else expressely that there were Three Persons.

That there are more Persons then One is prooued, by the terme **ELOHIM**, which is vttered in the plurall number, as if it should sound Gods.: as *Gen. 1. 1.* In the beginning Gods or **ELOHIM** created Heauen and Earth: Created is in the singular number, to shew the vnitie of the Essence, and **ELOHIM** in the plurall, to shewe the Trinitie of the Persons: so *Gen. 1. 26.* Let vs make man in our Likenesse, *Let vs*, shewes more Persons; and likenes being in the singular number shewes vnitie of Essence. And verse 2. besides the Lord there is mentioned the Spirit of the Lord sitting vpon the waters *Iosh. ult. 19.* Ye cannot serue the Lord because he is **ELOHIM sancti**, holy Gods. And *Jeremy 10. 10.* The Lord is the liuing Gods or **ELOHIM**, and King euerlasting. *Hos. 1. 7.* I will saue them in the Lord their God. *Gen. 19. 24.* The Lord reigned from the Lord fire and brimstone. *Exod. 23. 20. 21.* The Lord sends his Angell whose name is **IEHOVAH**. *Dan. 9. 19.* Heare oh Lord our God for the Lords sake, *Psa. 110. 1.* The Lord said to my Lord sit thou at my right hand, *Ier. 32. 5. 9. & 33. 15, 16.* The Lord shall raise vp a Branch, whose name is, **THE LORD**.

Now that there are three Persons, and no more nor fewer, is proued by places more obscure or more expresse.

The Trinitie hath beene obserued in such places as these, *Esay 6. 3.* where the Angells say thrice Holy; and so where **IEHOVAH** is three times repeated, *Numbers 6. 23. Esay 33. 22.*

But the most expresse places are in the New Testament. A manifest reuelation of the Trinitie was in the Baptisme of **CHRIST.**

Christ. The Father speaking from heauen, the Sonne standing in the Riuer, the Holy Ghost descending like a Doue. *Matth.* 3. 16. 17. and so in the Institution of Baptisme, we are to be baptized in the name of the Father, and of the Sonne, and of the holy Ghost. And *Ioh.* 14. 16. 17. I will aske the Father, and he shall giue you another Comforter the Spirit of truth; and the 1. *Ioh.* 5. 9. There are three in Heauen, the Father, the Word, and the Spirit. And the like euidence is in these places, 2. *Cor.* 13. 13. *Tit.* 3. 5. 6. *Eph.* 2. 18.

In the Explication of the doctrine of the Trinitie, we must be wise to sobriety, because it is wholly secret, rather to be belieued, then to be demonstrated, or described. It is a doctrine may be apprehended, but neuer comprehended, no nor by the light of grace, nor fully and wholly by the light of glorie, as being aboue the reach, not onely of men but of Angells. A mystery to be adored by humble faith and piety, not to be searched, without curious yea furious temerity: For it is so admirable as Reason cannot expresse it, and so singular that example cannot declare it to vs.: for the Images or Similitudes borrowed out of the booke of Nature, may rather shew that the doctrine of the Trinitie doth not destroy Nature, then giue vs any pattern which can sample out the thing it selfe; and besides to erre here, is the most dangerous of all errors. For, as nothing is sought with more difficulty, or found with more profit, so nothing can bee mistaken with more perill. And therefore as a Father sayd well, seeing wee cannot finde out what God is, wee must take heed, that wee thinke not that of him which he is not; yet must wee not wholly neglect the doctrine, because a necessitie lyes vpon vs to belieue: and therefore, though men and Angels haue cause to stand and wonder at this secret, that God should beger a Sonne, and that from that Father and Sonne should proceed that Spirit the Sanctifier, yet because God will bee so acknowledged of vs, wee must make vse of our faith to belieue, what our reason cannot describe to vs.

Three things then for our capacities are to be thought vpon. The first concernes the Matter of this Myserie. The second, the termes by which it is exprest, and the third, the

answers of certaine Obiections might arise in our mindes.

For the first, we are to consider what a Person is, and then how these three Persons do agree one with another, and how they differ one from another.

A Person is an vnderstanding substance, indiuiduall, and incommunicable, which is not sustained in any other, or by any other. It is an vnderstanding substance, & so it excludes plants and beasts, which are no persons though they be substances, and it is not sustained in any other, and so excludes the humane nature of Christ, which is therefore not a Person, because it subsists in the Diuine Nature, and it is incommunicable, to distinguish it from the Essence, which is communicated to all the Persons.

Four things are common to each Person in the Trinitie. First, Truth, and so each Person is the true God, hauing all the properties of God, and doing all the actions of God, and receiuing all the worship of God.

Secondly, Mutuall Immeation or Immanencie, as they call it, which the Grecians call, *ἐναλληλος περιχώρησις & ἐμπεριχώρησις*, by which none of the Persons are separate from the Diuine Essence, but subsist in it, and so all meet in the Essence.

Thirdly, Perfection, by which each of the Persons are not a part of the Diuine Essence, but the whole Diuine Essence is in each Person.

Fourthly, Distinction, so as euery Person is distinguished from the other Persons, so as the Father is not the Sonne nor Holy Ghost, nor the Sonne the Father or Holy Ghost, nor the Holy Ghost the Father and the Sonne.

For the first of these things in common which is Truth, so as each Person is the true God; It needes not much explanation for the sense: for vnder that Head three things are giuen to each Person in common. First, the properties of the God-head, so as each Person is Eternall, Infinite, Immutable, in life, knowledge, holinesse and glorie: and so Secondly, the Actions of the Deity are common to euery Person, according to that Rule in Schoole: *Opera Trinitatis ad extra sunt indiuisa*: The workes of the Trinitie, that issue outward, are vndiuided: So the Father creates, the Sonne creates, and the Holy Ghost creates:

creates : as there is one worke, so there is but one worker, which is God in three Persons. To make man in Gods Image, is common to all three Persons, Let vs make man, &c. *Gen. 1. 26.* see *Iohn 5. 19.* what the Father doth, the Sonne doth the same ; and in many other places. And as they agree in working, so doe they in worship, all diuine worship doth equally belong to each Person.

For the second, which is the mutuall seating or meeting of all the three Persons in the same Essence, so as they are one in another, diuers Scriptures proue : so Christ saith, I am in the Father, and the Father is in me, *Iohn 14. 10.* and this must needs be so, because the essence of God is infinite, and therefore euery person possessing it, it must needs follow, that wheresoeuer one is, there the other are also, and that one is in another : so as there can bee no place, or thing, where one of them is, but there the other are also. *Excellent* is that saying of that Father, concerning the three Persons in the Trinity. *Singula sunt in Singulis, &c.* Each are in each other, and all in each, and each in all, and all in all, and one all. Hee that seeth this in parte, darkely, as in a glasse, let him reioyce that hee knowes God, and as God let him honour him and giue him thanks. He that seeth it not, let him tend to see it by godlinesse, and not to calumniare by blindnesse, for God is one, and yet there is a Trinity, &c. Thus Hee.

For the third, the whole Essence is in each Person. They are all consubstantiall not *ὁμοουσιος*, of like essence onely, nor *εὐθεσιος* of a diuers essence, nor are they *συνησιος*, that is, such as haue one Nature common to them, but not the same in number, as it is with men : nor are they *πλυνσιος*, that is, such as haue euery one a nature, that no other either person or thing hath, as the Sunne and Moone haue such a Nature as no other haue, there being but one Sunne and one Moone, but they are *ὁμοσιος*, that is, all of the same substance, Coessentiall, and Consubstantiall.

For the fourth, That the Persons are distinguished is common to all the Persons, how they are distinguished, is that which is to bee considered in the next place : Distinction imports Opposition : Now there is a threefold opposition, The

greatest opposition is amongst contraries, for these fight one against another. There is also a middle opposition which is in things onely disparate as they call them, as betweene men and beasts, so as a man is not a beast. The least opposition is betweene things that are relate, as the Father is not the Sonne, the Subject is not the Prince, and the like : this opposition betweene things in relation, is in things that doe in many respects agree, and this distinction agrees to the Nature of God and is the least of all distinctions.

The difference of the Persons, is two waies to bee considered : for first, they differ from the Essence, and then one from another.

The Persons in the Trinity differ from the Essence : which that it may bee vnderstood, wee must know that some things differ, *Ratione*, not *Re* : that is not in deed, but in respect of our conceiuing : as for instance, The Attributes of God differ, but how? not in deed nor in themselves, but onely in our cogitation of them: and so the power of heating and of drying in the Sunne, differs onely in respect of conceiuing, for in the power it selfe there is no distinction to bee found, it is found onely in our heads. But this is not the difference in the Trinity : for the Persons differ one from another really, and would so doe if wee neuer thought of them. A reall distinction is grounded either vpon the respect of the essence of things, or in respect of the manner of being. A distinction in respect of essence is not in the Trinity, for all the Persons haue the same essence ; it remaines then that the Persons in the Trinity differ from the essence onely in respect of the manner of their being : and so (in short) differs from the essence, as the manner of a thing differs from the thing it selfe. The manner of being in euery thing doth determine it : Now things in respect of the manner are three waies to bee considered of, for there is the manner of the essence, the manner of hauing that essence, or the manner of subsisting. The manner of the Essence is shewed by Attributes, as when we say, It is true, good, Iust, &c. The manner of hauing that essence, is either with or without dependance : as in the creature, the manner of their hauing their essence is by dependance vpon God : and in the Creator, the
essence

Modus.

1. *Essendi.*

2. *Se habendi.*

3. *Subsistendi.*

essence is had of himselfe without any dependance. The manner of subsisting, is the furnishing of a thing with peculiar Relation, including a Person. Now then the Persons in the Trinity differ from the Essence onely in the manner of subsisting, because the Essence subsists in one manner in the Father, and in another in the Sonne, &c. They doe not differ in Essence, (for all of them haue the same) but onely in the manner of the subsisting of the Essence in each Person. In the Trinity there is another, and another, but not another thing: there is another, that is, another Person, there is not another thing, that is, not another Essence. In Christ now, there is another and another thing, for his diuine Nature is one thing, and his humane Nature is another thing, and yet there is not *alius*, that is another Person. But it is otherwise in the Trinity. The being of the Father is the being of the Sonne, and the being of the holy Ghost, but to be the Father, is not to be the Sonne, or the holy Ghost.

Thus the Persons differ from the Essence: They differ one from another foure waies. In order, in personall proprieties, in number, and in operation.

First, in order they differ: for the Father is the first Person, the Sonne the Second, and the holy Ghost the Third: This Priority must not be mistaken; for one Person is not before another in time or in dignity but onely in Nature, or in order of Nature, so as one Person depends vpon another: As the Sun is before the beames of the Sun, not in time, but in order of Nature, because the beames are from the Sun: so in the Trinity, the Son and holy Ghost are after the Father, not in time, but because they receiue the originall of their Persons from the Father, Relatiues are together in time: onely note that Nature heere signifies the manner of subsisting, not of essence; for in respect of Essence there is no priority in the Trinity.

Secondly, they differ in personall Proprieties: As the personall Propriety of the Father is to be of himselfe in respect of his Person vnbegotten. The personall Propriety of the Son is Generation, or to bee of the Father by begetting: The personall Propriety of the holy Ghost, is to bee of the Father and
the

*Non differunt
sola sed personae
vnde sunt.
Basil. l. 1. c. 1. Mari.
Dam.
In Sancta Trini-
tate est alius &
alius non aliud
& aliud. In
Christo est aliud
& aliud non
alius & alius.*

the Son by Spiration or proceeding, and thus each Person differs from other by incommunicable Characters.

Per se, not à se.

Thirdly, they differ in number: they are the same in number in respect of the Essence, because one God, is Father, Son, and holy Ghost, and yet in respect of those Characters in the manner of subsisting, each Person hath a subsisting by himselfe, which in number is not the same with the other Persons: The Father hath one manner of subsisting in number, the Son another, and the holy Ghost another: Note that I say each Person hath his subsisting by himselfe, not of himselfe.

Fourthly, they differ in operation: and so both in externall and internall operations. In externall workes though in respect of the things wrought, they are common to all three persons, yet in respect of the manner of working, there is distinction of the persons: for the Father workes by the Son in the holy Ghost: The Father worketh from none, the Son from the Father, and the holy Ghost from them both, *Gen. 19. 24. John 5. 19. 30. & 8. 28. & 16. 13.* There are two principles to be marked for the vnderstanding of this point. The one is, that the workes of the Deity that are outward are common to all three Persons. The other is, that looke what order there is of existing in the Trinity, the same order there is in working: as was said before, the Father worketh by the Son in the holy Ghost. Thus *Creation, Adoption, Sanctification*, are the workes of the whole Trinity: as the Scriptures proue, that attribute *Creation* to the Father, and to the Son, and to the Spirit, and so of the other workes all three Persons worke the same, *Apotelesma* or worke, but not all after the same manner: as for instance, in the worke of our Redemption, the Father workes by sending the Son, the Son by assuming our Nature, the holy Ghost by sanctifying, and forming the bodie of *Christ* out of the flesh of the Virgin, &c. So in the *Creation* the Father wils it, the Son by the holy Ghost effects it. But this is withal to be noted, that as any outward worke hath more resemblance in any part of it to any person in the Trinity, so it is more specially attributed to that Person: so in the *Creed* and in the Scriptures too, *Creation* is attributed to the Father, who being of himselfe, fitly giues being to the creatures: *Redemption* is attributed

attributed to the Son, who as he resembles his Fathers Image, is fittest to represent vnto mankind, his mercy; and being an eternall Word in the Fathers minde, doth fitly by his Word tell vs his Fathers meaning. *Sanctification* is attributed to the holy Ghost, who as he is breathed (as it were) from the Father and the Son, *per modum voluntatis & amoris*, so doth hee fitly by breathing or inspiration inlighten and sanctifie our wills and affections.

And as they differ in externall workes, so doe they in internall: for the Father onely begets a Sonne, the Father and Son (as it were) breathes forth the holy Ghost: And thus of the matter of the Doctrine of the Trinity: the Termes follow to bee considered of.

These words Persons and Trinity, Essence, &c. were taken vp in the Primitiue Church as the fittest words to expresse what they conceiued of these glorious Mysteries: The speech of man in many things extreamely doth want words. Wee say three Persons, not as if thereby the mystery were vttered, but that it may not be vtterly concealed: for that which is of such ineffable eminencie cannot be expressed in such a word: wee speake therefore of these things (as the Father said) not as wee ought but as wee can. And againe, the same Father saith, It hath bin lawfull for vs for discourse and disputation sake to say three persons, not because the Scripture saith so, but because it doth not contradict it: and a kinde of necessity brought the Ancient Church to inuent the words; for when Heretikes would yeeld to the termes of Scripture, and varied vpon the corrupt senses they put vpon the words, the Ancients were driuen to inuent words which did expresse the true sense, that thereby the Heretikes might be tryed whether they hold the right Faith or no: which termes that before were promiscuously vsed in other learning, being in the daies of the first Christian Churches made free in the Cittie of God, haue euer since enioned their freedome, and may not now be turned out, without suspicion of contentiuousnesse, selfe conceit, and Schisme. The sense is in Scriptures, though the words be not there. As the Scripture saith, there be three in Heauen, which are one, which the Church adds, the three are Persons, and

*Dictum est tres
personae non ut
illud diceretur,
sed ne omnino
taceretur.
August.*

*Non quia Scrip-
tura dicit, sed
quia non contra-
dicit.
August.*

For the original
of these termes,
reade Chemnitii-
us de tribus per-
sonis diuinitatis.

and the one is essence. It adds not to the sense of the Text, but to the words : and yet the Word Person is found, *Heb. 1. 3.* in the same sense (in a manner) as it is taken heere. To bring in new words, might bring in new errors, and it were a great wrong to cast out such words as haue done such seruice against Heretickes, and are so fit to reduce the mindes of men, to vnderstand the right way of beleeuing in these high Mysteries.

But yet wee must bee warned that the termes doe not alwaies fully expresse the thing, especially if wee iudge of the termes about the Trinity, as wee doe of the same words amongst vs in other things : As for instance, a Person in the Trinity differs from a person among men or Angels ; as for example, *Peter, Paul and Iohn*, are three persons, to whom our humane Nature is common : yet these three persons differ one from another : first, in Substance, because each of them haue their substance of soule and body separate from the other : secondly, in Time, one is younger then another : thirdly, in Will, *Paul* contradicts *Peter* : fourthly, in Power, *Paul* labours more then all the Apostles : fifthly, in Operation, *Peter* workes amongst them of the Circumcision, and *Paul* amongst the *Gentiles*. But it is not thus in the three Persons in the Trinity, *Peter* and *Iohn* are separate wholie one from another : whereas in the Trinity, the Father is in the Sonne, and he in the Father, *1. Iohn 3. 24.* They may be farre asunder in place, but God the Father and the Sonne are neuer asunder, *Iohn 8. 29.* and in the Trinity there is in all one will, one power ; all three Persons are Almighty, all eternall, and all worke the same worke.

1. Obiect.

Ob. Some may say, it seemes impossible, that three should be one.

Sol.

Sol. In one and the same respect : but not in diuers. Three Persons cannot be one person, but three Persons may bee one Essence. As the Nature of man may be common to many persons, as to *Peter, Iohn, Paul, &c.*

2. Obiect.

Ob. He that seeth Christ, sees the Father, for he is in the Father, and the Father in him : therefore the Father and the Son are but one Person.

Sol.

Sol. He that sees the Sonne sees the Father, because the Son hath

hath the same Essence with the Father, and being manifested in the flesh reueales the whole will of God: he is the same with the Father in Will and Essence not in person.

Ob. If the being of the Father be not the being of the Sonne or holy Ghost: then it followes that there are three diuers beings and so three Essences.

3. *Obiect.*

Sol. The being of the Father notes the being of his Person not of his Essence, and so three Beings are but three Persons subsisting in one Essence: As the light of the Sun, and the light of the Moone, and the light of the Ayre, in substance are one and the same light, and yet three distinct lights; the light of the Sun being of it selfe, the light of the Moone from the Sun, and the light of the Ayre from them both.

Sol.

Ob. If there bee more I E H O V A H S then one, then there are more Essences then one, but heere are more I E H O V A H S: for I E H O V A H raigned fire and brimstone from I E H O V A H in heauen, *Gen. 19. 24.*

4. *Obiect.*

Sol. I E H O V A H is a Terme, giuen to the Persons aswell as to the Essence, and so diuers I E H O V A H S notes diuers Persons, not Essences.

Sol.

Ob. The Sonne and holy Ghost had their beginning from the Father, therefore it seemes the Father onely is God.

5. *Obiect.*

Sol. The Sonne and holy Ghost had the beginning of their Persons from the Father, but their Essence they had of themselves, as being common to all three Persons, so as euery Person is *αυτοθεος*, God of himselfe.

Sol.

Ob. Three and one makes foure: if in God there bee three and one, then three is a Quaternity not a Trinity.

6. *Obiect.*

Sol. Three and one if they bee things essentially and really diuided make foure, but one and the same thing may haue diuers relations or manners of being, which are distinct one from another.

Sol.

Ob. He that is the whole God-head, besides him, there can be no other in whom likewise should be the whole God-head: but the Father is the whole God-head, therefore the Sonne and holy Ghost are not so.

7. *Obiect.*

Sol. The Maior Proposition is false: for the whole God-head is in euery Person, as the whole Nature of man is in diuers men.

*Sol.*8. *Ob.* The

8. *Obiect.*

Ob. The power of the Persons is not one, and therefore how can their Essence be one: their power is not one, because the Father can beget, and so cannot the Sonne.

Sol.

Sol. The naturall power of the Persons is all one, the personall power differs.

9. *Obiect.*

Ob. How can the Essence begetting, and the Essence begotten be all one? the Father begets, the Son is begotten, how can they be one then?

Sol.

Sol. Distinguish between Generation and Communication, and between Essence and Person: the Person begets and is begotten, but the Essence neither begets, nor is begotten, but onely is communicated.

10. *Obiect.*

Ob. If the Essence of the Father and the Sonne bee all one, then the Father was incarnate, for the Son was.

Sol.

Sol. The Essence of God absolutely considered was not incarnate, but the Person of the Sonne: who though he had the whole diuine Nature in him yet in respect of the manner of his subsisting did differ from the Father and holy Ghost.

11. *Obiect.*

Ob. Whose operations are distinct, their Essences are distinct: but the operations of the Persons in the Trinity, especially those internall are distinct, therefore they haue distinct Essences.

Sol.

Sol. The *Major* is true of Persons that haue a finite Essence, but not of the Persons in the Trinity, who haue an infinite Essence common to them.

The consideration of this Doctrine of the Trinity should serue for diuers Vses.

1. It should strike vs with amazement and admiration of the glory of God, and remoue the sense of our owne insufficiency and narrowness of heart and vnderstanding, who are so ouercome with glory that our mindes are not able to conceiue of, or behold these wonderfull secrets in the Diuinity: It should worke in vs an vnspeakeable feare and Reuerence to thinke of the being of God, that so infinitely excells the being of all creatures in heauen and earth.

2. It should compell vpon vs, more care and attendance of spirit in worshipping God, so as we be sure we direct our seruice to him that is one in Nature and three in Persons: for
worship

worship belongs equally to all three Persons. And herein the Christian fundamentally differs from Pagans, Turkes, and Jewes, and in heart becomes as one of those when he worships a God that is not three Persons.

3. We are bound to take notice as of the common glory of all the Persons, so of that speciall glory is due to each person, as we finde it either described in the Word of God, or expressed in the workes of God.

4. We must take heede what wee speake of the Trinity in Vnity; for we may fall vpon such formes of speech, as may be extremely erronious and dangerous: and for the helpe of the ignorant, I will note diuers of the speeches which are dangerous and vnfound: as that there are three Gods, three Eternalls, three Almightyes, &c. or that the Essence is distinguished into the Father, Son, and holy Ghost; that God is threefold, or that there is a triplicity in God; that God doth beget another God; that the Father is another thing from the Son; that the Sonne and holy Ghost haue a beginning of their Essence; that the Person was begotten or did proceede from the Essence: by discerning where the errour lies in these sentences wee may try our skill in the former doctrine of the Trinitie.

5. The Doctrine of the Trinity should be wonderfull comfortable vnto the true Christian, because as the Apostle *Iohn* shewes there are three in Heauen, the Father, the Word, and the Spirit, which will auouch the happinesse of the true beleeuer: and his comfort may be increased, if he consider what was before taught, that all three Persons doe ioyne in the work of his Redemption, 1. *Iohn* 5.9.

Lastly, it is not vaprofitable out of the Doctrine of the Trinity to shew how all sorts of Hereticks haue assaulted it, & bin confuted by it, which may be briefly thus shewed. We must beleue that in the Trinity there is nothing created as *Dionisius* would haue it: nothing vnequall, as *Eunomius* and *Actius*: nothing before or after or lesser then other as *Arius* said: nothing forraine or seruing to another as *Macedonius* said: nothing inserted by stealth or perswasion, as *Manichaeus* said: nothing corporeall, or in fashion of bodies as *Melito*, *Tertullian* and

and *Vadianus* said: nothing inuisible to themselues as *Origen* said, or visible to the Creatures as *Fortunatus* said: nothing diuers in motion or will as *Marcion* said: nothing taken out of the Essence of the Trinity and put into the Nature of the creatures, as *Plato* and *Tertullian* said: nothing singular in office, or communicable to another as *Origen* said: nothing confounded as *Sabellius* said. *Aug. Tom. 3.*

Thus of the Trinity in generall.

The Father.]

This terme Father is attributed to God both essentially and personally. Essentially, and so the terme belongs to each Person in the Trinity, as being a terme that followes the God-head, *Mat. 23. 9.* and thus God is said to bee a Father diuers waies: as, first, by Predestination, because he inrolls the Elect as Sonnes from all eternity, *Ephes. 1. 3.* secondly, by Creation, because he made things to be of nothing by his owne power, thus *Adam* is said to be the Sonne of God, *Luke 3. 38.* and and God is called the Father of spirits, *Heb. 12. 9.* thirdly, by temporall redemption, and so God is acknowledged for the Father of the *Israelites*, because hee made them a people to himselfe, and brought them out of *Egypt* and gaue them the outward priuiledges of his children, *Esay 63. 16. 11. 12.* fourthly, by regeneration, when hee changeth our natures and makes them like his diuine Nature, *2. Pet. 1. 4.* and so wee are sonnes so soone as we beleue, *John 1. 12.* and so soone as he giues vs the Spirit of Sanctification and Adoption, *Rom. 8. 15.* fifthly, by personall vnion, and so Christ in respect of his humane nature is the Sonne of God: because that nature doth subsist in the diuine Nature, *Luke 1.* Now all these waies God is a Father by grace; and in respect of Regeneration, the second Person in the Trinity is called a Father as well as the first, *Esay 9. 6. 7.* and is said to haue an offspring and generation, *Esay 53. 10.* Lastly, God is said to be a Father by Nature, and by generation, as he begets a Sonne, consubstantiall with himselfe, and so the first Person in the Trinity is called Father onely, as he is the Natural Father of our Lord *Iesus Christ.*

In the Creed heere Faith beholds God as a Father principally in respect of eternall generation, as the first Person in Trinity

Trinity is the Father of the second, but withall, as it extracts vertue out of that high Mysterie, it layes hold vpon the Father of Christ, as he is our Father in Christ also: for Faith is of that Nature, that when it laies hold of any thing, it will not off, till it haue gotten by contemplation and conclusion what may be collected any way from thence.

Wee are first then to consider of God as the Father of our Lord Iesus Christ, and then as our Father.

As God is the Father of our Lord Iesus Christ, these things would be proued and opened.

1. That God doth beget a Sonne.
2. That I E S V S C H R I S T is that Sonne.
3. The manner of this Generation.

For the first, that God hath begotten a Sonne, is a Mysterie beyond the reach and comprehending of all men and Angels, yet is it a truth in many Scriptures charged vpon vs to beleecue, as namely, *Psal.* 2. 7. *Iohn* 1. 14. *Iohn* 3. 16. *1. Ioh.* 3. 8. & 5. 13. *Mat.* 28. 19.

For the second, that the Lord I E S V S C H R I S T is that Sonne of God is apparant by Scripture too, *Rom.* 15. 6. *Col.* 1. 3. *Ephes.* 1. 3. *Mat.* 16. 16. *Mat.* 3. 17. *2. Cor.* 1. 19. *1. Ioh.* 1. 4. & 4. 15. & 5. 20. *2. Ioh.* 3.

For the third, how the Father did beget the Sonne, is vnknowne vnto vs, It is a secret cannot be reuealed to vs especially in this mortality, *Pro.* 30. 4. onely by way of Negation, the Scripture intreating of it shewes vs that God doth not beget his Sonne as men beget theirs: for,

1. Men beget without themselues, so as the Sonne is diuided from the Father: but so doth not G O D the Father beget Christ his Sonne, hee is distinguished from the Father but not diuided, the Father begets in himselfe.
2. The substance of the Son amongst vs, may bee like the Father, but it is not the Fathers substance. But in the Trinity the Father and the Sonne are of the same substance, consubstantiall.
3. In corporall Generation, the Father deriues vnto the Sonne but a part of his substance, but G O D the Father

ther communicates his whole substance to his Sonne.

4. The creature begets a Son that is mortall, but God begets a Son that is immortall.

5. The creature begets in time, but God begets in eternity, which hath three differences in it: for first, the time may be named when the creature did beget, the *Creator* begets before all time, *Pro. 8. 22. &c. 30.* secondly, the creature ceaseth begetting, but God the Father begets his Son eternally, he alwaies begets, *Psal. 2. 7.* thirdly, the substance of the Father was before the substance of the Sonne but not so in this eternall generation; Christ is of the Father, but not after the father.

6. Among the creatures the Son is subiect to the father, but in this eternall and diuine generation the Sonne is equall to the father: Subiection is due to God the father from all creatures, but not from the Sonne, or holy Ghost, *Phil. 2. 6.*

7. Among the creatures, the father and Sonne are two things in number, but in this diuine generation it is not so; for the Father and Sonne, and so the holy Ghost are but one God, *1. Iohn 5. 7.*

The Use may bee either for information, or instruction, or consolation, or terror: first, since GOD is the Father of our Lord Iesus Christ by such an vnconceiueable generation, wee may thence learne:

1. The glory of our Sauours condition: He was before the world was, he was with the father, brought vp with him, as his eternall delight, more deere to the father then any created nature can conceiue of, the Sonne of his Loue, neuer father loued his son, so as God the father loues *Christ*, yea, hee was God with the father Consubstantiall, Coequall, Coeternall, *Pro. 8. 22. &c. 30. Iohn 17. 25. Philippians 2. 6 Rom. 9. 5.*

2. The Originall of all father-hood: The father of *Iesus Christ* was the first father euer was, yea, the *Creed* giues the Title of father to God onely, as if there were no father but he: and so *Christ* saith, *Mat. 23. 9.* call no man father on earth, for one is your father, which is God: and indeed properly

properly none is a father but God : other fathers that are called so haue the name only, because there is in them a kind of Image or similitude of God the father, and yet they beget so imperfectly in comparison of God the father, that they resemble him, rather in that generall that they doe beget, then in the manner of begetting.

Thus for Information.

2. Since God is the father of Iesus Christ wee should bee instructed :

1. To acknowledge this Mystery, and though wee haue cause to be abased for the defect of our vnderstanding heerein, in that we cannot tell the fathers name, nor what is the name of his Son, *Pro. 30. 4.* yet we should confidently beleeeue, as the very foundation of our Religion, that *Iesus Christ* is the Son of the liuing God : vpon the Rock of this confession is the Church built, *Mat. 16. 1 6, &c.* It is a glory Christ stands vpon to be acknowledged in the glory of the onely begotten Son of God, *Ioh. 1. 14.* If we acknowledge the Son, wee haue the father, or else not, *1. Ioh. 2. 23.* Yea, this is an honour God stands vpon to bee glorified with one heart and one mouth of all his seruants, euen as the father of our Lord Iesus Christ, *Rom. 15. 6.*

2. To be fully established in the perswasion of the sufficiency and efficacie of the obedience and passion of Iesus Christ for vs : we may confidently call him the Lord our righteousnes seeing God is called his father : for his obedience, is more then the obedience of a man, yea, of more value then the obedience of worlds of men ; and besides hee is all in all with God the father who so loues him, hee can denie him nothing, &c.

3. To rely vpon him for instruction. The father loues him and shewes him all things that he doth or intends to doe, and in him are all treasures of wisdom and knowledge, & therefore we should heare him alwaies, in any thing hee will reueale to vs : yea, God the father chargeth vs with this duty, as the very vse he would haue vs make of the knowledge of his eternal generation, as appears by the voice from heauen mentioned, *Mat. 17. 5. While he yet spake, beheld a bright*

Ioh. 5. 20.

cloud shadowed them, and behold there came a voice out of the cloud saying, This is that my beloued Sonne, in whom I am well pleased, heare him.

But especially this doctrine serues for consolation, and so is frequently vrged in Scripture: for if God be the Father of our *Lord Iesus Christ* then these comforts will manifestly follow to the beleeuing Christian.

1. That God is well pleased with the sacrifice of *Iesus Christ* for our sinnes, *Mat. 3. 17.*
2. That *Christ* is able to raise vp the dead hearts of men with spirituall life, for as the Father hath life in himselfe, so hee hath giuen to the Son to haue life in himselfe, *Ioh. 5. 26.*
3. That in *Christ* we may haue supply for all our wants, wee may receiue of his fulnes all sorts of graces needfull for vs as is from this doctrine gathered, *Iohn 1. 14. 18.*
4. That *Christ* is able to giue vs eternall life, and will performe euen that great gift at the time appointed to all that beleuee, *Iohn 3. 16. & 17. 2.* no beleueer shall perish.
5. That whatsoeuer he askes, the Father for vs, hee shall haue it, yea, that our prayers prescribed by him shall be heard.
6. That nothing that is good for vs shall bee withheld from vs: for if God hath giuen vs his Son, how shall he not with him giue vs all things also, *Rom. 8. 32.*
7. That God beares a great affection euen to vs: for *Christ* hath besought the Father that he would loue vs with the Loue he loued him, and that the warmth and comfort of that loue may be euer with vs, *Iohn 17. 24. 25.*

Lastly, if God be the Father of our *Lord Iesus Christ*, then vaine are all the consultations and rebellious proiects of wicked men against *Christ* and the meanes of his kingdom: then also woe will bee vnto them, for God will make *Christs* enemies his footstoolle: hee will bruiſe them with an iron rod and breake them like a Potters vessell: for vnto the Son hath the Father giuen the ends of the earth, and whatsoeuer rebels against him shall not prosper: as from this doctrine is inferred, *Psal. 1. & 110. 1.*

Thus God is the Father of our *Lord Iesus Christ*. Secondly, Faith lookes vpon God as our Father especially in *Christ*,

2. *Cor.* 1. 2. *Gal.* 1. 4. 2. *Thes.* 1. 1. 2. 1. *Thes.* 1. 11. 13.

God is our Father foure waies : first, by *Creation*, and so principally in respect of our soules, which he creates of nothing and infuseth into our bodies : and so he is called Father of Spirits, *Heb.* 1. 2. 9. secondly, by *Regeneration*, because by his Almighty power he renewes spirituall life into our soules that were dead in sin, *1. Pet.* 1. 3. thirdly, by *Adoption*, when of his meere grace hee acknowledgeth vs for children, *Gal.* 4. 5. 6. fourthly, by *Resurrection*, because he giues a glorious being to our bodies that were rotted and dissolued in the earth ; and so as hee was said to beget Christ in the day that he raised him from the dead, *Act.* 1. 3. so is he said to grant vs the Adoption of sonnes, when he restores our bodies to life out of the graue, *Rom.* 8. 19. 2. 1.

And this terme of Father is giuen to these workes of God, not vnfitly for the resemblance they haue to the relation betweene a Father and Son in Nature : for,

1. God giues vs a spirituall being, making vs a soule or spirituall substance: for as we call them Fathers, because we haue our bodies from them, so God is more fitly called a Father, because we haue our spirits from him.

2. God renewes our natures, and begets them to bee like his Nature: for being regenerated we partake of the diuine nature, being made to liue Gods nature in holines and righteousness, and he may well be called a Father that begets that which is like to himselfe : besides, by Faith we put on *Iesus Christ*, *Gal.* 3. 26. 27.

3. God giues vs the right and priuiledge of Sons, and therefore is fitly called our Father : for first hee findes vs foode and rayment, *Mat.* 6. and teaching, *Esay* 54. 13. and attendance, not onely setting his Angels to looke to vs, *Psal.* 34. *Heb.* 1. but himselfe also carrying and bearing vs in his armes when any thing ayleth vs, *Esay* 63. 9. & 46. 4. Secondly, he layes vp for vs as Fathers do for their children, *Psal.* 89. 28. & 31. 19. and appoints vs the inheritance of Sons to be inioyed when we be of full yetres, *Rom.* 8. 16.

Before I passe from this point one thing must be added, and that is, that howsoeuer God be the Father of all men in respect

of the Creation of their soules, yet Faith lookes vpon him as a Father in Christ, and so by Adoption and regeneration, and therefore wee must diligently examine our selues whether we be sons and daughters to God by grace in Christ or no : for all such as are by grace truly the Children of God haue in thein selues such signes as these.

1. They were borne by promise : the preaching of the Gospel did mightily work vpon them to the renewing of their natures, and infusing spirituall life into their soules, *Gal. 4. 29. Rom. 9. 8.*
2. They are all beleeuers; they come to Christ for happinesse and rely vpon him, and so haue power to be the Sons of God. *John 1. 12.*
3. They lay hold vpon Gods couenant, and consecrate them selues to his seruice, and loue his name, and to be his seruants, and in particular are carefull to keepe his Sabbath, *Esay 56. 4. 5. 7.*
4. They are children that will not lie : they are noe Hypocrites, they desire to be as good as they seeme to bee, they abhorre counterfeiting and dissimulation, their spirits are without guile, *Esay 63. 8.*
5. They are led by the spirit and mortifie the deeds of the flesh, *Rom. 8. 13. 14.*
6. They cry *Abba* Father : they haue the spirit of prayer, they can call vpon God in secret, with affection and confidence, esteeming nothing more then the Loue and fauour of God : And thus how God is a Father and to whom. The Vsés follow and so.

In the first place this should teach Gods children many lessons : as,

1. To giue this glory to God, to acknowledge him as a Father, and daily to call him from their hearts. The first thing a childe speakes in nature vsually is the name of his parents, and so the first thing in Religion should bee to call God Father: we can doe nothing in Religion till we can call vpon God, as vpon a Father : this is the very foundation of the Church, because all effectuall Religion is built vpon this principle that God is our Father, *2. Thes. 1. 1. Rom. 8. 15.*

3. We should liue without care: as our Sauour shewes, *Mat. 6.* for we haue a Father to care for vs, and hee is a heavenly Father, and therefore both knowes what wee need, and is fully able to helpe vs, and besides he daily feedes the foules of the ayre, and yet he is not a Father to them, how therfore can hee neglect vs, whom hee hath begotten as children to himselfe, *ver. 26. 32.*
3. If God be our Father then we must honour him: for wee are bound to honour our father and mother: all our care should be to obey him, and honour him, and please him, and doe our worke so as others might glorifie our Father which is in heauen, *Mal. 1. 6. Mat. 5. 16.* diuine, as we shame not our fathers house.
4. If God be our Father, we must strue to be like him, and to imitate his nature, and carriage, and so we are vrged to follow and imitate him in mercie, *Mat. 5. 45. 48.* in Loue *Ephes. 5. 1. 2.* and in holines, *1. Pet. 1. 14, 15.*
5. If God be our Father, wee should be quickened vnto prayer, wee should runne to him to make our moane in all our wants: But withall it imports two things we should looke to in prayer: first, that we auoide vaine bablings, and repetitions and affectation of length of prayer and the like: for wee pray to a Father that needs not vaine and tedious discourses. The words of a childe should bee humble and earnest and direct to the point, but not tedious as our Sauour shewes, *Mat. 6. 7. 8.* secondly, that wee pray in faith and not wauer, because wee aske of a father: If earthly fathers can giue good gifts to their children, what will the heavenly father denie to his children, *Mat. 7. 7. 16.* Yea, if God himselfe should fight against vs with his terrors, yet we must in prayer stick fast to this, that he is our father, and alwaies keepe this in our pleadings to wrestle with God by this Argument, as the Church did in those straites mentioned, *Esay 64. 8. 4.*
6. If God bee our father, wee must then patiently beare his corrections, seeing we indure correction at the hands of the fathers of our bodies, who many times correct vs for their owne pleasure, therefore much more should we submit our selues

selues to the father of spirits, who neuer corrects vs but for our profit. And to desire to be without correction, is to be in the condition of bastards and not of sonnes: if we would haue God to loue vs we must be willing to let him correct vs, *Heb. 12.4.* to the 10.

7. If God be our father, then nothing should more grieue vs, then that wee haue offended him by our sinnes, *Ier. 31.18.*
Luke 15.18.

8. If God be our father, then wee must sort our selues with his children, and auoid all needlesse societies, and vnequall yoaking with the wicked of this world, who are as like the diuell as euer childe was like his father, *Iohn 8. 2. Cor 6. 14. 18.*

9. We should in all welldoing rest in his praise, as being our father that seeth in secret. A childe seekes no more then to be accepted of his father, *Mat. 6.1.4.*

10. We need not therefore the helpe of Saints or Angels to bring vs to God. He is our father, wee may goe to him our selues, *Esay 63.16.*

11. Therefore we should call no man father vpon earth, ha- uing so great and gracious a father in heauen, *Mat. 23.9.*

12. Therfore also we should liue in peace one with another, seeing we haue all one heauenly father, *Ephes. 4.4.6.*

Thus for instruction.

Secondly, many consolations arise from hence, if we beleue that God is our father: for then,

1. He will spare vs as a father doth his son that serueth him, he will beare with our infirmities, *Mal. 3.17.*

2. Though hee should correct vs, yet hee will not take his mercy from vs. *2. Sam. 7.14.*

3. We haue right to Gods house: we may with great incou- rage ment resort to all Gods ordinances, because it is our fathers house: and if hard times befall vs in respect of the meanes of Religion; and that the enemies of the Church do inuade the Sanctuarie, we must then go to God and pleade our right, seeing his house belongs to vs and not to them: thus did the godly, *Esay 63.16.18.19.*

4. Wee may cast all our care vpon God for hee careth for vs, *Iam. 4.9. Pro. 14.26.*

5. We

5. Wee shall bee deliuered from this present euill world : for, if God be our father, he will prouide for vs in a better place then this, *Gal. 1. 4.*

6. Our title to the creatures is restored which was lost in *Adam.*

But these consolations will appeare to be much the greater, if we consider not onely that God is a Father, but such a Father :

1. He is a father in heauen, not an earthly father .

2. He is a father almighty, he can doe more for vs then all the fathers in the world.

3. He is an euerlasting father, *Esay 9. 6.* our naturall fathers dye, but our spirituall father liues for euer; and makes vs liue for euer too: for naturall fathers can giue but a temporall being to their children, but God giues vs an eternall being; and therefore are we called the children of the Resurrection, because our very bodies must not perish, but be made to liue for euer also. The sonne he alwaies abides in the house, *Luke 20. 36. Iohn 8. 35. Rom. 8. 19. 21.*

4. That he is such a father as makes his sons all heires, *Rom. 8. 16.* all are as if they were first borne, *Ier. 31. 9.*

5. That he is such a father, as giues the highest kinde of inheritance; therefore they are all heires of a kingdome, *Luk. 12. 32. Mat. 13. 43.* And such a kingdome as is immortall and vndefiled, and lieth in heauen, *1 Pet. 1. 3. 4.* in regard whereof they haue fellowship with his naturall son Iesus Christ, *1 Cor. 1. 9. Rom. 8. 16. 17.*

In respect of all which, we haue not onely good hope, but euerlasting consolation: and the more, if we consider, that we hold all this by no Naturall propagation, but by the meere grace and mercy of God our father, being in our selues the children of corruption, *Iob 17. 14.* and of wrath, *Eph. 2. 3.* And therefore vnto all the former Instructions, from hence this must be added, that we take heede of that vile ingratitude and impatiency at any time, to repent vs of our repentance, or to thinke the case of wicked men better then the case of godly men, for so we shall sinne fearefully against God our father, and against our owne right, and against the whole generation of

of his children, *Psal.* 73. 15. Our life, and the glory of it, may by affliction be hid in God: and it doth not fully appeare what we shall be, but it is enough for vs that we are the sonnes of God; for when Christ appeares in glory, then shall we appeare also as he is, about the glory of all the Potentates and Kings of the earth, *1 Iohn* 3. 2 *Col.* 3. 3. 4.

Almightie.

Reuel. 4. 8.

C Concerning the omnipotency of God: Fiue things are to be considered:

1. The Prooves that he is Almighty.
 2. The Sense, in what respect he is said to be Almighty.
 3. Why Omnipotency is attributed to the father here only.
 4. Whether there be any things God cannot doe.
 5. That God onely is Almighty.
1. That God is Almighty, these places of Scripture euidently and expressely proue, *Gen.* 17. 1. & 28. 3. *Luk.* 1. 37. *Reuel.* 4. 8. & 19. 6.
 2. God may be said to be Almighty in diuers respects.
 1. Because he hath power and authoritie ouer all things: Omnipotent *quia omnium teneat potestatem: Ruffin.*
 2. Because all the might and power in the creatures was from him: all might from him: they haue no power but what they receiued of him.
 3. Because he can performe whatsoeuer he saith, promiseth, or threatneth: nothing is too hard for him to do, *Ier.* 32. 17. 27. *Luke* 1. 37. *Gen.* 18. 14.
 4. His Almightynesse is magnified in Scripture, because he is able to giue to all the men in the world recompence according to their workes, so as none can resist his power, nor deliuer out of his hands, *Ier.* 32. 19. *Isay* 4. 25. 27. *Dent.* 32. 39.
 5. Because he can doe whatsoeuer he will, *Psal.* 115. 3.
 6. Because he can doe more then hee will: as he could send

Christ

Christ many legions of Angels to deliuer him, but would not. He could raise vp children to *Abraham* of those verry stones, but he would not. And this Omnipotency is called the absolute Omnipotence of God, by which he is able to create 1000. worlds if he would. The power to doe what he wils, is called his actuall power.

7. Because he can doe wonderfull things without helpe or Meanes : as he made the World of nothing, and can effect what he will in heauen and earth without labour, onely by his becke or word, *Esay* 40. 28. *Psa.* 33.

8. Because he can do all things : there is simply nothing that can be, but God can doe it : he is omnipotent, because all things are possible to him, euen things that are impossible to men and Angels, *Mat.* 19. Kings may doe many great things, but not all ; some things they cannot doe. They can make many liuing men dye, but cannot make one dead man liue : which God can doe.

9. Because he is mighty by his Essence, by nature of himselfe : His Almightinesse is his Essence, and his whole Essence is almighty, and therefore all in God is Mightie ; and therefore his Mightinesse must needes be infinite. He is not mighty in respect of some part or faculty as the Creature is.

10. Because he is alwaies Mighty: great Princes may be wonderfull powerfull, but they may dye, or their power be diminished ; but God is almighty, yesterday, to day, and for euer, *Renel.* 4. 8.

For the third point, Almightinesse is attributed in the *Creed* to the Father, not to import that the Sonne and holy Ghost were not almighty ; but because, when the father is said to be almighty, it must needs follow that they are almighty also ; because the father being the fountaine and originall of the person of the Sonne and holy Ghost doth communicate to them, his whole Nature, and all the Attributes of the Diuinitie : And the Father being first in the order of working, fitly is the power of working giuen to him in the first place.

For the fourth point : The things which God cannot doe may be referred to foue Heads : for first, he cannot doe things that

2 that be false or sinfull : Hee cannot lye, or denie himselfe, or
 doe vniustly, as diuers Scriptures shew. Secondly, he cannot
 doe things that be contrary to his Nature, he cannot dye, or
 be finire, or be ignorant of any thing, or be corporeall, or the
 3 like. Thirdly, he cannot doe things which hee cannot will, or
 are contrary to his will : Hee can doe many things more
 then he will ; but he cannot doe any thing, which hee cannot
 will : for his will is as infinite as his power, nor can he doe any
 thing against his will, or contrary to his owne purpose or de-
 4 cree. Fourthly, he cannot doe contradictories, to make one
 and the selfe same thing to be and not to be at the same time,
 to make a Creature finite and infinite, in that wherein he is fi-
 5 nite. Fifthly, he cannot doe things simply impossible ; I say sim-
 ply impossible, for many things are impossible to men and An-
 gels, which in their owne Nature are not impossible : As it is
 impossible for vs to make a Cable to goe through the Eye of
 a Needle, but it is not simply impossible in it selfe, and there-
 fore God can doe it : God is therefore called omnipotent, be-
 cause he can doe all possible things. Neither doe any of these
 things argue impotencie, but doe rather establish his omnipo-
 tencie : Gods power is not lessened because he cannot deceiue
 or dye, &c. for it were impotency if he could doe these.

*Dicitur omnipo-
 tens faciendo
 quod vult non
 patiundo quod
 non vult, Aug.*

For the last, this also must be added, that God onely is Al-
 mighty, this glory belongs onely vnto him : for the most pow-
 erfull creatures are finite, and cannot doe a world of things,
 and they receiued their power from God, and are or may be
 letted or resisted in things they can doe, and their power will
 cease, if it be not renewed and confirmed by God, *Ier. 32.*
18. 19.

The consideration of Gods omnipotency may first teach vs
 diuers duties ;

1. To strue by all meanes to set out the praise of Gods won-
 derfull power and workes, that hath done such great things
 in heauen and earth, *Psal. 15. 2. & 89. 11. 12. &c. Reuel.*
 4. 8.
2. To walke before him in all vprightnesse, carefull in all
 things to please him, and to auoid all sin, considering what
 power he hath to doe vs good if we serue him, or to de-

stroy

stroy vs body and soule, if we liue in our sins, *Gen. 17. 1. Mat. 10. 28.*

3. It should teach vs in all dangers and difficulties, to beleue in God and rest vpon him, so as when we know his goodnesse or promise to vs, though we see no meanes of deliuerance, or performance of good things, yet we must giue glory to Gods power, and rest without wauering vpon God, knowing that nothing is hard or impossible to him, as *Abraham* beleued God concerning his son *Isaac*, *Rom. 4. 18.* and as *Ieremie* was commanded to trust God, when God inioyned him to purchase a field, at that time when he was to threaten the ineuitable captiuitie, *Ier. 32. 17. 27. &c.* So *1 Sam. 14. 6.*

4. In the experience of all our weaknesses, we should runne to God for power to support vs: All might is in him, and therefore whither should we runne for power but to him: To him should wee lift vp our hearts for strength, *Esay 40. 28.*

5. It should teach vs to be patient in affliction when it is vpon vs, and to tremble at his grieuous iudgements when they are vpon other; his dreadfull power when it is declared should make vs tremble, and be silent, and when his hand toucheth vs, we should not struggle, for it is in vaine; what, can we resist his power? *Psal. 39. 10. Esay 30. 15.* It is the Lord, and therefore be quiet, let him doe whatsoever he will.

6. The consideration of his omnipotency should be often thought vpon, when we come to pray vnto God, for spirituall or temporall things. Our Saujour Christ in the Lords prayer gaue vs three staies, or mighty pillars to hold vp our faith in praying (to wit) Gods kingdome, and Gods power, and Gods glory, *Mat. 6. 13.*

7. Wee must hence be warned to take heed of despising weake Christians, to reiect them as either past hope, or void of grace, or not likely to hold out, because of their many frailties, and ignorance, for God can stablish them, *Rom. 14. 4.*

8. The Apostle *Paul* vrgeth the consideration of Gods power,

er, as an argument to perswade to workes of mercy : because God is able to enrich vs, and to abound towards vs in all recompence, both in spirituall and temporall things, 2 Cor. 9.8.

9. It should teach vs to beleue the power of God in the Sacrament, though the outward signes may make no great shew, yet our faith should be built vpon the inward operation of God, who will doe all that, which either the signes signifie, or the word promiseth, Col. 2.12.

10. It should make vs the more wonder at Gods goodnesse and loue shewed to his people, in that sometimes he layeth chaines as it were vpon his power, onely in fauour to them. As for instance, God cannot destroy *Sodome* till *Lot* be gone; which yet is most easie for him to doe, but for his loue to *Lot*, Gen. 19.22. so God loues his people, that many a iudgement would fall vpon wicked men in the places where they liue, yet cannot, because of Gods affection to the godly.

Secondly, this doctrine of Gods omnipotency, reproues many men for sinning against the power of God. Now men transgresse against the omnipotency of God diuers waies;

1. Such as plead his power, for the effecting of what is either contrary to his nature, or will, or simply impossible; as many prophane persons doe, that will needs beleue that God can saue them, though they liue in their sinnes, quite contrary to his word. And as the *Papists* doe about the Sacrament of the Lords Supper, beleeuing that *Christs* body can be in many places at once, and so in the Sacrament to be eaten locally and orally, it being simply impossible, for a body remaining a body, to be in many places at once, in the same manner and respect, as it is also without word or promise of God and Scripture.

2. Such as will not vse the lawfull meanes appointed vnto them either for preservation or deliuerance, reasoning most foolishly, God can keepe me without meat, therefore I will not eat; or can deliuer me without meanes, therefore I will vse none: neuer considering that Gods Almightynesse is shewed by working in the Meanes, as well as without, and that

that God commands vs to make vse of his power, by the meanes he hath ordained to worke by.

3. Such as by fearefull Imprecations and Curses, awaken Gods power, to bring vpon them such fearefull things, as they asked, but did not expect; as the *Iewes*, that wished the blood of Christ might be charged vpon them and their children.

4. Such as dishonour Gods power by putting their trust in Creatures.

5. Such as through vnbeliefe rest not vpon God, but thinke it is impossible such and such blessings should be obtained, or such dangers or euils auoided, *Gen. 18. 14. Esay 50. 2. Ier. 32. 24. 25. 27. 28. &c.*

6. Woe vnto the wicked that liue in their sinnes: the Lord will plague them, and none shall deliuer out of his hand, or resist his wrath, *Dent. 32. 39.* The iudgements God will bring vpon them cannot be auoided, *Esay 14. 25. 27.*

Lastly, the consideration of Gods Almightyesse is wonderfull comfortable: first to the godly, and that many waies; for first, they neede not feare any wants, for they haue a father that is almighty; and besides, they neede not feare any aduersaries, for the gates of Hell shall not preuaile against them, *Mat. 16. 18.* and they shall ouercome all aduersarie power, because he is great that is on their side, *1 Iohn 5. 4.* though they should walke through the valley of the shaddow of death, they neede feare no euill, *Psal. 23. 4.* and for spirituall enemies they neede not feare, because God is able to keepe their soules which they haue committed to him, *2 Tim. 1. 12.* and we shall be kept by his power to saluation, *1 Pet. 1. 5.* Againe, it may be a great comfort to them in prayer, because God is able to doe aboue all that they can aske or thinke, *Ephes. 3. 20. 21.* and further, Gods power may settle them and establisth their Faith and Ioy, in those great workes of God propounded and promised in his word; such as are the forgiuenesse of all sinnes, the resurrection of their bodies, and eternall life, *1 Cor. 6. 14.* Moreouer that God their father is Almighty, may comfort them in this respect, because then by his power they also may doe all things. What is it a Christian cannot doe, that hath the vse

vse of Gods power: *Paul* can want and he can abound, &c. by the power of Christ in him, *Phil. 4.13.*

But that these comforts may bee effectuell wee must often pray that GOD would open our eyes to see the exceeding greatnesse of his power to them that belieue, *Ephes. 1. 19.*

Secondly, euen grieuous sinners may conceiue comfortable hope from this doctrine also: I meane such as haue liued a long time vnder the power of strong corruptions, such as are, swearing, whoredome, drunkennesse, and the like; and therefore now feare, that they can neuer be fit for the Kingdome of God. These must remember *Pauls* argument for the *Iewes* that had liued so long vnder the power of vnbeliefe (*viz.*) God is able to ingraft them in againe, *Rom. 11. 23.* so should they hope that they also may be conuerted and saued, because God is able to restore euen them also if they be weary of their sinnes, and would be rid of them. And therefore they should goe to God, as the Leaper did to Christ, and say, Lord, if thou wilt, thou canst make me cleane, *Mat. 8. 4.*

Maker of Heauen and Earth.

Gen. 1. 1.

Hitherto of the nature and power of God and the Trinity of persons: the workes of God follow. The workes of God are of two sorts, some Internall, some externall. The Internall workes are either personall or essentiall. The personall workes of God internall, are such as flow from each person in the Trinity, according to the *Characteristickall* propriety of the person: such workes were generation of the Sonne, and proceeding of the Holy Ghost. The Internall essentiall workes were the decrees of God which hee made in himselfe from all eternity, concerning all things in the world, especially concerning men and Angels, these workes are common to all three persons, as flowing from the essence of God.

Now

Now of these workes the *Creed* makes no expresse mention, because they are strong meat, and aboue the capacity of weake *Christians*.

The externall workes of God are of foure sorts: for they are either the workes of *Creation*, by which hee maketh all things to be: or workes of conseruation, by which he main- taines the things hee hath made in their being; or workes of Reparation by which in *Christ* he restores what was ruinated by sinne; or workes of perfection, by which hee brings all things to their appointed end, and especially makes the Church fully blessed in a better world.

The workes of *Creation* are onely mentioned in this Arti- cle. The workes of Reparation by *Christ* and of perfection, are handled in the Articles following. The workes of *Creation* are expressed in these words, *Maker of Heauen and Earth*. By Heauen and Earth vnderstanding the whole world, and all the hosts of creatures that are in it. Now concerning the making of the world, foure things are to be considered.

1 Who made the world.

2 How it was made.

3 Why it was made.

4 When it was made.

For the first: the *Creation* was a worke of the whole Trini- ty: It is attributed here in the *Creed* to the Father, because the Action of the Father was more manifest and euident: as Re- demption is attributed to the Sonne, and Sanctification to the Holy Ghost. But yet it is euident by diuers Scriptures, that each Person did worke about the *Creation*: for of the Father there is no question, and of the Sonne it is expressly affirmed, *Colos. 1. 16. Iohn. 1. 3. Heb. 1. 2.* and of the Holy Ghost sitting and mouing vpon the first water, we reade *Gen. 1. 2.*

For the second: God created all things.

1 According to the Counsell of his owne will, *Ephes. 1. 11.* which hath diuers things in it, for thereby is affirmed that he made all things.

1 Most freely, without compulsion or instigation from any other.

2 According to the *Idea* of all things in his owne minde: for

as the Carpenter first conceives the frame in his head, and then builds according to that *Idea* in his minde: so did God build the world according to the eternall patterne which was in Gods minde.

3 According to his owne Decree: there was nothing created which was not decreed, and nothing decreed to bee, which was not created according to the Decree.

4 Most advisedly: having from all eternity consulted, determined and foreseene all was to be made.

Secondly, with a word only: he had none to helpe him, nor needed tooles or instruments, as men doe to effect their workes, *Gen. 1. Psal. 33.9.* Thirdly, without labour or wearinesse, *Esay 40. 28.* Fourthly, of Nothing: men cannot build without Materialls, but God made the world of Nothing, in respect of the first matter of all things, *Heb. 11. 3.* for he made not the world of his owne essence, nor of any other preexisting matter: for though it be a saying, that of nothing, nothing can be made, yet that is true in respect of vs, not in respect of God, and in respect of the order of Nature now, not in respect of the beginning of Nature in the Creation. And though it be true that some creatures were made of preexisting matter, as mans body was made of the dust of the earth, yet that preexisting matter was created of nothing. Fifthly, all good: all things at first were made good, not in appearance, but in deed, not in mans iudgement who might bee deceiued, but in Gods: he saw that all was good, and so all creatures were good, in respect of excellence, distinction, number, fashion, and freedome from defects of faculties or power belonging to each creature in his kinde. Sixtly, not all on a sudden and at once, but in six dayes: and that for diuers reasons: for God would haue the creation of the first matter of Nothing, to be manifest and distinct from the framing and fashioning of bodies out of that matter: besides, thereby he shewed his power and freedome in producing the creatures: making them to be, before any naturall cause of them was, as to make light before the Sunne and Moone was: and further, thereby hee shewed his goodnesse and care for the principall creatures, providing foode before hee brings in the beasts, and

and furnishing the whole world sets man to live in it : and finally, hee warnes vs not to slip over the meditation of his workes suddenly, but with long and continuall deliberation : Hee created the world in many dayes, to intimate, that wee should not thinke a little time enough to wonder at so great glory. Senenthly, he made all things without himselfe : for though all things are in God, as in their cause and Author, in whom they live, moue, and haue their being, yet are they out of God, in that they are no parts in God ; nor the very diuine Essence, but haue a nature distinct from the Nature of God : they are not separate from God in place, as if they could be any where, where God is not, but are other things then God is, and are not in God as a subiect, to which they inhere or are fastened. Thus of the manner how they were made.

Thirdly, the end why the world was made, was the glory of God, *Prou. 16. 4.* (that is) that the world might bee a Glasse or Theatre of diuine vertues, and a Temple in which God would set forth, and teach, and make knowne to man his power, wisdome and goodnesse, *Rom. 1 :* not that God by the Creation doth get to himselfe any glory, seeing he abounds in glory himselfe, so vnmeasurably, as nothing can bee added to it or taken from it : but onely hereby he communicates his glory to the Creature, and gaue the creatures occasion to admire and commend his glory: for by the Creation God makes himselfe visible as it were to the Creatures that are reasonable : for though the Essence of God be inuisible, yet by the Creation his power or Attributes are set out to be seene and read in that great Booke of nature : and if any men see little of God in this mighty Frame of his Workes, it is not because God hath declared himselfe therein but obscurely, but because we are peruerse and blockish, and full of natie darknesse, by reason of sinne, and the effects of sinne in vs.

Now, though infinite praises of God may be collected from the consideration of the whole world, yet especially, his power, wisdome and goodnesse doe shine in his workes. His power we may gather two waies : both in that he could make all things of nothing, and that he could make such great things as well and as easily as the smallest things, and things so many

and diuerse, *1 Cor. 15. 41. Psal. 89. 10.* The goodnes of God appeares both in this, that he made all things so good, and in that he hath shewed means so fit and conuenient & powerfull to preferue life and being in euery creature, *Psal. 104.* prouiding for creatures of diuers natures & appetites, diuers food, remedies, and Armour to preferue and defend them. But especially, who can expresse the goodnes of God shewed to men? *Ephes. 3. 18. Acts 14. 17.* As for Diuels, Serpents, or venomous Creatures or hurtfull, they were not so by *Creation*, but by defection and sinne, or as punishments for sinne. The wisdom of God is admirably discovered in the *Creation*, in that hee hath made all things in such beautifull order, and hath appointed to euery thing such peculiar vses and ends, which they obserue (men only excepted) and that he gouernes them in such a constant, certaine, and perpetuall course: euery thing hauing not onely his fit and proper place in the Frame, but indewed also with such variety of vses and seruices.

Fourthly, for the time when the world was made, we must know that the world and time were made together: so as all things were created in the beginning of time: and the computation of the dayes or yeeres since the beginning of the world, hath beene kept carefully in the Church, the reckoning being made by *Moses* and the Prophets in the old Testament, and since kept by the Christian Churches, so as now the world is about 5600. yeeres old. Before this time there was nothing but God himselfe: and if any will needes aske What God did before the world was? I may not answer as the *Iemes* wickedly did, That he was making many little worlds, which he destroyed againe, and neuer liked any till this Frame was vp: but our answer must be, That secret things belong vnto the Lord, and reueiled things to vs, *Deut. 29. 29.* or else that of *Augustine*, That God was making Hell for the curious: or else, That the Frame of all things was in the minde of God from all eternity, and so the world was as present to him then, as now.

Vses.

First, we may hence be informed and confirmed, that God is onely the true God, because he is Creatour of Heauen and Earth, *Esay 45. 6, 7.* if any pleade, that he is God, the answer is at hand, let him make such a Heauen and Earth, and we will belieue in him, else not.

Se-

Secondly, the *Creation* of the World should teach vs many duties :

1. To meditate of Gods works: and studie the glory of God reuealed in this great booke of Nature: all are required to learne to read here, and if men will not take it well if their skill shewed in any cunning piece of work be not acknowledged or regarded, how much more cause hath the Lord to be displeased with vs, for neglecting such a curious and glorious frame, so full of admirable variety and skill? Wh t account shall we make at the last day, we (I say) that are so naturally bent to delight in shewes, that are either sinfull, or vaine, or imperfect, such as are plaies, or rare sights as we call them, or Pageants or Maskes, or the like, and yet haue no heart or will, to goe out to see and wonder at the matchlesse shewes that God sets out before vs in his works, *Eccles.*

7.15. *Psal.* 111.2,3.

2. Nor is it inough to meditate of his workes, but wee must giue him the glory of them, by praising his power and wisdom and goodnesse shewed in them, we must striue to get a Language to that end, and so bewaile our barrennesse of heart and words, as withall to beseech him, that requires vs to learne his praises, to teach vs also to profit, and to giue larger hearts and better Language, *Renel.* 4.11. Thus haue the Worthies of the Lord done, *Iob*, and *David*, and *Moses*, who haue set themselves in speciall manner to celebrate the praises of God in his workes: and of them wee should learne to praise him, at least make our selues skilfull in their formes of praise, *Psal.* 136.5.6.

3. Yeathirdly, this glory of God should swallow vp all the glory of men, this very work of making Heauen and Earth should check vs for admiring and esteeming so much of the creature whatsoeuer, since we haue such a perpetuall, and surpassing cause of admiration of the Creator, *Acts* 14.16.

4. Since God made all things, wee should submit our selues to him, and let him dispose of vs, and all his creatures as he will, he hath iust power in Heauen and earth to giue, or take away, or dispose at his owne pleasure, *Ier.* 27.5. & 45.3, 4,5,6.

5. It should teach vs not to set our hearts too much vpon the world, for that God that set vp this mighty frame of nothing, can and will pull it all downe againe.

6. It should breed in vs the feare of God, and care of seruing him, and obeying him, that hath not onely supream right vnto vs, being his workmanship, but soueraignty ouer all things, *Psal. 119. 73. Psal. 33. 8, 9. & 95. 6.* all creatures else doe his will.

7. It should teach vs in all straights and neede to flie to God for helpe: as *Dauid* shewes, our helpe standeth in the Name of the Lord, which hath made Heauen and Earth, *Psal. 121. 2. & 124. 8.*

8. We should learne hence not to abuse the *Creatures* of God to ill ends, seeing God hath assigned his *Creatures* to their right ends for his owne glory: It is abominable to fight against God with his owne weapons.

*Sin makes God
repent that hee
made man.
Gen. 6. 3, 6.*

Thirdly, the Doctrine of the *Creation* of the World ought to be terrible to wicked men: because God by his workes hath reuealed so much of his glory as they will be left without excuse, *Rom. 1.* and besides, hauing appointed them to certaine ends, in which they haue corrupted themselues, hee will destroy them; as a *Potter* that sees his vessell will not be made fit, dasheth it to peeces. And besides, hence they may know that God can want no meanes to destroy them, seeing he hath such Armies of his owne creatures in Heauen and Earth, which are all as his mighty ones, and sanctified ones, for his anger against them. There is no way for them but one, which is, to meete the Lord betimes by Faith and true Repentance, *Amos 4. 13.*

Lastly, this is very comfortable doctrine for the godly: for from the *Creation* of the world they may gather,

1. That God will not cast them off, because they are the worke of his hands, *Iob 10. 7.*

2. That all aduersaries shall be defeated: whatfoeuer is provided against them shall not prosper: because God made the Smith that bloweth in the Coales, and he will suffer no creature of his to be turned against them, *Esay 54. 17.*

3. That God is able to provide for vs, seeing the earth and heauens are his and all that is therein, *Psalme 146. 5. &*

24. 1.

4. That

4. That all the spirituall worke that belongs to our soules may bee effected, hee that created the world, and made vs good at the first, can create the fruit of the lippes to bee peace and can create cleane hearts in vs, *Esay 57.19. Psalme 51.8.*

5. That our bodies shall rise againe: that God that could make all things of nothing, can restore them out of the dust of the earth.

Thus of *Creation* in generall. Now wee are in particular to consider what was made, (*viz.*) Heauen and Earth.

Heauen.] By Heauen is ment all that part of the world which is aboue the Earth, and so it is taken, *Genesis 2.1. & 2.5.*

And so Heauen consists of three parts, and euery parte beares the name of Heauen: The first part next to vs is the Ayre and all that is betweene vs and the Moone: so soules of the Ayre are called the soules of Heauen, *Gen. 1.26.* The second part is the Firmament, in which are the Starres, Sun, and Moon, *Psal. 19.7.* The third part is the Habitation of God and Angels, the seate of the glory of God and his blessed one, where the body of *Christ* now liues, *Marke 16.19.* and is called the third heauens, *1 Cor. 12.2.* and this is the Heauen especially meant, *Gen. 1.1.* for when there he saith, God Created heauen and earth, and the earth was without forme, &c. he notes that God vsed a twofold way of *Creation*: some things he made immediately of nothing, as the Heauen of the blessed: some things he made of matter which was first made of nothing: for out of that *Chaos* mentioned, *Gen. 2.* did the Lord extract and forme all this visible world, both the firmament and light, and the elements and all creatures; only spirits, and the Heauen of the blessed hee made of no præexisting matter, and that honour haue the soules of men, which are immediately created of nothing.

First, then we are to intreate of that Heauen where God in his glory, & *Christ* in his glorious body are: and seeing by Heauen is meant al that is contained in it by *Creation*, we are there to consider of the Angels too, and both that Heauen and the Angels, belong to the inuisible world, and the rest to the visible.

Concerning that blessed Heauen, wee are to wonder at the glory of the Lord in creating it : if we consider,

1. The names giuen to it : It is called the Heauen of Heauens, *Dent. 10. 14.* 1 *King. 8. 27.* *Psal. 115. 16.* The Temple of God, *Psal. 111. 4.* & *18. 7.* Paradise, *Luke 23. 42.* The heauenly Ierusalem, or Ierusalem that is aboue, *Gal. 4. 26.* *Heb. 12. 22.* and in the same place, Mount *Sion* : The most holy place, *Hebrewes 10. 39.* Our fathers house, *Iohn 4. 2.* The place of the Habitation of God and his holinesse, *Dent. 26. 15.* *Psal. 33. 14.* *Abrahams* bosome, *Luke 16. 22.* The Citie of the Liuing God, *Heb. 12. 22.* 'a Cittie hauing foundation, whose Maker and builder is God, *Heb. 11. 10.* our Countrie, *Heb. 11. 13. 14.*

2. The substance of it : which is conceiued to be of a marueilous excellent nature, farre more perfect and subtile then the substance not onely of the Elements, but of those visible heauens : which diuers gather thus. As any creature is higher then the earth, so is the substance of it lesse grosse and materiall. As the waters are thinner then the earth, and the Ayre then the waters, and the Element of fire (according to the common opinion of Diuines and Philosophers) purer then the Ayre : and the Essence of the mighty Firmament, yet more pure then the foure Elements, as consisting of a fift Essence as they say in Schooles : and accordingly we see creatures fitted to each of these places. Fishes that cannot liue in the bowells of the earth, liue in the waters : and foules of a more spirituall being flie in the Ayre. Now when we are ascended so high, as the highest visible heauens, then do our minds conceiue of that glorious place of the blessed, made of a more pure Essence then any of these : And though Diuines say that the substance of these heauens must needs be corporeall and bodily which they proue by infallible reasons, yet are they such a body, as wee may call as it were spirituall, next in purity to the substance of Angels and mens soules.

3. If we consider the qualities, admirable is the glory of that heauen of heauens, whether we thinke of it Philosophically or Theologically: Philosophically considered, it is a place void

void of all decay, alteration and motion. A place that suffers not from without it selfe, any thing of naturall grievance or violence, or annoyance. A place aboue all places, large and ample, as containing in the bowells and circumference of it all this visible world. But if wee inquire after it as considered Theologically, we may see it in a Mirror, but yet it is but darkely, no tongue of man can vtter the glory of it, noe, *Paul* himselfe that was there, yet could not declare what he saw, nor can it enter into the mortall heart of man to think what it is; what is reuealed in Scripture in praise of it, is inough to rauish our hearts with desire after it, if we were such as we should be. It is a place most light-some: for God is said to dwell in light vnapproachable, vnapproachable, I say to vs mortall creatures: It is light aboue all that light, the Sun or Moone can giue to this lower world: for there is no need of sun nor Moon, which shine in respect of that light, as a candle doth to the light of the Sun with vs: There is no night there, and it is a light of a farre more excellent and transcendent kinde then this light we haue from the Starres or Sunne or Moone: and that is the reason why it doth not penetrate to vs, as being farre aboue the capacity of our eyes (as they are now) to see it. The Apostle saith of this light, it was like vnto a stone most precious, euen like a *Jasper stone*, cleare as *Christall*, that is alwaies flourishing, and shining without any clouds or darkenesse: and how can it be otherwise, seeing God himselfe and the Lambe is the light of it: there floweth from God, (being the place of his speciall glory) a created light from God himselfe, I say, by which it is after an vnspokeable manner inlightned, *Renel. 21. 11. 23.* Whence it followes, that it is a place full of all vnspokeable refreshing, pleasure and delight: If the light of the Sunne at some seasons of the yeere can so please, how much more doth this light of the glory of God? What shall I say? It is a place that hath nothing in it of euill, and abounds in all that may content the glorified nature of the *Creatures*. And how can it be otherwise, seeing there is no sinne, nor no vncleane person there, and it is a place, that hath the glory of the Lord, vpon it, *Renel. 21. 11.* which is
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as much, as if he should say, that the glory of heauen doth differ from all the glory of any place on earth, as God differs from the Kings and Potentates of the Earth, and therefore his chiefe house of Residence must needs almost infinitely excell theirs. And the more is the glory of heauen, because it is eternall, it cannot fade or euer cease to bee: which is signified by those golden and pretious foundations, *Reuel. 21.* Other Citties wil decay, because they are builded by man and of corruptible matter, but this Cittie can neuer decay, because God was the builder of it immediately and made it incorruptible. To conclude, it must needs bee a place of surpassing glory, seeing all the Treasures of this world are searched out, and they can serue but to giue a litle glimpse of the meanest part of the praises of heauen: as the twentie one Chapter of the *Reuelations* shewes.

Before I come to the Vsēs some questions would be briefly resolved.

Quest.

Quest. 1. Whether this Heauen was created or no, or was it eternall with God.

Answ.

Answ. It was created by God, is as said expressly, *Heb. 11. 10.* that God was the builder and Maker of it: It being not the *Creator*, It must needs be a creature.

Quest.

Quest. 2. Where is this Heauen.

Answ.

Answ. It is about all these visible heauens, *Ephes. 4. 8. Acts 7. 55, 56.* their opinion is vaine that thinke it is euery where: for then Hell should be in Heauen.

Quest.

Quest. 3. Why did God build and make this Heauen.

Answ.

Answ. Not to be a place for himselfe to dwell in, for hee needs no such place, being Immenſe, and these Heauens cannot containe him, he being in his Essence without and beyond all Heauens, *1. Kings 8. 27.* but he made it that it might bee a place wherein he might manifest his glory in speciall manner. but especially that in that place, hee might giue entertainment vnto such as by grace he had chosen to bee his children, and therefore is called the Fathers house.

The consideration of the Doctrine of this Heauen of Heauens, should make violent impression vpon our hearts, and that in three respects,

1. It should wonderfully abase vs, to thinke how wee haue neglected the knowledge, and care, and desire after this glorious place : It should make vs hate our selues for our senselesnes and madnesse, that preferre an earthly mudde-wall cottage, before such a princely or rather diuine Pallace; that are in loue with this earthly place, that is full of sinne, sorrow, disgrace, darkenesse, and death, and yet haue no heart after a place so wonderfully free from all euill, and so replenished with all good? Oh wretches that wee are that labour & care day and night to repaire these glasse or mud-walled Tabernacles of our bodies, and haue no more minde to prouide for that matchlesse triumphing place of spirits.

2. It should wonderfully fire our hearts to the loue of God, that hath provided for vs such a place of glorious inheritance, of his mercy, loue, and grace, so happy, so lasting, so amiable; yea, what thanks can wee euer giue him for the very comfort with which he hath refreshed vs, in telling vs of Heauen, that were such, as in our selues had bin so farre from hauing it, as we had neuer knowne of it by the light of Nature.

3. It should exceedingly transforme our hearts into the earnest care and endeaour to carrie our selues so as might become the desire and assurance of so blessed a place : wee should shew that we vnderstand what a place Heauen is.

1. By auoiding euery thing that is abhominable, euen all those sinnes that are threatned with the want or losse of heauen : as remembring that that is no place for vncleane persons to liue in, *Renel. 21.8.*

2. By earnest endeaour to get the righteousness that may make vs fit for that kingdome, *Mat. 6.33.*

3. By studying the the assurance of Heauen, aboue all other assurances whatsoeuer.

4. By a conuersation in heauen, directing our thoughts and affections after heauen, remembring it aboue all delights, our mindes daily running vpon it and imploying our selues in such dueties as might shew that our hearts were in Heauen, though our bodies bee here : our prayers and all the

the parts of Gods worship should fauour of this knowledge, *Phil. 2. 20. Colof. 3. 1. 2.*

5. By a voluntary forsaking or contemning of the profits and pleasures of this world, being content to finde here but the entertainment of Pilgrims and strangers, euen such as are farre from their owne home, *Heb. 11. 13, 14.*

6. By inuincible Patience in bearing all the assaults of life here, not wearied with afflictions, considering this eternall weight of glory in heauen; not dismayed with any terror of *Sathan*, nor perplexed with any scornes of the world, seeing the time will shortly come wee shall bee deliuered from all these things, and possesse an inheritance that is vndefiled and immortall in heauen: and the lesse should we be troubled about the dissolution of our bodies, or rather wee should desire to get out of this earthly Tabernacle, that wee might come to dwell in that heauenly building, *2. Corinthians 5. 1. 2.*

7. By our diligent labour to carry our Treasures, to lay them vp in heauen: that is our best house, and the onely safe place where neither Rust no Moth can corrupt, nor theeues breake through and steale. What we haue in heauen is safe kept by the power of God, What we haue on earth is vncertaine, and therefore our greatest care should be to send as many prayers and good workes to heauen, as accounting it the best treasure, and the wisest course so to imploy our selues, *Mat 6. 20.*

Thus of the Heauen of Heauens: Before we leaue that inuifible world, we must intreat of the Angels, which are the Hoste of the Lord in that vpper world.

That the Lord did a most glorious worke, when hee made the Angels, may appeare many waies.

1. By the names and Titles giuen them. They are called spirits, Starres of the Morning, Sonnes of God, Principalities, and Powers, Thrones, and Dominions, *Seraphim* and *Cherubim*, yea, Gods: all which shew they were wonderfully made and of great excellencie.

2. By the substance he made them to be: for the substance of Angels is not corporeall, and therefore purer then any bodies

dies in Heauen and Earth, and so pure as no senses can discern them: for though God onely be simply *ἀέλος*, Immateriall, yet Angels are Immateriall in respect of any Physicall composition, for they consist not of matter and forme, as other Creatures doe: but haue onely that kinde of composition, which they call Metaphysicall, for they are compounded of essence or act and power.

3 By the place where he sets them when he had made them: for he seated them in heauenly places, *Ephes. 3. 10.* hee made them to liue about himselfe, in the Chamber of his presence, alwaies before his face. They were Creatures made of purpose to liue in the Court of the King of Kings.

4 By the numbers he made of them: *Daniel* said, hee saw thousand thousands of Angels, and an hundred times ten thousand thousand, *Daniel 7. 10. Heb. 12. 22.* It is said, there is an innumerable company of Angels. Hee meanes, they are more then man can number, not more then God can number: and the number is the more to bee admired, because the Angels doe not marry, and so are not increased by propagation.

5 By the manner of their being and working in respect of time and place: for Angels are in place definitiue, not circumscriptiue, as they say in Schooles: that is, they are so in place that wholly they are there, they cannot bee said to be in another place, but yet while they are there, it cannot be told by any creature, what roome they take vp, or how much place they fill, for length, bredth, or height or depth: and so for time, they doe not worke in a moment as God doth: but yet in respect of vs they worke strange things in an vnperceiueable time: and to shadow that out, they are described to haue wings, not that they haue, but by way of signification, or resemblance.

6 By the gifts with which God endowed them, when hee made them: I will instance in their knowledge and power: for knowledge it must needs be great in Angels: for besides the knowledge they had naturally by *Creation*, they know strange things by reuelation from God, and by experience gather many things from the course of things in
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the world, or their causes in nature, and the manifold wisdom of God is made knowne to Angels by the preaching of the Gospell, which they see into with wonderfull ability, though men be so dull and blockish in hearing, 1 Cor. 11. 10. *Ephes.* 5. 10. *Iohn* 8. 44. *Daniel* 8. 16. & 9. 22. adde to all these wayes their supernaturall knowledge of God, by which they are inabled to stand for euer without falling from God. Great also is the power of Angels, especially in working vpon bodily creatures. One Angell could kill almost all *Senacheribs* Army in a night; by an Angell was *Peter* fetched out of prison, *Acts* 12. 7, 8. and *Philip* carried from place to place, *Acts* 8. 39. and the Sodomites smitten blinde, *Gen.* 19. and the Host of the *Syrians* frightened with a noise they made, 2 *Kings* 6. 28. and without doubt, they can doe strange things about the soules of men. They haue appeared to men in their dreames, and as euill angels can tempt men internally, so may good Angels incourage and counsell godly men, though they discern not who raiseth those comforts or counsels: onely Miracles of themselves they cannot doe, nor can they know the thoughts of the heart of man of themselves.

- 7 By the language in which God hath made them able to treat one with another, or with man or God: for it is cleare, they vse not any fleshly or corporall language in as much as they haue not bodies, and so no tongues: but they speake one to another by a spirituall and heauenly language, without any audible sound or vocall speech or noise, I say after an vnutterable manner angellically, they insinuate, instill, and communicate one to another, or to the vnderstanding of men, what they will. The deliuering of the sense of the minde by voice, is an inferiour kinde of meanes, because it agrees onely to bodies: such Spirits as are onely mindes and haue no bodies, can conuerse one with another without sound of words, in their owne vnderstandings as in a most cleere Looking-glasse, shewing what they will one to another.

Before I come to the vse of this part, certaine questions men might aske about Angels, are to be resolued, as

Quest.

Quest. 1. When were Angels created ?

Answ. It cannot be certainly gathered, but it is probable they were created the first day, when the Heauen of Heauens was created and thence are called the Angels of Heauen. *Moses* speakes nothing of the *Creation* of Angels, because that is not a knowledge that properly belongs to vs : for if the Theology for Angels were written, we should neede another Bible. The *Creation* and gouernment of Angels conteining as great variety of matter as doth the Religion of mankinde.

Quest. 2. What are the offices of Angels, or what vses did God make them for ?

Answ. Angels serue for many vses. They are Apparitors or seruants about God, ready to receiue Commandements from him, and they worship God, by lauding and praising him in Heauen, *Psal.* 104. 4. & 148. 2. *Esay* 6. 3. *Luke* 2. 14. *Renel.* 4. 8, 9. & 5. 13. and they are appointed as speciall attendants about CHRIST as the MESSIAH, *Mat.* 4. 11. and they serue also as ministring spirits to keepe and attend vpon the Elect men, *Heb.* 1. 14. and manifold are the seruices which Angels doe for men both in life and death. In life they defend and keepe them as a strong guard about them, *Psal.* 34. & 91. and plague their enemies, *2 King.* 19. 35. besides, the vnknowne seruice they doe about the soules of the godly by counselling or comforting them. And in death they are about them, and carry their soules to Heauen, as they did *Lazarus* his soule ; and in the end of the world they will gather all the Elect from the foure winds of Heauen, and bring them to Christ.

Quest. 3. But why doe you not intreat of Deuills here also ?

Answ. There were no Deuills by creation, GOD made them not as Deuills : and therefore it belongs not to the Doctrine of Creation to speake of the euill angels, because that belongs to the Doctrine of the fall of the reasonable Creatures.

Quest. 4. But hath euery particular man a good Angell and a bad ?

Answ. It is probable that euery Elect man hath a good Angell,

Quest.
Answ.

Quest.

Answ.

Quest.

Answ.

Quest.

Answ.

Angell, as may be gathered, *Mat. 18. 10. Acts 12. 15.* but yet God is not so tyed but that he sends them extraordinarily, more Angels many times to helpe or attend vpon, it may be one man, *Psal. 34. 8.* As for euill angels, we reade that sometimes one Angell hath vexed one man, *Iob. 1. 12.* sometimes one Angell hath haunted diuers men, *2 Chron. 18. 21.* sometimes many Angels haue haunted one man, *Luke 8. 30.* But that euery man should haue a bad angell assigned him of God, is no where to be found in Scripture.

The consideration of this Doctrin of the making of the Angels in such a nature, and for such ends as before, should serue for diuers vses.

- 1 It should informe vs concerning the wonderfull loue of God to vs, that hath made such excellent creatures to do vs such admirable seruice as to attend vpon vs and keepe vs, *Heb. 1. 14.*
- 2 It should breed in vs a great longing after the world to come, where wee shall not onely enioy the knowledge of, and fellowship with such glorious Creatures, but shall be made our selues in glory, as the Angels in Heauen.
- 3 It should teach vs diuers things: as first, not to worship Angels, for they were all created by God: God made the Angels, and therefore worship is due to him, and not to them that are but our fellow seruants, *Colos. 1. 16. Renel. 19.* Secondly, we should therefore carry our selues orderly in all places, especially in the Church, because of the Angels, who are about vs, and marke what we doe, *1 Cor. 11. 10.* Thirdly, we should therefore be patient and of good hope, and full of faith in all afflictions arising from the oppositions of men, or temptations of Satan, as being satisfied with this comfort, that they are more that are with vs then can be against vs, and if our eyes were opened, wee might see so much as was shewed to the seruant of *Elisba, 2 Kings 6. 16.*

Hitherto of the Heauen of the blessed and the Hoste thereof, the Angels, and so of the world that is now inuisible to vs: we next come downe to consider of this visible world, this world, I say, which is in our view, or may bee seene: and
before

before I come to speake of the other two Heauens, I would briefly consider of Gods glory in the generall in the making of this visible world, not so much for the matter of the creatures, or their naturall formes or properties, or their next causes, which belongs properly to the Philosophers, but for such things as concerne their first cause, which is God; or their end, which is Gods glory; or their vse, which is rather spirituall then corporall, in demonstrating vnto the soule of man the praises of God.

The maker of this visible world was GOD, as well as of that inuisible world, as is manifestly proued, *Genesis* 1. at large.

The end of making a world of bodies, as well as of spirits was not the punishment of spirituall substances, for their sinning against God, as *Origen* dreamed, but the setting out of Gods glory, in shewing his wisdom, goodnesse and power, *Psal.* 19. *Rom.* 1. and the furnishing of man for his happy being.

That our hearts may be affected with wondering at this great world which God hath made: we may profitably consider of it, either by thinking what it is like, or by serious pondering what it is indeed.

This great world is like a great Garden thoroughly furnished, euery creature being as a pleasant flower exquisitely ranked in most comely order, the onely weedes that grow in this Garden, are wicked men: as it may be likened to a great Booke, in which God hath written glorious things that concerne the praise of his goodnesse, wisdom and power: Euery creature is, as it were, a distinct leafe of that Booke, and the properties and vses of these creatures are, as it were, the seuerall lines and letters of that leafe: and the more admirable, because it is a Booke; the writing whereof is indelible, and the vses whereof are vniuersall: the Booke so opened, that all men in all parts of the world may see and read. Again, this visible world may be likened to a great and faire house, most exquisitely built, and contriued into seuerall roomes, and euery room richly furnished; the Heauens are the Roofe, the Earth the floore, and the Elements the seuerall roomes, and the hosts

of creatures in each of them the rich furniture : and this house is the more admirable for vs, because it is a house that euery man dwels in, out of this house no man can be put, & it is kept at the charge of the Land-lord, and the Tenants pay no rent.

But to leaue similitudes, there are in the generall consideration of this visible world diuers things may bee briefly touched, which we ought to wonder at, and to glorifie God, for his making of things so : as

- 1 The apt disposition of euery creature in his owne place; which place is so fit, as a fitter cannot bee inuented : if the Starres were fixed in the Earth, or the Trees in Heauen, how disproportionable and vncomely would it be ?
- 2 The exactnesse of the Creatures in their working, in keeping their times and seasons : how punctually doth the Sunne dispatch his race in 24. houres, and so the Moone in her seasons : the Plants keepe their seasons of the yeere for bearing fruit, and the Starres for shining, as they haue receiued commandement and order from their great Commander, which is God.
- 3 That euery creature serues for some vse, and many of the creatures dispatch exceeding much worke, in the vses vnto which the Creator hath appointed them : and euery creature hath a kinde of exactnesse and perfectnesse in his nature and being.
- 4 The strange variety of creatures set in this visible world, with their most various proprieties : take any roome of this house, who can count the number of plants, trees, beasts, or men vpon earth ? Who can reckon the number of Seas, Riuers, Ponds, Springs, or creatures in them : or count the number of Foules or Flyes in the Ayre, or Starres in Heauen ? And this variety is the more wonderfull, if wee straightly consider that our God made them all : and that they are all still preserued in their kindes to this day : and that they are made all in such different formes and portraictures, not onely one kinde from another, but one singular creature from another in the same kinde.
- 5 The maruellous order and relation of the creatures in their kindes and respect one to another, in regard whereof the

the Psalmist magnifies the wisdom of God, *Psal.* 136. 5. and this order is admirable if we consider the different degrees of creatures, seruing one to another in their kinds: as some things God made to haue being only, as the Heauens, Elements, Meteors, and Minerals. Some things haue being and life also: as the herbes and trees: some things hauing being, life, and sense also, as the beasts & fowles: some things haue being, sense, life & reason also, as men; and these degrees so connexed, that the latter includes alwaies the former, & the inferior degrees serue the higher: as the Heauens and Elements adorne & feed the Plants, the Plants feed the Beasts, the Beasts feede and serue men, and men serue God. Again the order is wonderfull in the placing of these bodies so, as with vnspeakable neereneffe, each creature fills his place so, as there is no *vacuum* or emptinesse betweene; and besides, are so set, as though they be diuers of them directly contrary one to another, yet are so set, as they destroy not one another, but preserue the whole Frame. I omit many other things for breuities sake.

Out of these generall considerations of this visible world, we may raise many vses for our selues: as

- 1 We haue cause to admire and wonder at the glory of God, that made such a huge and strong building: wonder, I say, at him that giues place for all these things to be in, & yet himselfe contained in no place; that moues all these things, and yet is himselfe vn moueable; that made all these creatures being himselfe vncreated, and that shewed such skill in the least things as is beyond the art of all men to doe the like.
- 2 We should bee afraid to displease him, that is Lord of such Hosts, that commands so many & great armies, and can by them at his pleasure suddenly fight against vs and destroy vs.
- 3 Man hath great cause of *Humiliation* when he lookes vpon this Frame, both when he feelles his ignorance, that can see so little into the glory of these works of God, scarce discerning those things of them which their outward formes manifestly offer to his vnderstanding, & especially to think of it, how all other creatures haue kept their first perfection, and still keepe their places and workes, and doe their

worke constantly in their seasons, obeying their *Creator* and doing his will, and he only that was best provided for, and made Lord of all, to be out of order, not to keepe his rancke, to liue vnprofitably, and neglect the worke inioyned him, to be, I say, the only creature in Gods garden, that deserues the name of a weed fit to be rooted out, and the rather because by his fault he hath brought much hurt vpon the whole Frame, and is the cause of that vanity or misery which any of the creatures suffer.

- 4 We should heartily pray vnto God, to teach vs to reade in this booke of nature. & since he hath furnished vs with such a great and glorious Library, to be pleased to teach vs the skill to read and vnderstand, and the rather because he will iudge vs by the contents of this booke of nature, as well as by the booke of Scripture, *Rom. 1.*
 - 5 Poore men, and men opprest and pursued in the world, should not repine at their distresses: what if thou want house or harbour, so long as thou hast liberty to dwell in this faire house, where thou hast the Heauens for a rooffe, and the Starres for windowes, and the earth for a foundation; though hard Land-lords oppresse thee in thy artificall dwellings, yet thou art Tenant to such a Land-lord, for the vse of his great house of the world, as while thou liuest will not put thee out of possession of his house. Yea, such as haue great houses to dwell in, made by the Art of man, should yet take more pleasure in their liberty to dwell in this house made by God, because it excels theirs, more then a Princes Palace can doe a Cottage.
 - 6 God himselfe hath giuen vs certaine Caueats, by way of preuention which we must looke to, when we reade in this great Booke. The one is, that we take heede we liken not God to any of the creatures which are but the worke of his hands, *Deut. 4. 19. Esay 40. 22, 25.* The other is, that wee reserve all worship to God, and not worship any of the Hoste of Heauen or Earth, and therefore wee must not so much as sweare by Heauen or Earth, or any thing that is not God, *Mat. 5. Jer. 5.*
- Lastly, hence we may gather a confutation of Idols and false gods:

Gods : If the Pagans would haue vs belecue that their Idols are true Gods, let their Gods make vs such Heauens, and such an earth, and we will beleue them, *Ier. 10. 11.* In the meane time, this mighty frame will assure vs, that I E-H-O-V-A-H is onely God. And thus in generall.

I returne now to the second Heauen, which is the highest part of this visible World, called in Scripture the Firmament : and concerning it we may wonder at these things :

1. The maker of these Heauens : and so the Scriptures doe magnifie the praises of God, for diuers distinct things : as first, that he did spread out these heauens like a curtaine, and stretched them out as a Tent to dwell in, *Esay 40. 22.* It was a great glory that he could make such vast and mighty creatures : secondly, that hee could make them alone without any helpe, *Esay 44. 24. & 45. 12.* thirdly, that he made them onely by his word, *Psal. 33. 6.* fourthly, that he hath made them in such Wisedome as surpasseth the vtermost of our vnderstanding to reach the full knowledge of these things. In these things it was truely said long since, that we cannot order our speech because of darkenesse, *Iob 37. 38. 39.* Instance in the light of Heauen ; where is the Way where light dwelleth, and as for darkenesse, where is the place thereof, that thou shouldest know the path to the house thereof : or by what way is the light parted and scattered through the world ? *Iob 38. 19. 20. 24.* fifthly, that hee hath established them with such vnderstanding, and power, as they continue, notwithstanding their maruellous motions, and yet haue nothing to hold them vp, no mighty Beames from North to South to beare them vp, no rasters to fasten them to, or the like : but are vpheld meerely by the Word of his power, *Pro. 3. 19. Heb. 1. 3.*

2. In Scripture we shall finde obserued concerning the Heauens, their strange constitution and Nature, and that for diuers things : as first, for their vast greatnesse, *Esay 40. 12.* secondly, their shining brightnesse being like a molten looking-glasse, *Iob 37. 18.* thirdly, their singular durablenesse and lastingnesse, *Deut. 11. 21.* to which I might adde their vnconceauable swiftnesse in Motion : the Sunne running

ning his Race swifter then any Gyant on earth, or Foule in the Ayre, or ought that can bee found here below, *Psalme 19.*

3. The end why those mighty heauens were made, which is chiefly to preach the glory of the Lord to all the ends of the Earth, *Psal. 19. 1.* which glory of God in making them, is so great, that the glory of the Lord is said to couer the heauens, *Hab. 3. 3.*

4. The ordinances of heauen, or the Lawes which God hath giuen to these mighty creatures, or the couenant hee hath made with them, binding them to doe his will: granting them dominion ouer the earth by their influences which cannot bee resisted or restrained, *Iob 38. 33. 31.* And couenanting with them, to preserue them in their course, *Ier. 33. 25.* and binding them to keepe their seasons, and to doe the worke appointed them, as the Sunne to lighten the world by day, and the Moone and Starres by night, so as the Moone must know her seasons, and the Sunne his going downe, *Psal. 136. 9. & 104. 19.*

5. The Hostes or Armies of creatures that people the heauens: and these are praised: first, for their comelineffe, and hence it is said, that the Spirit of the Lord garnished the heauens, *Iob 26. 13.* secondly, for their Number, in respect of which it is accounted an infinite vnderstanding in God to number the Starres and call them all by their names, *Psal. 147. 4. 5.* thirdly, for their subiection to God, in that they all are his seruants and obey his wil *Psal. 103. 21.* so as God doth whatsoever he will in heauen aswell as earth, *Daniel 4. 35.* fourthly, for their vses: for besides the sweet influences of the Starres, what comfort should we haue in this visible world, if wee had not the light of the Sunne: How would the glory of all Gods workes lie buried in the darke, that now by the benefit of the light, appeare to vs, and serue for our vses.

The consideration of the making of these mighty heauens should serue for diuers vses: as,

1. Our soules should blesse God, and giue him thanks, because he is very great, and hath shewed his great wisdome in

in making the heauens, and his mighty power in stretching them out like a curtaine, and all this through his great mercie to man, which endureth for euer, *Psalme 104. 1. 2. & 136. 5.*

2. Woe to wicked men that by their sinnes prouoke God, they cannot escape his wrath, God hath compassed them in with the heauens, and can make the very Starres of Heauen fight against them, *Iudg. 5. 20.* and these Heauens will declare their wickednesse, *Iob 16. 27.* Nor can any thing they doe be hid from him, for the light and darkenesse are his creatures, and therefore no darknesse can hide from him, *Iob 22. 12, 13, 14.*

3. When I consider (saith *David*) thy heauens, the worke of thy fingers, the Moone and the Starres which thou hast ordained, what is man that thou art mindefull of him, or the Sonne of Man that thou visitest him, *Psal 8. 3. 4.*

4. Godly men may be much comforted with the knowledge of this that God made the Heauens, the Sunne, and Moone, and Starres, and that in diuers respects.

For first, they need not feare the signes of Heauen, nor the Constellations of the Starres, nor the diuinations of Inchaun-
ters : for as God can reſtraine the Constellation of the Starres, *Eſay 13 10.* ſo there can be no diuination againſt God, *Eſay 44. 25 & 47. 13.* ſecondly, becauſe God hath hereby ſhewed that he is able to prouide for them and protect them, yea, hee pleadeth the greatneſſe of his power in making the heauens, thereby to aſſure them, that there ſhall be nothing too hard for him to doe, that may concerne their good, *Zach. 12. 1. 2. 3. Eſay 42. 5. 6 & 45. 11. 13. 18. 19.* thirdly, becauſe God hath profeſſed to make ſo great account of the Church, that hee can take no delight in the workes of his hands, in planting the Heauens, if *Sion* be not planted, and her children as the Starres in Heauen, *Iſay 51. 16.* fourthly, becauſe God hath promiſed to them better Heauens, when themſelues ſhall ſhine as the Starres in the Firmament, and they ſhall need no Sun, nor Moone to light them, but God himſelfe will be their euerlaſting Light, *Dan. 12. 2. Reuel. 21. 23. & 22. 5.*

Thus of the Starry ſkie or the ſecond part of Heauen : The

third part followes, and that is the Ayre : This is the lowest and worst roome of Heauen, and yet excellent things are written of it for our profit in the Scriptures.

Of the Nature, properties, parts, and naturall vses of the Ayre, the Scripture takes little or no notice, but leaues that to Philosophie : the Furniture of this Roome is especially commended in Scripture : and so the holy Ghost singles out diuers Considerations. First, about the Foules of the Ayre. Secondly, about the Meteors in the Ayre.

About the Foules of the Ayre we shall finde such things as these obserued in Scripture, and so offered to our considerations.

1. The Maker of them, which was God, *Gen. 1.*
2. The matter out of which they were made (*viz.*) out of the ground, *Gen. 2. 19.*
3. The Originall of their names : for it was *Adam* that gaue the names to the Foules, *Gen. 2. 19.*
4. Their inferiority to man, both in that wisdome is not in them, *Iob 28. 21.* and in that God hath planted in the Foules a natural feare of man more then any other creature, *Gen. 9. 2.*
5. The care that God hath for the very Foules : for first, hee knowes all the Foules in the Mountaine, *Psal. 50. 11.* secondly, he prouides foode for them without their owne industry, *Mat. 6. Psal. 147. 9.* thirdly, he hath taught them skill to build them Nests to dwell in, *Mat. 8. 20.* fourthly, he hath prouided euen for their delight : for they haue their habitation by the springes, and sing among the branches, *Psal. 104. 12.* fifthly, God hath prouided for their passage in the Ayre, and that so wonderfully, that it is reckoned among the foure things too hard for vs to know, to tell the way of an Eagle in the Ayre, *Pro. 30. 19.*
6. The Vses they serue for, both in respect of God, for the Foules praise God in their kinde, *Psal. 148. 10.* and in respect of men, to whom they are giuen not onely for their foode and seruice, *Gen. 9. 2.* but as the companions of their liues : and therefore it is noted as a iudgement, to haue the very Foules of the Ayre taken away, *Ier. 4. 25 & 9. 10.* Especially

ſpecially God hath giuen to the Kings of the Earth, a ſupreame rule ouer the Foules of the Ayre in the places where their ſubiects dwell, *Dan. 2. 38.*

7. The naturall order among the Foules : euery kinde knowing his ſeaſon, *Ier. 8. 7.*

From the Contemplation of the Foules of the Ayre, the holy Ghoſt in Scripture raiſeth diuers Vſes: both to teach, and re- proue, and terrifie.

Fiſt, for matter of Inſtruction, hee ſhewes, that the very foules may teach vs : fiſt, to know that there is a God, and that he gouernes the world, *Iob. 12. 7.* ſecondly, to liue without carking care for foode and rayment, and truſt vpon God for the ſucceſſe of all our labours, *Mat. 6. 26.* thirdly, with all thankfulneſſe to acknowledge Gods goodneſſe to vs, that hath made vs wiſer then the Foules of the Ayre, *Iob. 35. 11.* and giues vs power ouer them, *Pſal. 8. 8.* and that hee hath made a couenant with them in our behalfe that they ſhall not hurt vs, *Hoſea 2. 18.* and for that now in the New Teſtament God hath taken of theſe ceremoniall reſtraints, and pronounced that all the Foules are now cleane and layfull to be eaten or vſed, *Acts 10. 12.*

Secondly, Man is reprooued by the Foules, for not obſeruing the ſeaſons of grace, in that the Foules in their kinde obſerue the ſeaſons of nature, for their appearing and breeding, &c. *Ier. 8. 7.*

Thirdly, man is threatned that if he ſinne againſt God, that God that gaue the carcaſes of the Foules for meat to man, will giue the carcaſes of men for meat to the Foules, *Dent. 28. 26.*

Thus of the Foules.

The Meteors in the Ayre are certaine impreſſions God by his power makes in or by the Ayre, the Lord framing wonderfull things, thence and there, for the ſeruice of his glory.

The Scripture conſiders of theſe Meteors, either as altogether extraordinary importing their vſe, but not the cauſes of them: or elſe more ordinary.

God hath ſtrange things in this Heauen, vnknowne to vs, and of which he giues no account to vs in the booke of Nature.

Thus

Thus wee reade of fire rained downe from Heauen. *Gen. 19.*
2. Kings 2. 10. and of great stones throwne downe from Hea-
 uen, *Iosh. 10.* and also that God opened the dore of Heauen,
 and rained downe *Manna*, *Psal. 78. 23.* and by experience it
 hath bin knowne that God hath rained downe liuing crea-
 tures from Heauen also, as frogges or the like.

The more ordinarie Meteors may for order sake be cast into
 three sorts: some fiery, some ayrie, some watery.

The fiery Meteors in Nature are many, which are seene in
 great diuersity and often: as pillars of fire, the fire we call the
 falling of the Starres, the fire they call *Ignis fatuus*, or fooles
 fire, the fire that will hang about mens garments or the sailes
 of ships, blazing Starres or the Lightning. But the Scripture
 doth especially single out the Thunder and Lightning, to make
 obseruations about it for our vses.

And so first of Thunder and Lightning both together, the
 Scripture would haue vs take notice.

1. That they are in a speciall manner of Gods making,
 though the Philosopher say much to tell vs how they are
 raised and framed by nature, yet God challengeth a pecu-
 liar honour in the making of them, aboue what wee can
 reach too: and therefore they are called his Thunder and
 his Lightning, *Psal. 77. 17. 18. & 104. 6. 7. Iob 38. 25.*

2. That they are both Officers vnto God, in a speciall place
 about him, seruing about the Lord, when there is speciall
 occasion to shew the terror and greatnesse of his Maiesty:
 as when the Law was to bee giuen, and the Lord was to
 come downe vpon Mount *Sinay*, *Exod 19. 16.* and so when
 the Lord as King would come downe amongst vs here in
 the world, the Thunder and Lightning doe not onely giue
 notice of his comming, but as his high Marshalls, they
 make roome for it, and compeil people of all sorts in their
 places to expect the comming of the Lord, *Psalme 97.*
1. 3. 4.

Secondly, each of them are magnified apart: as,

1. The Thunder is called the voice of God, the sound that
 goeth out of his mouth which God directeth vnder the
 whole Heauen, as a wise man directeth his speech to the

Hearers.

Hearers. It is a roaring voice, called also the voice of his Excellence, because he speaketh, when he speaketh by Thunder with speciall Maiesty: The Lord is said to thunder maruellously with his voice, all this in *Iob 37.2,3,4,5.* Hee speakes in Thunder as the God of glory, *Psal. 29.1.* This voice of the Lord is powerfull, and therefore called the Thunder of his power, *Iob 26.14. Psal. 29.4.*

2. The Lightnings are called Gods Arrowes, *2. Sam. 22.14. 15.* and so they are wonderfull, if we consider, that it is God onely that diuided a way for the Lightning, *Iob 38.25. & 28.26.* and that God can by these Arrowes discomfit an Armie of enemies, *Psal. 144.6.* and that God can shoot so farre with them (*viz*) from one end of the Heauen to another, *Mat. 24.27.* and that God doth make the Lightnings with the raine at the same time, when one would thinke the raine should quench the fire of the Lightning, *Psal. 135.7.* and this obseruation of the *Psalmist*, the Prophet *Ieremie* twise alledgeth Verbatim as a matter of wonder, *Ier. 10.13 & 51.26.*

Lastly, it is wonderfull, that God should shoot with such strange Arrowes as inlighten the world, *Psalme 97.3.4. & 77.17.18.*

What vse we should make of the Thunder and Lightning we are likewise taught in the booke of God: for the Thunder being Gods voice, we are enjoyned when God speakes in such Maiesty, to heare him attentiuely, yea, and to speake of his glory in the Temple, *Psal. 29.9. Iob 37.2.* and what the meaning is of his voice he hath told vs in his Word, so that as often as we heare the Thunder, wee should know that God by that mighty voice doth tell vs:

1. That he is the true God, and there is none so great as he, *Ier. 10.10.13. Psal. 77.13.18.17.*
2. That he raigneth, and gouerneth all things, and can doe what he lists, *Psal. 97.1.2.3.*
3. That wicked men are sure to be destroyed, and that their strength shall not preuaile, *1. Sam. 2.10.*
4. That the mightiest men on earth must doe their Homage to God and now acknowledge his Glory and Maiesty, and

wor-

worship him with all possible deuotion, *Psalme .29. 1, 2, 3, &c.*

5. That the heart of all men should tremble at the terror of his glory, *Iob 37. 1.*

6. That the godly shall be preferued, and that God will giue his people strength, *Psal. 29. 11.*

Thus of the fiery Meteors. The Ayrie Meteors follow : and they are the winde and the Earth-quake.

Concerning the windes, these things are noted as admirable in Scripture.

1. The originall of them : No man knoweth whence they come nor whither they goe, *Iohn 3. 7.* Yea, God challengeth it as his owne speciall glory to create the windes, and reckons that worke with the forming of the Mountaines, and the telling of man what he thinkes, *Amos 4. 13.* but where God puts the winds after he hath created them, wee know not, onely that he bringeth them out of his treasure, *Psalme 135. 7.*

2. The direction of them in their Motion: no man can hold the winde in his fistes, nor turne them out of the way to alter their Motion : yet are the very windes subiect vnto Gods order : either to be still, *Mat. 8. 27.* or to goe on as he shall direct both when, and whither, and as he will in all things. It is admirable: that such bustling and vnruly creatures, as the windes should bee made to pace orderly : yet it is said, that God weighs euen the windes and before he sends them out, he looketh to the ends of the whole earth, and seeth exactly vnder the whole Heauens to appoint their Motion and their way, *Iob 28. 25.*

3. The vse God puts the winde to, sometimes they serue to bring the raine, *1. King. 18. 45.* sometimes they serue in steed of posts and messengers : so they fetched Locusts, *Ex. 10. 13.* and quailles, *Numb. 11. 31.* sometimes God vseth them to draw his Charriots. The clouds are Gods Charriot, and it is drawne by wings, not by horses : and the winges are the winde. Thus God rideth on the wings of the winde, *2. Sam. 22. 10.* *Psal. 104. 3.* sometimes they are set to driue away the Raine, and to cleanse the clouds, *Iob 37. 21.*

Pro.

Prou. 25. 23. sometimes he vseth them to punish the finnes of men, by hurting or destroying their houses, cartell, corne, or the like: yea, sometimes he sends the winde to fetch away the wicked, and to hurle them out of their place, *Iob. 17. 21.*

All which should teach vs to acknowledge Gods glory in these things, and to lift vp our hearts to the contemplation of Gods wonderfull working: especially we should prepare our hearts to meete God, and not dare to prouoke him by our finnes, *Amos 4. 12, 13.*

Thus of the wind, the Earth-quakes followes, which is supposed to be caused by the Ayre getting into the hollow places of the earth, and wanting vent, doth by force strue to open a passage for it selfe, which causeth the trembling of the Earth.

The Earth-quake is iustly to be reckoned amongst the wonderfull workes of God, that can by so weake a creature as the Ayre, moue so vast a body as the Earth: and therefore the Scripture giueth the power of shaking the earth vnto God.

This Meteor is magnified in Scripture also, for the seruice it is put to: It sometimes is vsed to shew the terror of Gods Maiesty; sometimes to signifie Gods wrath vnto wicked men; sometimes to assure Gods loue to his people (as will appeare in the vse) and sometimes to foretell the last Iudgement.

The consideration of the Earth-quake may serue for diuers vses: as,

- 1 To shew Gods power and greatnesse, and the terror of his Maiesty, *Exod. 19. 18.* so the Earth-quake was one of the wonders to shew the diuinity of Christ at his passion.
- 2 To comfort Gods seruants, and to let them know that God is highly displeased when they are wronged: Hee makes the Earth quake when hee is angry for the wrongs done to his Seruants, especially if they make their mone to him by Prayer, as was shewed in the case of *Dauid, Psal. 18. 6, 7.* and the Apostles, *Acts 4. 31.* and *Paul and Silas, Acts 16. 25, 26.*

3 To proue how fearefull the estate of wicked men is, and how sure it is they will be consumed out of the earth, and how easie it is for God to be rid of them, seeing, if hee but looke on the Earth it trembleth, *Psal.* 104. 32, &c. yea, by this worke *Iob* proues, no man could euer harden himselfe against God and prosper, seeing he shaketh the earth out of his place, and the Pillars thereof tremble, *Iob* 9. 4, 5, 6. and *Nahum* hence concludeth, that no wicked man can stand before his anger, *Nahum.* 1.5,6.

Sure it is, GOD can neuer want glory that can make the earth shake if he but looke vpon it, and the Hills smoke if hee but touch them, *Psal.* 104. 31, 32. and we should sing of his glory all our dayes.

Lastly, wee vpon whom the ends of the world are come, when wee see the Earth tremble, should remember the approach of the generall iudgement, the Lord by that signe giuing warning vnto men to awake out of security, and provide for their accounts, *Luke* 21. 11. *Mat.* 24. 7.

Thus of the Ayrie Meteors: The watry Meteors follow, and those are Clouds, Snow, Mist, Deaw, Frost, Haile, and Raine, and hither I may referre the Rainebow, and these are most frequently mentioned in Scripture, and though men for the commonnesse of these things doe neglect the study of Gods glory in them, yet the Lord euen from these things doth for our vse gather many excellent obseruations to teach vs and to shew vs his glory.

These things are commended in Scripture:

1 For the wonder of their originall: who can tell who is the Father of the Raine, and who hath begotten the drops of the Deaw, out of whose wombe came the Ice, and who hath gendered the hoare Frost that comes from Heauen? who can shew the secret of hiding the waters as with a stone, and freezing the face of the deepe: who can lift vp his voice to the Clouds, that abundance of waters may come downe? *Iob* 38. 28, 29, 30, 34.

2 For the wonderfull working of God in the placing and ordering of them: as that God should binde vp the waters in his thicke Cloud, and yet the Cloud not to bee rent vn-

der

der them, *Iob* 26.8,9. and that God should shake the Pillars of Heauen, and yet Heauen falls not, *uerse* 11. that God can fetch vp and cause the vapours to ascend from the very ends of the earth, *Psal.* 135.7. that hee weigheth the waters by measure, when he maketh a decree for the raine, seeing to it and preparing it, and searching out all things that concerne the falling of euery drop of the raine, so as not any of it falls in vaine, or in a wrong place, *Iob* 28. 25, 26, 27. & 37. 12.

3 For the worth and excellency of these things : called the blessings of Heauen, and the precious things of Heauen, *Dent.* 33. 13. *Gen.* 49.25.

4 For the vse he puts these things to : for

1 By these, when he pleaseth he can iudge his enemies : either by shutting vp the Heauens that they fall not, or by opening the windowes of Heauen, as hee did in the destruction of the old world, *Iob.* 36.31. he reserues these against the day of battell, *Iob* 38.23. *Esay* 24.17,18. & 37.13.

2 At the first he made the Clouds to be a garment for the Sea, when it was first brought out, and a swadling band for it, *Iob* 38.8,9.

3 By the Clouds, as in a Chariot, God rides about this nether world to visit it, *Psal.* 104.3.

4 He vseth the Clouds to hold backe the face of his Throne by spreading it vpon it, *Iob* 26.9.

5 To shew his power, he often with his Cloud couereth the Light, and commandeth it not to shine by the Cloud that commeth betwixt, *Iob* 26. 22.

6 God hath made himselfe a Pauillion to sit in, with waters and thick Clouds, 2 *Sam.* 22.12.

7 By these God waters our Land as wee doe our Gardens, and by the vertue of them, hee giueth meat in abundance, *Iob* 36. 31. & 37. 11. *Psal.* 65.9,10,11,12.

5 For the interest that God hath giuen vs vnto these things, and therefore they are called our Heauens, *Dent.* 33. 28. and therefore no man can be poore that hath so great substance.

The vse is especially to set vs in an euerlasting admiration of God, not onely for these things which he hath reueiled concerning

cerning these things, but euen for the intimation, that there are many things we know not, but are aboue our reach: Behold, saith he, God is great, and wee know him not, if wee should but consider that one thing that seemes the least of many, it is too wonderfull for vs, euen Gods making of the drops of raine so small, and yet so proportionall among themselues, when God causeth them to distill vpon man, *Iob* 36. 26, 27, 28. We haue great cause to stand still and wonder: we know not the wondrous works of him that is perfect in knowledge. We cannot order our speech in these things by reason of darknesse. If a man speake, he shall bee swallowed vp with the greatnesse, and difficulty, and glory of these things, *Iob* 37. 14, 16, 19, 20.

Touching the Almighty, in these things wee cannot finde him out, he is excellent in power and in Iudgement, and in plenty of Iustice, euen by these things, *Iob* 37. 23. Men should therefore feare him, for as he sheweth by reasoning from these things in another place, the onely wisdom of a man, were to feare God, *Iob* 28. 28.

Secondly, wee should learne of these things how to serue God, they keepe their seasons, and they returne not to Heauen againe, but doe the worke God sent them for, *Esay* 55. 10. *Luk.* 12. 56. *Mat.* 16. 2, 3.

3 We should bee wonderfull thankfull to God euen for these blessings of Heauen. They were wont in the first ages of the world, to thinke they had cause to praise God for the very dew of Heauen, *Gen.* 25. 28, 29. *Deut.* 33. 13, 28. Wee are exhorted to sing praise to God, who couereth the Heauen with Clouds, and prepareth raine for the Earth, *Psal.* 147. 7, 8. Men vse to giue a great deale of mony to buy a litle land, and yet cannot praise him that giues them what is more worth then that they buy; for it is God that giueth the dew, and the snow, and the raine, and so the Grasse and the Corne, without which the Land were worth nothing.

4 Seeing God hath wrought wonderfully in these things, and that they are so precious for our vses, we must learne (if at any time God restraîne these blessings of Heauen) to seeke them by prayer and repentance for our sinnes, *James* 5. 18.

2 *Chron.* 6. 27. 28. and if we would haue them continued to vs, we must looke to the paying of our Tythes duly, *Mal.*

3. 10.

5 Wicked men are but in ill taking: for (besides that by these things GOD can plague them, hauing reserued them for the day of warre as was shewed before) the Lord by these things hath left them without excuse, hauing from them witnesses to pleade for him against the wicked, as is shewed *Acts*

17. 14.

6. We must take heede of doubting Gods prouidence in sending these blessings from Heauen: we may reade of a man that was troden to death, for doubting whether God could furnish mans wants by these things, 2 *King.* 7. 19, 20.

To conclude, we must make conscience of it to learne these things and what else God teacheth vs by them, and the rather for the wonder of Gods printing, that can make his letters so great, that a man may see and reade so farre off, and therefore remember to magnifie his worke, *Iob* 36. 24, 25.

As for the Raine-bow two things only I will note.

1 What we may obserue by the sense of seeing: and that is the strange varieties and perfection of colours, that God by his power gathereth in that manner into the Ayre, which Ayre of it selfe is without any colour, raised and dissolued againe after a little time without any remnant of these colours left.

2 What we may reade in Scripture of it: and that is both concerning the Author of it, and the end of it. The Author of it is God, who calleth it his Bow; and the end is by Gods owne appointment, to secure and assure man that the world shall neuer be destroyed by waters any more; which is the more wonderfull, because the Rainebow in it selfe is often a fore-runner of Raine, as experience shewes, and by the descending of the two hornes of it to the Earth and Seas, doth drinke vp vapours, and carry them into the Ayre to breede Raine, *Gen.* 9.

Hitherto of Heauen, the Earth followes.

Earth.] The terme of Earth here comprehends (as I conceiue) the dry Land, as also the waters of the Sea that lye vpon the

the Earth: and therefore I would first briefly consider of the Sea.

Concerning the Sea, these things in Scripture are taken notice of.

- 1 What it is: and so *Moses* describes the Sea to be the gathering together of the waters into a heape, which before did flow ouer all the face of the earth: and this collection of the waters vnder the Firmament, God himselfe named the Sea, *Gen. 1. 10.*
- 2 The Originall of these waters; and that God claimes as a glory to himselfe, to haue made the Sea as well as other vast Creatures, the Sea is his and hee made it, *Psal. 95. 5.* he is the God that made the Sea and the dry Land, *Ionah 1. 9.* and for the manner of making it, as it had diuers things common with other creatures, as to be made of nothing, and by the Word of God, and so the waters in speciall are said to haue the Spirit of God to sit vpon them, as the Hen sitteth vpon the Chickens, to giue it forme and digestion, *Gen. 1. 2.*
- 3 The wonder of Gods power in placing and disposing of the Sea, and that in many respects: as
 - 1 That he hath made these waters to be of such vast greatnesse, and vnsearchable depth, *Iob 38. 16. Esay 40. 12.*
 - 2 That he hath founded the world vpon the Seas, and stablished it vpon the Flouds, setting the mighty Frame of the vpper world vpon the waters and the earth to hold them vp, *Psal. 24. 2.*
 - 3 That he hath cast all these waters into their seuerall places, where he keeps them in heapes, as in most conuenient Store-houses, *Psal. 33. 7.*
 - 4 That hee keeps them so strangely from drowning the whole Earth without any other Barres or Doores then the word of his owne Power, saying to it, Hitherto shalt thou come, and no further, and heere shall thy proud waues stand, *Iob 38. 8, 10, 11.* making the very Sands in a plaine to stay the raging waues of the Sea, and to bee the bounds thereof, *Ierem. 5. 22.* giuing his decree to the waters once for all in the beginning, that they should not passe his Com-

Commandement, *Prou.* 8.29. and to that end hee sets a watch ouer the Sea, *Iob* 7.12.

5 That he rules and gouernes the Seas, doing with them whatsoeuer pleaseth him, *Psal.* 145. 6. Hee deuideth the Sea when the waues thereof roare (which hee doth by his authority as the Lord of Hosts) *Ier.* 31. 35. Hee so ruleth the raging of the Sea, that when the waues thereof arise he stilleth them, *Psal.* 89. 9. so as in their greatest tumults, if he but speake to them, they are still presently at his command, *Mat.* 8. and as *Iob* saith, he deuideth the Sea with his power, and by his vnderstanding hee smiteth through the proud, *Iob* 26.12. He alone treadeth vpon the waues of the Sea, *Iob* 9.8.

6 That he hath ordered it so, that all Riuers runne into the Sea, and yet the Sea is not full, *Eccles.* 1.7.

4 The ends of creating the Sea, which are partly Gods glory, and partly mens vse; and partly to doe speciall seruice to the Sonne of man, the Sauour of the world.

The glory of the Lord appeareth in the Sea in all the former considerations, and the Sea by roaring praiseth God, and is in Scripture called vpon to praise, and to shew that hee reigneth, 1 *Chron.* 16.32.

The Sea also serueth for mans vse: for men doe their businesse in these great waters, *Psalme* 107. 23. when they goe downe to the Sea in Ships, & the way of a Ship in the midst of the Sea, is one of the foure things which are too wonderfull for vs to reach to, *Prou.* 30.19. Besides, there are great treasures and riches in the Sea, which God hath giuen vnto man, *Psal.* 104.25. for men come to haue right to the fishes of the Sea by grant from God in the beginning of the world, *Gen.* 1.26. & 9.2. And besides, the abundance which men gather out of the Seas that way, they are enriched by the Treasures hid in the sands, such as are either Pearles or precious stones, or some kindes of creatures, *Deut.* 31.19. And it is noted as a great iudgement, to take away the Fishes of the Sea from man, *Hof.* 4.3. And further, when God is angry with man, he can call for the waters of the Sea, and powre them on the face of the earth, *Amos* 5.8.

The speciall seruice the Sea doth, or is to doe to Christ, is by her roaring, to giue warning to the world of his second comming to Iudgement, *Luke 21.*

There are many vses made in Scripture of this Doctrin concerning Gods workmanhip about the Sea: as

- 1 This mighty creature thus made and ordered by GOD, serues to set out the great glory of Gods wisdome and power, as the Prophet *David* with admiration obserues, *Psal. 104. 25.* and if the Sea be so great and mighty, how great and mighty is the Lord, that so easily rules so vast a creature, *Psal. 93. 3, 4.* the very Sea shewes that he is GOD alone, *Neh 9. 6.*
- 2 The Lord himselfe notes it with indignation, as a foule offence against him, that men doe not learne for euer to be afraid of God that hath set such bounds to the Sea, that by his owne word stayes the Sea from ouerwhelming vs all, *Ier. 5. 22.* To see the waues of the Sea tossing themselves, and yet are kept in within the very sands, that they dare not passe ouer them, and though they roare yet cannot preuaile to get beyond the bound God hath set them, should make a mans heart tremble at the power of God.
- 3 Wee that dwell in the Iles of the Sea, and are compassed round about with the raging waters should glorifie God, for the wonder of his omnipotency in keeping vs from perishing by the waters: we should make his praise glorious by dayly admiration and celebration of his Name, *Esay 24. 15.* Yea, if the waters might haue but their first and naturall course, all the Inhabitants of the earth would be drowned, there would be no dry land: and therefore oh that men would praise God for his goodnesse, for the wonderfull workes he doth for the children of men: especially such as goe downe to the Sea in the Ships, these see the workes of the Lord, and his wonders in the deepe, and therefore should in a speciall manner praise him, *Psal. 107. 21, 23, 24.*
- 4 This mighty Creature shewes that wicked men can neuer prosper, for besides, that God can fight against many of them by the waters and destroy them, or call for the wa-

ters and ouerflow them, *Amos 5. 8.* The power of God in ruling the boysterous waues of the sea, shewes that no man can harden himselfe against God and prosper: hee that tames the sea can subdue them and smite through the proud, *Iob 9. 8.* and therefore it is a desperate course for men wilfully to rebell against God, for no man shall bee strong by his owne might, *Psal. 95. 5. 8.*

But manifestly from hence may be gathered, that if God will shut vp, or cut off, or gather together, who can hinder him? he knoweth vaine men, and he seeth wickednesse, and will he not consider it? *Iob 11. 9, 10, 11.*

5. These contemplations should in generall quicken vs to Gods Seruice, and prouoke vs to worship him with all deuotion, humility, and holines, as these places shew, *Psal. 95. 6. & 93. 3, 4, 5.* seeing hee is so great a King aboue all Kings, and so mighty a Commander, wee should bow before him with all Reuerence, and offer the Sacrifice of righteousness, *Dent. 33. 19.*

6. Diuers Consolations may bee gathered from hence.

1. The power of God that can order and still the raging of the Sea, doth assure the godly, when they are most furiously opposed by their aduersaries, that yet God can and will preferue them, in that God is mightier then the Noyse of many waters, then the mighty waues of the Sea: *Dauid* gathers from hence, that therefore his testimonies are sure, and all that he hath promised concerning the preservation of his people, shall certainly and easily be performed, *Psal. 93. 3. 4. 5.* and therefore they are happie that put their trust in him, for hee will keepe his Mercie and his Truth, *Psalme 146. 5. 6.*

2. When men are in vproares, and the World full of commotions and warres, the consideration of Gods power ouer the raging of the sea, is an encouragement and comfort vnto men that waite vpon God, that hee can also still the Tumult of the people: as the Prophet gathers, *Psal. 65. 7.*

3. Such men as haue callings to doe their businesse in the Sea, may hence gather comfort for their safetie there, for God is the confidence of them that are a farre off in the

Sea: as the same Prophet shewes, *Psal.65.5.* We may trust God for our preservation on the sea aswell as on the drie land, seeing his command is as great in the one as in the other.

Lastly, hence the Apostle *Peter* gathers an vnsanswerable confutation of Atheists that thinke all things will continue alike, and that there will be no breaking vp of the world for the last Iudgement, and that things are carried meere by a naturall course: for that the Earth stands out of the waters, and in the waters, if there were no higher cause then nature, the world would presently bee ouerflowed, if God let goe his hold of the waters, as manifestly appeared in the destruction of the old world, *2.Pet.3.5.*

Thus of the Waters.

The Earth is considered of in the Scriptures, either in it selfe, or in the fruits of it, or in the Inhabitants of it.

The glory of the Lord is exceeding great in respect of the Earth, considered in it selfe.

1. That he could make the Earth, *Gen.1.1. Psal.121.2.*

2. That he could make it so: that is,

1. So great and vast a creature, *Iob 11.9.*

2. That he could make it be, only by his word, *2.Pet.3.5. Psal.33.9.*

3. That he could make it hang in such a miraculous manner, vpon nothing that is able to beare it vp: founding it vpon the waters and Ayre, *Iob 26.7. & 38.4.5.6. Psalme 136.6.*

4. That he hath diuided it, and set borders throughout the whole Earth, diuiding it for the vse of the seuerall Nations that should inhabit it, *Psal.74.17.*

5. That he hath made it so vnmoueable, there being nothing to fasten it, *Psalme 104.5. & 33.9. & 119.90.* being of such weight, and hauing so many Citties and buildings vpon it: and being a creature so round and therefore by nature moueable.

6. That he hath made it a creature that lasts for euer, and outlasts a world of other creatures, *Eccles.1.4. Psalme 78.69.*

The Vses are diuers : for,

1. Hence we may gather the maruellous glory of the Lord, in his power, greatnesse, wisedome, prouidence soueraignty, and eternity, *Iob* 12.8. His power in being able to make so mighty a creature : hee must needs haue a mighty Arme, *Psal.* 89.11.13. His greatnesse, in that he is bigger then the Heauens and the Earth, seeing they are the worke of his hands, *Iob* 11.9. His wisedome, that hee could finde out such a secret way of founding so vast a creature, *Pro.* 3.19. & 8. His prouidence is most manifest in that so mighty a creature can abide, which it could neuer doe, if it were not vpheld by the Word of his power, *2. Pet.* 3.5. and his soueraignty is matchlesse, he is a great King about all Kings : for he alone is the Lord of the whole earth: Neuer any King was King of the whole Earth but hee, so as all the Earth and the fulnesse thereof belongs to him, and he hath the highest and absolute right ouer all things in the Earth, *Psalme* 47.7. *Mich.* 4.13. *Zach.* 4.vlt. finally, hence is proued the Eternity of God, he made the Earth, and therefore was before the foundations of it, and if he could make a creature that lasts so long, how euerlasting is he himselfe, *Psal.* 102.25.26.

2. It is not inough to know these things, but wee must giue God the glory of them, our hearts should alwaies say with the *Psalmist*, Blessed bee the Lord God which onely doth wondrous things, and blessed be his glorious name for euer, and let the whole earth bee filled with his glory : *Amen, Amen. Psal.* 72.19.18. *Psal* 47.7. and the rather, because our vows and thankesgiuing are as it were all the Rent we pay vnto the Lord of the whole Earth of whom we hold in chiefe, *Psal.* 50.12.

3. It should teach godly men contentation in all estates, if God be the King of the whole Earth, then all his children are the great Princes of the world, *Psal.* 47.9. and can want nothing that is needfull for them, because the Earth is the Lords and all the fulnesse thereof, *Psal.* 24.1. *Zach.* 4.14. which if it be seriously considered, all men haue cause to say, verely there is a reward for the righteous, *Psal.* 58.12. and if

wicked men breake their bonds and breake in vpon their possessions, they haue a comfortable recourse to that God that set the borders of the Earth, and gaue the lot to his people, *Psal.* 74. 17. 18. and if the earth can last so long, then the children of his seruants shall much more endure for euer, *Psalme* 102. 25. 26. 28. and if the Word of the Lord bee so vn moueable, that by it the earth is vpheld, then wil the word of his promise to his seruants be sure to all generations, *Psal.* 119. 90. and therfore of all men (Oh ye Righteous) ye are blessed of the Lord which made Heauen & Earth, *Psal.* 115. 13. 14. 15. 16. and therefore also in all the occasions of our liues we should remember that our helpe commeth from the Lord which made Heauen and Earth, *Psal.* 121. 2. & 134. 3.

4. It should teach vs to giue God the glory of disposing of the Kingdomes of the Earth: He is the supream Lord of the whole Earth, and therefore hee may set vp and pull downe what Kings and Princes he will: and if he set *Sion* to thresh the Nations and to take away their substance, yet it is done by right, seeing God is the Lord of the Earth, *Mich.* 4. 13. *Psal.* 47. 9.

5. The Kings of the Earth should remember to do their Homage to God, and to sing of his praises and of the surpassing excellencie of his glory, *Psal.* 138. 4. *Psal.* 72. 11.

6. Woe to wicked men, for if the Earth be his, and they his Subiects, he hath more power to subdue and punish them as rebells then any of the Princes of the Earth, and therefore can easily consume them out of the earth, *Psal.* 104. ult. & 58. 12. and if hee can make the very earth tremble if he but look vpon it, *Psal.* 104. 32. then where shall they appeare, and how shall they stand before his Indignation? *Nahum.* 1. 5. 6. and if they be borne with for a time, and get great estates on Earth, yet must they be brought to iudgement as vsurpers, because the Earth is the Lords, and they neuer had a Title from him, for what they hold, and therefore their Riches are riches of Iniquity.

Lastly, seeing the Earth is the Lords, and all that therein is, Christians should take heede of vaine scruples about the vse of the Creatures: and learne to know their liberty from God,

God, and so make no question for conscience sake, *1. Cor.*
10. 26.

Thus of the Earth in it selfe generally considered: It fol-
lowes to consider of the things that are in the Earth or belong
to it, and so the Scripture commends. to our consideration ei-
ther the things that are within the Earth, or the things that are
vpon the Earth: Things within the Earth are the Mine-
ralls: things vpon the Earth, are the vegetables and liuing
creatures.

About the Mineralls little is spoken in Scripture, and I will
instance but in one place, and that is *Iob 28. 1. to 12.* where is
offered to our consideration.

1. The straying veines of the Earth, full of Riches, and won-
der: as the veine for Siluer, and the place for gold, and the
stones that lie in darkenesse and in the shadow of death, and
the iron and brasse which is molten out of the Earth, *verse*
1. 2. 3. and in some places of the Earth, the stones thereof
are the places of Saphires, and it hath dust of gold, *verse 6.*
2. The strange fires that are in the Earth arising from the
Sulphure or Brimston which are discouered if the earth bee
turned vp, *verse 5.*
3. The vast and strange pathes that are in the hollow places
of the earth, which no Foule knoweth, nor the Vultures eye
hath euer seene, &c, *verse 7, 8.*
4. The riuers of waters which runne within the Earth euen
through the Rocks, as if God had cut a way for them,
verse 10.

But I come to the things that are vpon the earth, and so first
to the vegetables, that is, the plants that couer the earth:
viz. grasse, graine, herbes, and trees, and these I consider alto-
gether, and so God chargeth vs to take notice of foure diuers
things about them.

1. Their originall; which may be considered as supernaturall
or naturall, or artificiall: God gaue them a being aboue the
the course of nature or Art, when he made them grow out
of the earth without seede, *Gen. 1. 11. 12.* and for a time af-
ter made them flourish, when there was yet no raine to fall
on the earth, and no man to till it, *Gen. 2. 5. 6.* Their natu-
rall

rall originall is not without worthie obseruation, the Earth being like a Mother to the seede of all plants, receiueth it into her wombe, and the Sunne in the seasons of the yeere doing the Office of a Father: The artificiall originall they haue is from man, whom God hath taught the skill and power, by setting, sowing, plowing, watering, insition and inoculating in due seasons, to make as it were a new and another *Creation, Esay 28.* which commeth from the Lord, who is wonderfull in working and excellent in counsell, *verse 22. 24. 25. 26. 29.*

2. Their variety, who can count those innumerable birthies of the Earth, deliuering her selfe of the seed shee receiued in the seasons thereof with strange distinctions, in number, colour, taste, smell, greatnesse, virtue, or figure, which is the more wonderfull because these all come from the same wombe, yea, we may behold grow out of the same clod of earth plants of strange diuersity, some vsfull, some hurtfull, yet inioy the same earth to conceiue them, and the same Sun to beget them.

3. Their glory, especially in respect of the colours: *Salomon* in all his glory was not clothed like one little flower, for liuelinesse of colour, and vnimitable beauty, *Mathew 6. 29.*

4. Their vse: and that in respect of God, and the Earth it selfe, and the beasts, and foules, and man: their vse in respect of God is to set out the glory of his power, skill, wisdom, and goodnesse, *Psalme 104. 24.* their vse in respect of the Earth, is to couer her nakednesse as with a rich garment of diuers colours: How horrid would the Earth looke, if it were not apparelled, with grasse, herbes, corne, and trees? their vse in respect of the Beasts and Foules, is both to feed them, and to harbour them: The Birds lodge in the trees, and the Beasts feede on the grasse of the field, *Psalme 104. 14. 17.* Their vse in respect of man is to serue for his seruice, foode, delight, and the curing of his wounds and diseases. God made the herbe for the seruice of man, and brings his foode out of the Earth, and bread that strengtheneth the heart of man, and wine that makes him glad, and oyle to make

*The tree of the
field is called
mans life.
Deut. 20. 19.*

make his face shine, *Psal.* 104. 14. 15. to which adde, the herbe and plant for the curing of his wounds and diseases: how hath the Lord provided remedies for all the diseases of man, euen out of the Earth, and with what strange varieties, so as there is scarce any disease a man hath, but he hath caused to grow out of the Earth, perhaps within a little space of time, some herbe or plant or other that may ease him or cure him, *Gen.* 1. 9.

5. The interest that God hath still in these things both in respect of right and power: of right, and so he calls the corne, wooll, and flaxe, the *Israelites* had, His wooll, and flaxe, &c. *Hosea* 2. 8. 9. and the Trees are called the Trees of the Lord, *Psal.* 104. 16. and so of power, because though he hath set a course in Nature for the growth of these, yet he hath not shut out the free vse of his owne power, nor is Nature euery way able of her selfe to produce these things, and therefore God saith, he causeth the grasse to grow for the cattell, and the herbe for the seruice of man, and it is he that brings forth bread out of the Earth, &c. *Psal.* 104. 14. 15. 'tis hee that reneweth the face of the Earth euery yeere, *Psalme* 104. 30.

6. The Transitory and fading condition of these things: they are easily cut downe and wither, and their glasse and beauty will decay of it selfe euery yeere, *Psal.* 37. 2. & 91. 6. *Esay* 40. 6. 1. *Pet.* 1. 24.

The Vses follow, and are diuers: and so first for instruction, many duties should be learned hence: as,

1. The acknowledgement of our owne vilenes and ignorance: God hath ouerlaid our knowledge in the very grasse we tread vpon: and therefore we must needs bee very simple in heavenly things, that cannot giue a reason of the things which are daily about vs in the lowest rancke of creatures.

2. We should receiue these creatures from God as rich blessings, and vse them, and praise the Lord that giues them to vs, especially when we haue them in greater plentie. God made a Law for the Iewes, that for seuen daies after the harvest, they should reioyce before the Lord and praise him, and

and keepe holy assemblies, *Leuit. 23. 39. 40.* and at all times we must sing to the Lord with Thankesgiuing, *Psal. 147. 7, 8, 9, 10. 11.* Men must eate and praise the Lord, *Esay 62. 8, 9.*

3. We should learne to liue without care for our clothing : if God so clothe the grasse of the field, will hee not provide for vs? as our Sauour vrgeth it, *Mat. 6. 30.*

4. If men would thriue and prosper in the possession and vse of these fruits of the Earth, they must be such as God would haue them to be : God himself hath set downe diuers rules to be obserued by such as would prosper in the fruitfulness of these things : as,

1. They must keepe his Commandements, and obey his word, and not liue in sinne without repentance, *Deut. 28. Leuit. 26. 4, &c. Deut. 11. 13, &c.*

2. They must pay their Tithes, and honour God with the first fruites of all their increase, *Mal. 3. Pro. 3.*

3. They must be diligent in their callings, and not slothfull and carelesse, *Pro. 21. 25. 26. & 19. 15. & 14. 23. Adam inioyned to labour.*

4. Men must by prayer seeke a blessing from God in their callings : else in vaine to goe to bed late, and rise earely, and eate the bread of carefulnesse, for it is God onely that maketh the earth fruitfull, *Psal. 127. 3.*

5. We must remember the poore, to leaue a gleanings after Haruest, and the Vintage for the poore, and so consequently in all other increase, *Deut. 24. 19, 20, 21.*

6. Wee must take heede of oppression of Tennants, or hard vsage of labourers or seruants imployed about the fruits of the Earth, *Iob 31. 38, 39, 40.*

7. From the fading condition of these herbes and flowers, we are put in minde of our mortality, and the transitorinesse and vanity of the glory of the world, *1. Pet. 1. 24.*

8. From the manner of the sowing and growing of the corne we are taught to beleue the Resurrection of our bodies, which may rise againe in a better shape aswell as the corne that is cast into the earth, and is first putrified before it growes, *1. Cor. 15. 36. 37. 38.*

Thus

Thus of the Instructions.

The contemplation of the vegetables may serue for *Humiliation* also.

1. To all men, when they behold Thornes, bristles, and thistles, and weedes, for these are a standing Monument of mans sinne, and doe daily vpbraide him to his face, being the fruites of malediction: for the Earth is cursed for mans sake, *Gen. 3.*
2. To wicked men, and that in diuers respects, for first, euen in these things God can be reuenged on them, by restraining the fruits of the earth from them, *Deut. 11. 15, &c. Hosea 3. 8, Jer. 12. 13. Ioel 2. 1.* secondly, God hath threatened to make them and their glory like the grasie of the field, *Psal. 92. 7 & 37. 2.* But these brutish men will not be warned by these Monitors: and the rather will the Lord be incensed against them if they abuse these creatures to his dishonor, in surfetting and drunkenesse, or Idolatry, or strange apparell or the like, *Hosea 2. 8.* and if they themselves, that looke for fruit from the earth, liue vnfruitfully: if they cut downe vnfruitfull trees, God will cut downe and root out vnfruitfull men.

Thus of the Vegetables. The contemplation of the Beasts of the field followes.

And concerning them, we are instructed in many things by sense, and therefore these things are not taken notice of in Scripture: the Lord intending by his word to tell vs of such things as are aboue sense, either in the nature of them, or in the vse of them.

The things that are worthy consideration, which sense instructs vs in, are such as these:

1. The great variety that appeares in these creatures: The manifold wisdom and power of the great Workeman appeares in the seuerall formes, faces, forces, and vses, he hath declared vpon these creatures: who can count the variety of Gods Workmanship in them? The sorts and numbers of creatures are in respect of vs innumerable.
2. The motion and sense that is in the creatures, which see, heare, smell, taste, and stirre vp and downe, by force of some power

power and cause which God hath set in them which wee see not : It must needs bee strange to see creatures of such bignes stirre themselues with such variety of Motions, and yet nothing from without to lift them. The skillfullest Artificers in the world, though they can make strange and curious formes of things, yet they cannot make them stirre, or liue, or see, &c. When they made Gods of Pictures, yet they could not make them moue or liue, &c.

- 3 The strange prouision God hath furnished them withall in respect of cloathing, defence, and food : No beast but hee comes into the world clothed, and hath by nature Armes to defend himselfe; either hornes or teeth, or hooves, or pawes, or the like ; and besides, wee see that the young ones of euery kinde doe presently moue themselues to their food, and can make some shift for themselues to liue. Man in these things is inferiour to the beasts, for he comes into the world, naked, infirme, crying, and hath no vse of his limbs to helpe himselfe, all bloudy, as if hee had newly escaped the hands of Theeues ; and besides, he is bound in swadling bands, as if he were a Captiue.

In the Scriptures these things are charged vpon vs to take notice of concerning the beasts.

- 1 Their Originall, which they haue from God : for they were made by the Word of the Lord, as the Heauens and the Earth were : for God commanded the Earth to bring forth the liuing creature after his kind, Cattle and creeping things, and the beast of the Earth after his kind. It was God that made the Beast of the Earth after his kinde, and Cartell after their kinde, and euery thing that creepeth vpon the earth after his kind, *Gen. 1. 24, 25.*

- 2 The end of their *Creation*, which was partly the illustration of the glory of God, as they are visible looking-glasses, to shew the goodnesse, wisdom and power of GOD to man, and therefore man is charged to aske the beasts of the field, and they shall teach him, *Iob 12. 7, 8.* and partly for the vse of man, both for his body and soule : for his body, they were created to serue him for his clothing, foode, and for the dispatch of his labours. And for his soule, they

serue

serue not onely to helpe his knowledge, euery beast being a seuerall booke for him to reade in, but also to reprove and instruct him, as will appeare in the vses afterwards.

3 The prouidence of God in maintaining them, in which God receiueth praise in diuers respects: First, that hee respects and cares for all the beasts of the field, euery worke of his hand, as he knoweth them all, so he like a Shepherd, tends them and prouides for them: these all looke vp vnto thee, *Psal.* 104. 27. Secondly, that hee hath giuen them such large roome in the Earth. He hath made them free in all Deserts and Wildernesses through the world, allowing them these places to dwell in and to feede in, *Iob* 39. 5, 6, 7, 8. Thirdly, that he hath ordered it so, as they must depend vpon him in a manner immediately: and therefore is said to feed them with his owne hand, *Psal.* 104. 28. Which appeares the more, because they neither sow nor reape, nor haue any Barnes to lay vp prouision before hand, but are prouided for as they need: The Lyon as oft as hee is hungry seeketh his prey of God: God hunts his prey for him, *Iob* 38. 39, 40. Fourthly, that God takes notice of the naturall necessities of the beasts, their wants and hunger being as Prayers before him: and therefore they are said to looke vp to him, *Psal.* 104. 27. to cry to him, *Iob* 38. 41. to seeke their meat of God, *Psal.* 104. 21. Fifthly, that hee prouides variety of meat for them according to their kinds, hence hee is said to giue them their meat, not meat to them, to note that it is that meate which is fit for euery kinde, *Psal.* 104. 27. Sixtly that hee giues it them in due season; No *Physitian* tending his *Patient*, no *Nurse* feeding her *Infant* more carefully then God doth these liuing Creatures, *Psal.* 104. 27. Seuenthly, that when there are worlds of them dissolued into their dust, he sends his Spirit to create a new world of them, perpetuating their sorts by continuall off-springs, *Psal.* 104. 30.

4 The subiection of the Beasts vnto man, *Psal.* 8. 6, 7. which howsoeuer since the fall of man diuers sorts of Beasts stand out in defiance to man, yet how great a worke of God it is to make these Beasts that are subiect, to be so, may appeare
euen

euen by these Beasts that will not feare or obey man, for such would the rest haue beene, if God had not subdued them vnto man. The Lord instanteth himselfe in the wild Ass, *Iob 39. 7.* and the Vnicorne, *verse 9, &c* and besides, if we consider the nature and strength of those Beasts that doe yeeld to man, it shewes a power aboue mans power to make them so tame. The instance is giuen in the horse, *Iob 39. 19, &c* and the Elephant, *Iob 40. 15, &c.* The Vs'es follow.

First, the Atheist might see reason to abhor himselfe, because euery creature proues there is a God. The Beasts of the field may teach him. Yea, the meanest things, the creeping things of the earth proue there is a God: for who made Flyes, Wormes, Lice and other Vermine? He will say, the Sunne and putrifaction: but they liue, and moue, and haue senses, they haue eyes feet, wings, did the Sunne and putrifaction make these too? Why art thou silent now, tell, whence are these? Can the Sunne and putrifaction giue that which they haue not themselues? The Sunne is without life, how can it giue life to other things?

Secondly, seeing the Beasts are Gods creatures, wee must make conscience of it, to shew mercy euen to the beasts wee vse. A good man is said to be mercifull to his Beast, *Dent. 22. 6. Prov. 12. 10.*

Thirdly, there is matter to humble vs from the very consideration of the Beasts: for first, in many things the very beasts excell man, as the Horse and the Elephant doe in strength, *Iob 39. & 40.* and in skill, some of the vilest of them goe beyond man: I will instance onely in the Spider, no man can build so curiously, nor woman weaue so small a threed as the Spider doth: and experience sheweth, that in senses diuers creatures do excell man. Secondly, the more sort of creatures there are, the greater is Gods Army to fight against vs, if wee prouoke him, and he can doe strange things by weake instruments, he conquered a mighty Prince, euen by Frogs, Locusts, and Vermine: and to shew his power, God hath giuen such a dominion and Empire to the very small Vermine, as Lice, Wormes, Gnats, that they ineuitably assault not onely the poore but the

the rich, yea, the Kings of the earth are subiect to their assaults; which hath a secret demonstration in it of Gods power and Iustice.

Fourthly, wicked men are bitterly reprov'd in Scripture by the very consideration of the Beasts of the Field, and that two wayes: either because they are in some things worse then the beasts, or else because they make themselves like the beasts. They are worse then the beasts, for not acknowledging God. The Asse knowes his owner, and the Oxe his Masters Crib, but wicked men doe not know God who yet provideth dayly for them, *Esay* 1. 3. Sluggards are likewise shamed by the very Pismire, which worketh when it hath none to command it to worke, and provideth in Summer against Winter, *Prou.* 6. 6, 7, 8. Drunkards and Gluttons shall haue the beasts of the field to rise vp in iudgement against them, because they, if they come to a Riuer, will drinke no more then may suffice nature. They are likened to beasts in generall for their vncapablenesse, and want of vnderstanding in spirituall things, and for their ignorance of their owne dangers, or carelesnesse of their owne ruine to come. Thus men are called brutish, *Psal.* 49.

And in particular, they are likened to the Horse or Mule for kicking and wronging such as would dresse their sores, *Psal.* 32. To Dogs, for flying vpon those that admonish them, and for causelesse snarling at the godly that meddle not with them, *Mat.* 7. *Phil.* 3. 2. And to Gores, for their vnsauorinesse and wildnesse, no bounds will hold them. And to Foxes, for their deceit so *Herod* is called a Fox. And to Lyons and sauage beasts for their cruelty, *2 Tim.* 2. 4. 17. *Esay* 59. 15. and for their power to doe mischief to the Bulls of *Bashan*, *Psal.* 18. and to the Spider, for hypocrisie and malice, and poysonfull disposition, and for drawing poyson out of euery thing they meete withall, *Iob* 8. To the Ostrich for vnnaturalnesse, *Lam.* 4. 4. And to Swine, for their prophannesse, wallowing in the mire of filthy corruptions and that dayly, *Mat.* 7. 2 *Pet.* 2. And to the Aspes, for stopping their eares, that the Word of God may not charme them.

Lastly, Gods owne seruants are set to Schoole to learne of the

the very beasts of the Field. We must learne of sheepe to know the voice of our Shepheard, and to bee sociable among our selues, and to auoid society with the wicked (a sheepe will not sort with a Swine) and to be patient vnder wrongs (the sheepe is silent vnder the hands of the Shearer, yea, of the slaughterman) and to be profitable, as all about the Sheepe is for vse. We must also learne of the Dove to bee harmelesse, and of the very Serpents to be wise, to keepe our selfe sure as they keepe their heads. Wee must learne to affect God and spirituall things, as the Hart pants after the Riuer of water, *Psal. 42*. Yea, there are little things that read Lectures of great wisdom to vs, *Prov. 30. 24*, &c. the Ants, the mountaine Rats (which were a sort of little creatures vsuall in the East, whereas Conies doe neither build in the Rocks, nor are so suitable for their bignesse with the other three sorts of creatures) the Locusts and the Spider. Of the Ant we should learne diligence and prouidence, in times of plenty to prouide for dearth, especially in spirituall things. Of the Mountaine Rats we should learne vpon the experience of our owne weaknesse, to prouide by Faith, so as we may rest in the Rock of Gods Almighty protection. Of the Locusts we should learne to doe our duties though we be not compelled, and to be carefull to keepe our fellowship with the Saints. Of the Spider, that workes euen in Kings Palaces, we should learne to hold forth the light of the Truth, by either Doctrine or good example in all places, and not to be daunted for the presence of any, or the example of the multitude that are otherwise employed.

Hitherto hath beene intreated of the *Creatures* of all sorts, some of them being onely spirituall Creatures, as the Angels; some of them onely bodily creatures, as all the rest in Heauen and earth: Now followeth, that we consider of man, who is a creature both spirituall in respect of his soule, and corporall in respect of the outward matter of which he consists. A creature, into whom enters the composition of all the world; Nature as it is spirituall and bodily meeting in man: for man is the Epitomie of all Gods works, and a patterne of the great Vniuerse: He is the world abridged, or the little world, into whose being enters the nature of euery thing without him, being

being a creature partly terrestriall, partly celestiall, partly mortall, partly immortall: so as what God made a part in other creatures, he makes perfect and ioynly together in man: He had made spirits by themselves, and bodies by themselves, and then he makes a Creature that should consist of spirit and body ioyned together; and therefore as wee haue read in the great Booke of nature which is the world, so now we must learne to read in the little Booke of Nature, which is man: else it will be a shame for vs to know other things, and not know our selues: He were a sencelesse man, that did know curiously all the roomes in other mens Palaces, and yet knowes not so much as a corner of his owne dwelling.

The excellency of Gods workmanship in creating man appeares, if we consider his body apart, or his soule apart, or his body and soule ioynly.

About the body of man God hath done many things, more then he did to any other bodily creatures: for

1 Whereas all other bodies were created only by saying, let them be, & they were so, God did take more special regard of mans body, and therefore doth forme it (as it were with his owne hands) out of the dust of the earth, *Gen. 2. 7.*

2 The body of man now since the *Creation*, is not propagated by the Parents without the wonderfull workmanship of God: and therefore all our bodies are said to bee made and fashioned by God as well as *Adams*, *Iob 10. 8.*

Yea, it was the Spirit of the strong God that made vs, and the breath of the Almighty that put life into vs, *Iob 33. 4.*

We are creatures now as well as *Adam*, *Marke 16. 15.*

and *Dauid* saith, He was fearefully and wonderfully made, it was a maruellous worke, and he was curiously wrought in the wombe, *Psal. 139. 14, 15, 16.* Yea, he saith there, that

God did it by the Booke, hauing written it downe from eternity, how all his members should be fashioned. Eue-

ry part of our bodies (if wee knew the forming of them) would shew a speciall glory of working in God, our bones would say, Lord who is like to them? *Psal. 35. 10.* And

as we know not what is the way of the Spirit, so we know not how the bones doe grow in the wombe of her that is

with childe: and so we may say of the rest, we know not the workes of God who maketh all, *Eccles. 11. 5.* the hearing eare, and the seeing eye, the Lord hath made euen both of them, *Pran. 20. 12.* It was God onely that clothed vs with skinne, and fenced vs with bones and sinewes, *Iob 10. 11.* and so it was God onely that formed the inward parts of mans body: hee formed the heart, *Psalm 33. 15.* and the workmanship within mans body was so great, that he referues it as a glory onely to himselfe, to know and search the heart and reines of a man: and this is the more admirable, if we consider, that no part of the body is superfluous or idle, but euery part hath his function, and some excellent worke to doe, which function it exerciseth by it selfe for the good of the whole body, without meddling with the office of the other members: which is the more wonderfull if we consider the innumerable parts and parcels of the body of a man. Not the least threed or veine in a mans body but it doth some excellent office, *1 Cor. 12.*

3 God made the body of man in beauty and fairenesse, excellen all other visible creatures: for both his countenance is lifted vp to Heauen, and the parts of his body are with more comelinesse proportioned, and his colour is full of sweetnesse and louelinesse: Thus it was with man in his Creation, and thus and much better it shall bee with his body, when hee shall shine as the Starres in the Firmament.

4 The body of man had at the first no disposition to wearinesse, or sicknesse, or death: which the bodies of all other liuing Creatures were subiect to. This priuiledge mans body had not by nature but by the gift of GOD: GOD hauing infused into the body a soule, that did her worke in the body perfectly, and allowing him such foode as was most effectually for vegetation, and giuing man skill and care to looke to himselfe: and if the body in time would haue declined, God would haue preuented that by translating man to Heauen, without sicknesse and death.

5. Language is an admirable indowment of the body of man onely, who is able to expresse himselfe with infinite variety and distinctions of sound whence flowes all conuersion, and delightfull or profitable society.

But the excellencie of Gods power and glory in the Creation of mans soule who can perfectly recount? God hath done wonderfully for man in respect of his soule aboue all other visible creatures: for,

1. The soule was breathed into the body of man by God himself, by speciall inspiration and singular Creation, *Gen. 2.* and neuer was a soule in the body of man, but was made of God by his speciall power: our bodies may haue earthly fathers, but our spirits haue no Father but God, *Heb. 12.* It is God onely that creates and frames the spirit of man within him, *Zacharie 12. 1.* and so man is the generation of God, *Acts 17.*

A soule can no more beget a soule, then an Angel can beget an Angel.

2. The soule is indued with the light of reason, and can discern things by reasoning and inward discourse, seeing things by a light that is Immateriall, and with great variety contemplating of things that the senses cannot reach to, and finding out strange things, euen in those things are presented by the senses which no other creature can doe: and this discerning would be in the minde, if there were no Sun in the firmament: and aboue all things that the soule can know, it is most excellent, in that it can know God himselfe: Man onely of all visible creatures can see God, and his workes, and acknowledge his workmanship which none of the other creatures can doe.

3. The soule of man was made in the Image of God: in other things the footsteps of God doe appeare, but in man onely (in this visible world) did the similitude of God appeare, *Gen. 1. 26.* Man was not made like the Sun in the firmament, or like some Angell in Heauen, but like God himselfe, and so especially in his soule: for the soule of man is a spirit, as God is himselfe, and it is inuisible, and immateriall like God: and as in the substance of the soule, we resemble God, so in certaine qualities or vertues printed in the soule which resemble the Attributes of God, such as are good-

nesse,

nesse, loue knowledge, mercy, Iustice, patience, and the like, *Ephes. 4 Colos. 3. 10.* The nature of no creature being capable of vertue, or the lawes of vertuous liuing, but onely man.

4. The soule is immortall: it is a thing within vs, that will neuer be at an end, when worlds of other things bee dissolved round about it: and this is an vnspeakeable indowment, if we could seriously thinke of it, that God should let vs last as long as himselfe, and all other liuing things die and expire, and come to nothing. A mans soule will bee aliue after a thousand times tenne thousand yeeres: All the diuells in Hell, or Tyrants on earth, cannot kill our soule.
5. The soule of a man workes within strange things euen in his very body. It carries the body about, being a thing without body, it selfe and giues diuers gifts to diuers parts of the body; It workes sight in the eyes, hearing in the eares, feeling in all the body, tasting in the Pallate, smelling in the Nostrills, breathing in the Lungs, concoction in the Stomach, operation in the hands, ambulation in the feete, and motion in the whole bodie: yea, it so workes by the senses of the body, that it takes in by them all other things to it selfe in the species of them.
6. As it is wonderfull for the things it worketh vpon the body, so it is admirable for the worke it can doe, when the body lyeth a sleepe and stirres not. The soule then resembles God in the *Creation*. It creates worlds of shapes within it selfe with strange furniture and variety, which inward *Creation* of infinite frames of things would be like this world which God made, but that the soule cannot giue them continuance, life, &c. It was a great gift of God to giue the soule power to make these things within.
7. The soule doth excell in quicknesse of motion & working: other creatures are swift, some in running, some in flying, but what can be among them comparable to the soule, which can in thought in an instant suruey the ends of the Earth.

In these and many other things, the soule of man doth wonderfully excell, being set in the body of a man, as it were the God of the body, as a little God in the little world: as *I E H O V A H* is the great God in the great world

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The whole person of man considered as consisting both of soule and body, did and doth enjoy many singular prerogatives about all other creatures in this visible world : as

1. Man had the honour to be brought into the world, when all other things were made, and the world furnished ready for his use, *Gen. 1.*
2. God did man a great honour, in the manner of making him : for hee made man with consultation, but all other things were made by saying the word onely, let them be, *Gen. 1.*
3. The soule and body of a man is knit together with such a bond, as is beyond the reach of mortall creatures to expresse the manner of the Union.
4. Because God conuerseth with man onely of all the creatures in the world : our parents did see God in Paradise, and he reuealeth himselfe still to the blessed ones in heauen: Since the fall, this is for the most part lost, saue that with the godly, the Lord conuerseth by many signes of familiarity in the use of his ordinances.
5. Because God made such provision for man as hee did for no other creature : as in the first Creation, hee set man in *Eden*, the garden of vnutterable pleasure : and when man dies now, if he be redeemed by Christ, hee hath provided that heauen of heauens for him.
6. Because God hath made man Lord ouer the other creatures, and bestowed vpon him dominion ouer the beastes of the field, and foules of the Ayre, and fishes of the sea, yet the vastest creature aboue, or below, doth minister vnto man : and God hath planted a naturall feare of man in other creatures, *Psal. 8. Gen. 1. & 9. 2.*
7. Because the body and soule of a man is the Temple of the holy Ghost to dwell in: so it was with the first man, and so it is still in some men euen in this world, *2. Cor. 6. 16.* God dwells in man and walkes in him.
8. Yea, God hath done that honour to the nature of man, that he hath not done to the nature of Angels, and that is, that he hath ioyned it inseparably to his diuine nature, in the person of his Son Christ Iesus : so as man is now as neere to God,

as the body is to the soule, *Heb. 2. 16.*

The consideration of this Glory of God in the Creation of man, may serue for Instruction, Humiliation, and Consolation.

By way of Instruction, it should teach vs many duties : as,

1. We should giue glory to God and acknowledge that it is he onely that made vs, and not we our selues : our parents are but instruments of the propagation of our bodies, it is God that is the principall efficient, *Psal. 100. 3.* especially we should with all gladnesse acknowledge Gods goodnesse to vs, that made vs such creatures, so excellent aboue other workes of his hands, he might haue made vs vile Vermine, or poysonfull creatures, Toads and Serpents, *Psalm 149. 2.*

2. We should learne hence submission to God in all things concerning our life or death : hee hath made vs, and therefore hath absolute power ouer vs as the worke of his hands, to doe with vs whatsoeuer pleaseth him, and to call for the spirit backe againe, and leaue vs to returne to our dust at his pleasure, *Ier. 45. 4. Psal. 90. 3.*

3. Seeing all men are the worke of Gods hands, and that our God made them, it should teach Superiours to shew due respect to their Inferiours, in gifts, estate, age or the like : for he that made the rich, made the poore also : hee that made the Master, made the Seruant also : and therefore Inferiours are not to be despised, *Iob 31. 13. 15. Pro. 14. 31.* All mankind made of one blood, *Acts 17. 26.*

4. We should take heede of reasoning against the Iustice of God, in disposing of men to conditions of lesse honour in this life, or in damning of wicked men in hell, for they are all the worke of his hands, and as the clay to the Potter, *Rom. 9. 21, 22, 23.*

5. Our Originall from the dust of the Earth, should teach vs to carrie our selues humbly towards God and men : towards God, when we speake to him, we should remember we are but dust and ashes, *Gen. 18.* and when we conuerse and discourse with men, wee should take heede of pride, and

and vaine glory, and say as he did in *Iob*, I also am cut out of the clay, *Iob* 33.6. as also wee should take heed of excessiue cares for the clothing and pampering of our bodies of clay.


6. Especially we should strue to answer the end of our *Creation*: Man was made and set in this visible world, that God might haue a creature to know him, and what hee had wrought, and to acknowledge him, and serue him, and to resemble him in all holinesse and righteousness: till this be done by man, he doth nothing that answers the end of his being, he dishonors God that made him: And seeing God made both soule and body, wee should serue the Lord in both: *1. Cor.* 6. 10. We are not at our owne disposing, to doe what we list, we are his to command that made vs: our very countenances set so as to looke vpwards, shewes that we should not be like the beasts that see and regard nothing but earthly things: let vs pray God that made vs, to direct vs, and enlighten vs, to do his work, and glorifie him, *Psal.* 119.74.

Secondly, from the serious meditation of the doctrine of our Creation, we may finde many things for Humiliation vnto all men, especially to the wicked: It may humble all men to consider that they are but men of dust, earthly creatures, *1. Cor.* 15. 47 48. made of myre and clay, *Iob* 13.12. and that they are in continuall danger of dying: They dwell but in houses of clay, earthly Tabernacles, *Iob* 4.19. *2. Cor.* 5.1. 'tis as easie for God to destroy vs as it is for the Potter to breake an earthen vessell: our breath is in our nostrills, if our mouthes and noses be stopped, we fall downe as dead carcases: especially all men haue cause to bee extreemely grieued to thinke how wofully they are fallen from the glory in which they were created, whether they look vpon their soules impurities and filthines, or the bodies deformity & diseases, or the miseries inuade iustly their outward condition, with all the fearefull losses spirituall and temporall which haue befallen them for their sinnes: More especially the wicked haue cause of grievous sorrowes that remaine still in that wofull estate of degeneration, hauing God and all creatures against them, and carrying about bodies and
soules

soules so full of sinne, and lyable to such fearefull danger: Woe to him that striueth with his maker, shall the Potthead striue with the Potter, and be safe? *Esay* 45.9. and the rather they should be afflicted, if they consider, no part of their wickednes can be hid from God: Hee that made them, knowes euery part about them, there cannot bee a vaine desire, thought, or lust but God sees it, and no darkenesse can hide from him, *Psal.* 139.12,13.

Lastly, there is great consolation in this doctrine of the Creation vnto godly men, that are restored in Christ, to the priuiledges of their first Creation, for vnto them will God bee for the substance of true happinesse all that he was to *Adam*: their right to Gods fauour, and fellowship with God, and dominion ouer the creatures is restored, they are againe made like to God in Christ Iesus, *Colos.* 3.10. their bodies and soules are the Temples of the holy Ghost. They need not feare any aduersaries, for God keepeth all their bones, and the haire of their heads are numbred, *Psal.* 34.20. and though they haue many frailties bodily and spirituall, yet God will pittie them, he knowes the mould they are made of, and that they are but dust, *Psal.* 103.13.17. *Esay* 64.12. and seeing God hath made vs, he accounts himselfe bound to helpe vs, and sustaine vs, and prouide for vs, *Isay* 43.7. and will not forget vs, *Esay* 44.21.

The



The second Article.

And in Iesus Christ.

I. COR. 3. II. ACTS 2. 36

*For other Foundation can no man lay, then that
which is layd, which is Christ Iesus.*

Hitherto of the Nature of God, and the workes of Creation: Now it followes, that we consider of the Articles that concerne our Redemption by *Christ*, and so the workes of grace. And so in the Redeemer, Faith lookes vpon foure things: First, his Titles, Iesus Christ, the onely Sonne of God and our Lord. Secondly, his Incarnation, wondering at both his Conception and Birth. Thirdly, his Humiliation for our sinnes, as hee suffered vnder Pilate, was crucified, &c. Fourthly, his Exaltation, as hee rose from the dead, and ascended in Heauen, &c.

But before I come to breake open these glorious Mysteries, It is conuenient to consider of three things:

1. What neede we haue of a Redeemer, to be thus incarnate or thus humbled, &c.
2. By what right we can be capable of any interest in a Redeemer.
3. In what manner wee must beleeue these Articles.

For

For the first, there are two things in the condition of euery man by nature, which may shew euidently that hee doth infinitely neede some course to bee taken to free him out of that misery he is in: the one is his finnes, the other is the punishment either is vpon him, or he is liable to.

And first for sinne, euery man :

1. Is guilty of *Adams sinne*, *Rom. 5. 12.*
2. He is possessed by originall sinne, by which hee is two waies vileyly plagued ; for he hath lost all that righteousnesse and integrity of nature man had in the Creation : which he may feelee, by his want of feruent loue to God, awfull feare of God, confident trust in God, affectionate delight in God, shining knowledg of God, &c. and so by his strange deficiencies in his disposition toward his neighbour: and besides, he is poysoned and infected with corruption in his nature, which is the more grievous because all men are infected, *Rom. 5. 12.* all are so from the wombe, *Psal. 51.* and this infection is in the whole nature of man, which he may feelee, by the very disorder of his naturall appetite to foode, sleepe, procreation, & by the corruption of his very senses, his eyes ready to wander after vanity, *Psal. 119.* if they bee not guarded and watched, *Iob 3 1. 1.* and so his taste and other senses : & in his vnderstanding he may feelee a strange kinde of power of darknes, and disability to thinke of any good things, & pronenesse to a world of vanities and euil, & in his affections he may daily perceiue a very vassalage to euil concupiscence, giuing lawes of wickednesse to his members, *Rom. 7.*
3. He is horriblelie infected with actuall finnes. In his minde hee may obserue a world of wickednesse, swarmes of vile thoughts, the frame of his Imaginations being onely euill continually, *Gen. 8.* His heart is deceitfull and wicked aboue all things, *Ier. 17. 9.* Oh what strong lusts and passions are found in a mans heart from time to time? how doth the diuell draw men along secretly, as the fish is drawne with the baite, and that with strange preuailings : what worlds of wickednesse haue passed through the tongues of men ? *Iames 3.* and in their workes, how fearefully doth man sinne in all he doth: his workes are all abhominable, *Psal. 14.*

for

None good, no
not one.
Psal. 14. 2.

for besides that, he corrupts himselfe in his best actions, he is guilty of diuers distinct finnes, and sometimes these very grosse and abominable : who can stand neere it to thinke of it ?

1. How many finnes of other men he is guilty of, which he occasioned by his euill example, euill counsell, or consent, &c.

2. How innumerable his owne finnes are, of omission and commission, of ignorance, of knowledge, in his infancy, or riper age, at home or abroad, in his prosperity or aduersity, against God, other men, or himselfe, *Psal.* 40. 2.

Again, a mans estate by nature hath wonderfull neede of mending and alteration, if we consider the misery to which it is exposed in respect of punishment, for wee haue all lost Paradise. 2. And all the creatures about vs are worse then they were at first for our sakes, *Rom.* 8. 20. 3. God is horribly wroth with all of vs, *Iob.* 3. 36. 4. The glory of our vnderstandings is lost, we are very beasts, and haue not the vnderstandings of men in vs, *Prou.* 30. 2. 5. The Deuill doth in a manner what he will with vs, *Ephes.* 2. 2. 2 *Tim.* 2. 26. 6. Our selues are senselesse and dead, *Ephes.* 2. 1. The life of God is a most strange thing to vs, *Ephes.* 4. 18. 7. Armies and changes of sorrowes assault vs in our bodies and estates, *Deut.* 28. 8. Good things are restrained from vs, euen blessings of all sorts, *Ierem.* 5. 25. 9. And the good things we haue, they doe not prosper with vs, or they doe vs hurt, *Mal.* 2. 2. *Ier.* 12. 13. 10. Horrible feares either of death or shame, or iudgement of men, or God, doe many times cruelly torment vs, *Esay* 33. 14. & 65. 13, 14. *Heb.* 2. 15. Besides, all that which wee are in danger of : for strange punishments may be to the workers of iniquity in this life, *Iob* 31. 3. and we may dye miserably, and who can recount the terror of the last Iudgement, and the violent fire may deuoure vs in Hell for euer, *Heb.* 10 27. *Mut.* 25. 41. Thus of our neede of a Redeemer.

For the second point, man becomes capable of happinesse by the Redeemer, by vertue of a new Couenant which God tenders vnto man by the Redeemer. The first Couenant was a Couenant of workes, where perfect happinesse was promised

sed to man, vpon condition of perfect obedience to the Law, to be performed by man in his owne person: This condition (man being fallen through his owne default) was impossible to be performed, and so the couenant being broken, all mankinde was vndone for euer. Now God is pleased to alter the first agreement, and to offer new Articles in this Couenant of grace, by which man might recouer out of the aforesaid misery and be saued. Now concerning this new agreement we are to consider.

- 1 Who procured it.
- 2 Vpon what termes he obtained it.
- 3 What he hath done to establish it.
- 4 What good comes to vs by it.
- 5 What cause we haue to bee wonderfully affected and comforted by it.

For the first, this agreement and new Couenant was obtained from God only by the Mediatour, who alone was *Iesus Christ*, *1 Tim. 2. 5.* The Sonne of God, became a sutor for the sonnes of men, and obtained of God these new Articles, with Gods infinite good liking, through his abundant mercy to man, *Mat. 3.*

For the second, God yeelds to his motion for a new Couenant vpon two conditions. The one, that he should pay all mens debts, and so make satisfaction to the Iustice of God, *Esay 53. 6. 1 Tim. 2. 6.* The other was, that hee should performe such an absolute obedience and righteousness as might serue to iustifie the vngodly, *2 Cor. 5. 21. 1 Cor. 1. 30. Rom. 5. 18, 19. Ier. 23. 6.*

For the third, what Christ hath done to establish all this, is reported in these Articles of the *Creed*, contained in the middle part of it, describing both his Incarnation, and Humiliation and Glorification.

For the fourth, the good that wee shall haue by this new Couenant, is reported in the last Articles of the *Creed*, Holinesse, Communion of Saints, forgiuenesse of sinnes, resurrection of the body, and euerlasting life.

Now we ought greatly to reioyce in this new Couenant.

- 1 Because it was vtterly impossible for vs to bee any way happy,

happy, or escape eternall damnation, if we had continued still vnder the old Couenant, *Gal. 3. 13.*

2 Because this is a grace vouchsafed to the nature of man only: for the Angels are lost, and for euer forsaken, and haue no grace offered to them.

3 Because it is a grace vouchsafed only to certaine men, chosen of God out of the whole heape, and giuen to Christ, to be deliuered and saued by him.

4 Because if a man belecue aright in *Iesus Christ*, he shall be accounted as righteous, as if he had perfectly fulfilled the whole Law, *Rom. 10.*

5 Because this Couenant is euerlasting and vnchangeable, there is no forfeiture, *Esay 54. 10.* God hath sworne to keepe this Couenant for euer, *Heb. 6. 18.*

6 Because God hath bound himselfe to put his Spirit into vs, to make vs keepe the Couenant on our parts, *Ezech. 36. 27.*

Thus then we see how it comes to passe that these Articles are put into our *Creed*, which had not beene if wee could haue beene saued by the first Couenant,

Now it remaines, that in the third place we consider of the manner how we must beleue these Articles concerning Iesus Christ: where by the way we may obserue one point that is not vnprofitable; *viz.* that to belieue aright in Christ is not a worke of nature, nor a thing that the naturall man in himselfe is disposed to: and that may appeare diuers wayes; for first, those things about *Iesus Christ*, are Articles of the Christian Faith, which they had not beene, if they had beene such things as the naturall man did know, or was disposed to seeke after. 2. The light of Nature hath no principles at all concerning Christ, or that way of redemption by him. 3. Our Sauour hath made it manifest, that the world is so farre from beleeuing, that it doth naturally hate such as doe beleue aright. 4. Because there are many things in the Doctrine of our Redemption which are scandals to the hearts of the wicked: Christ is a very Rocke of offence, *1 Pet. 2. 8.* We finde by experience, that the naturall heart of man is extremely dull, and carelesse of these Doctrines aboue all others.

6. This

6. This is the condemnation of the world, that they do not beleue in Christ Iesus, *Ioh. 3. 18.* Lastly, it is evidently affirmed, that faith in Christ is the gift of God, *Eph. 2. 8.*

Now this point is fit to be obserued, partly to discouer the estates of multitudes of men, that speake faire words of Iesus Christ, when yet by nature it is certaine they loue not the Lord Iesus, nor take any sound course to beleue in him; and partly to awaken such as are desirous to get into the Kingdome of God, that they may not trust to their naturall hearts or disposition, but rather in a godly ieaiousie of the deceitfulness of their owne hearts, to vse all diligence, by resisting the sluggishnesse, and cauils, and deuices of their owne hearts, by the power of God in his ordinances, to striue to make their faith sure, and fully established: and thus much for this point.

The way how these Articles are to be receiued, is by beleuing in Iesus Christ: for from the first part of the Creed we must borrow these words, *I beleue*, and apply them to these Articles, thus; *I beleue in Iesus Christ; &c.* That from the coherence and maine drift of all these Articles, we must in generall take notice of this point: That as wee beleue in God, so we must beleue in Iesus Christ: marke it, we must not onely beleue him, or beleue these Articles, but wee must beleue in him; This is the Commandement of God himselfe; that we should doe so, *1 Ioh. 3. 23.* and thus our Saviour himselfe requires it, that as wee beleue in God, so wee should beleue in him also, *Ioh. 14. 1.* Yea, this is the substance of all that worke that God requires of a Christian in the new Testament, this is to worke the worke of God, euen to beleue in him whom he hath sent, *Ioh. 6. 29.* for first, the Father and the Sonne are one, and therefore we must honour the Sonne with the same honour we giue the Father, *Ioh. 10. 30. & 5. 23.*

Secondly, the foundation of all our happinesse since the fall lyeth vpon this, he is our surety, there being none that would vndertake for vs but he, and it is he onely that makes both satisfaction and intercession for vs, and takes the charge of vs, and therefore we must rely vpon him.

Now for the explication of this point, that we may know what

what this beleeuing in Christ hath in it, I must consider of it two wayes: First, by shewing what beleeuing in Christ hath not, or what that Faith doth reiect, as vtterly opposite or repugnant to it: Secondly, what it hath in it distinctly both for the matter of beleeuing, and the manner of beleeuing.

For the first, the right beleeuing in *Iesus*, doth cast out;

- 1 All respects of false Christs, *Mat. 24.*
- 2 All spirits of error and doctrine contrary to Christ, *1 Ioh. 4. 1, 2.* For his sheepe doe heare his voice, with knowledge of it from all others, *Ioh. 10.*
- 3 The marke, or signe of respect of affection to, or dependance vpon Antichrist that beast, *Reuel. 13. 2.* and all communion with the seruants of the man of sinne.
- 4 All trust vpon our owne merits, and Iustification by the workes of the Law, *Gal. 2. 16.*
- 5 All former euill courses of life: for the Redeemer comes to none but such as turne from transgression in *Iacob, Esay 59. 20.* and therefore repenting is annexed to beleeuing in the Gospell.
- 6 The loue of, and trust in earthly things: for this faith makes vs account all the glory of the world but as drosse and dunge in comparison of Christ and his righteousness, till we can forsake the world, wee neuer soundly seeke Iesus, *Phil. 2. 8.*

For the second, beleeuing in Iesus hath in it foure things.

1 Perswasion or assent to these glorious truths that concerne Iesus; and mans saluation in him, as in particular:

- 1 That hee came forth from GOD, with commission to deale in this worke of the redemption of man, *Iohn 16. 30.*
- 2 That he came in the flesh, *1 Ioh. 4. 2. & 5. 1.*
- 3 That he is the very sonne of God, *Mat. 16. 1 Ioh. 5. 5. Ioh. 9. 35, 36, 38. Act. 8.*
- 4 That he hath power enough to helpe vs, *Mat. 9. 28.*
- 5 That there is no other name by which wee can bee saued, *Act. 4. 12.*
- 6 That all the promises of God shall be fulfilled in him, this is beleeuing the Gospell, *1 Ioh. 5. 10.* Thus of perswasion.

2 It hath in it estimation of Christ, as that that onely can be precious for vs, *1 Pet. 2.7.*

3 It hath in it a relying vpon Christ for our Iustification, *Phil. 3. 8,9.* and for our saluation, *Acts 4. 12. Eph. 2. 8.* and for our preseruacion in the meane time, liuing by the faith of the Sonne of God, *Gal. 2. 20.* and so there is a spirituall kind of confidence in the ordinances of Christ as they are his Commandements, and as hee worketh in them by his power, *1 Ioh. 2. 23.*

4 Yet further, to belecue in Christ is to haue Christ, to receiue him into our soules: thus the phrased of receiuing him, of his liuing in vs, of our hauing of the Sonne is vsed in diuers Scriptures, *Iohn 1. 12. Gal. 2. 20. 1 Iohn 5. 12.* and thus for the matter of beleeuing.

Now for the fuller vnderstanding of this Doctrine of beleeuing in Christ, it is necessary to consider of the manner how we must beleue: for

1 We must confesse the Lord Iesus with our mouthes, wee must externally professe the Religion and seruice, and Faith of Iesus: we must outwardly testifie our Faith, and not deny him before men: this is one thing in the beleeuing mentioned in the Creed.

2 That outward confession is not enough: we must beleue from our hearts and with our hearts, *Rom. 10. 10.*

3 We must beleue in our owne particular: I beleue, and what we beleue we must apply it to our selues, that Christ was incarnate, suffered and glorified for me in particular.

4 We must beleue in him and loue him, though wee neuer yet saw him, *1 Pet. 1. 9.*

5 We must resolute to sticke to our beleeuing, though wee suffer for it, *Phil. 1. 28, 29.*

6 We must perseuere in the Faith, there must bee no time, wherein the Christian may not say, I doe beleue in Iesus.

7 This Faith must be layed vp in a pure conscience: we must euer after we beleue in Christ Iesus, make conscience of all purity, and sincerity of heart and life, *1 Tim. 3. 9.*

Since all our happinesse lieth in this skill of beleeuing in Iesus, wee must vse all meanes that wee may attaine to this Faith,

faith, that when the Sonne of man comes he may not finde vs without faith: Now that we may attaine to this faith, that is able to saue vs, and by which only we can haue the benefit of this new Couenant, wee must conscionably practise diuers rules, which I will briefly put you in minde of.

1 We must confesse our vnbeliefe, and pray God to giue vs this Faith: for Faith is the gift of God: It is one step to beleeuing, to see that we doe not belecue.

2 Seeing Faith comes by hearing the Word preached, *Rom. 10. 14.* We must attend vpon that ordinance of God, and waite for the comming downe of the Holy Ghost.

3 We must strue in hearing with all our might to apply the things we heare, as they may any way fit our case, for in application is the very doore of Faith, and that work especialy by which we receiue Christ and the promises of grace.

4 Wee must continually study the motiues to beleeuing: for there are diuers things which being seriously thought on, may raise vp a wonderfull desire of Faith, and resolution to seeke it and strue for it, with which desire, if it be sincere and constant, Faith vsually comes into the soule.

Now there are many things should fire vs to this desire of faith in Iesus.

1 That it is the worke of God, *Ioh. 6. 29* It is that aboue all things is required of a Christian: that one thing necessary: the summe and substance of our worke as wee are Christians: yea, that very thing that makes vs Christians, for till we belecue in Iesus, we may be Christians in shew, and in other mens accounts, but we are not so indeed till we be in Christ, which we cannot be but by beleeuing.

2 That it is a thing that God aboue all things desires of vs, which may appeare many waies: 1. Because he commands vs to belecue *1 Ioh. 3. 23.* 2. Because he sends his Ambassadors to vs to inuite vs; yea, & beseech vs in his name to beleue, & to be reconciled, *2 Cor. 5.* 3. Because he binds himselfe by Couenant to receiue vs if we beleue, *Ioh. 3. 16.* yea, & confirms his Couenant, not only by seales, but by oath, *Heb. 6.* 4. Because in the office of the Couenant God excepts against no man, but he ought to thinke that all this

grace is offered to him, if he will receiue it : and therefore he faith, whosoever beleeueth : and in another place chargeth his Embassadors to declare so much to every creature, *Marke 16.*

3. It is horrible dangerous for a man to liue without this Faith in Iesus : for without it, it is impossible to please God, *Heb 11.6.* and besides such as haue the meanes, and are thus often called vpon, may at length prouoke God so far, as that he will deliuer them vp to a Spirit of slumber, so as they cannot be able to beleue, but be left to that curse mentioned, *Iohn 12.39.40.* to haue their eyes blinded, and their hearts hardened, that they should not see nor vnderstand any more : but about all things it should fright men, that God hath resolved they shall be damned that beleue not in Iesus, yea, though they be worlds of men, *Mat. 16. Ioh. 3. ult.*

4. If we consider the wonderfull benefits we haue by beleeu-
ing in Iesus Christ : for he that beleueth on him need neuer be ashamed of his condition, *Rom. 10. 11.* for,

1. We get presently out of darkenesse, as soone as wee so beleue, Christ comes as a light into our hearts, *Iohn 12. 44.46.*

2. Though we may haue many troubles in the world, yet in him we shall haue peace, *Iohn 16. 33.*

3. Woe shall be to them that wrong vs and offend vs : It were better a Mill-stone were hanged about their necks and they cast into the sea, *Mat. 18.*

4. All our finnes are forgiven vs as soone as we beleue in his name, *Acts 10.48. Rom. 3.25.*

5. We thereby become all one with God the Father, and Iesus Christ and the holy Ghost, we are made one with the Trinity after a heauenly manner, this is a dreadfull Mysterie, *Ioh. 17. 20. 21.* for as Christ is one with the Father, so are we one with Christ, and so in him with the father, as is explained in the same Chapter, *verse 22, 23.*

6. We may get as much of all sorts of blessings, as our Faith can aske in his Name: for the Father will denie vs nothing, *Iohn 16. 23. 24. 26. 27.* It is the shame of beleeuers, that they haue not tryed his promise, they haue asked in a

manner

manner nothing of God all this while.

7. Christ will be made martuellous in al them that beleeeue at the day of Iudgement: then shall our Faith be found vnto praise, and honour, and glory in that day of the Reuelation of Iesus Christ, *2. Thes. 1. 10. 1. Pet. 1. 7.*

8. Wee shall not perish, but haue euerlasting life: Wee shall be as sure of it, as if wee had it already, *Iohn 3. 16. 36. & 6. 40. 47.* Christ auoucheth it with an Asseueration, wee shall not misse of it.

Thus much may suffice for this point of beleeuing in Christ: if any be desirous to know whether they doe beleeeue or not, let them seriously examine themselves by the doctrine of the nature of Faith in Iesus before handled. Onely I thought good to tell certaine of you that frequent this assemblie, that you are not beleeuers in Iesus, all your shewes notwithstanding: In speciall, I meane it of those of you that wilfully persist in your offense, and strange apparell, and fashioning your selues after this world: I proue by two Arguments among many, you are not true beleeuers: first, because you receiue honour one from another, and seeke not the honour that comes from God. Your continuall care is to feede your humour of greatnesse, and to be accepted of the great ones, and braue ones, and vaine ones of the Cittie or Countrey: Our Sauour himselfe askes you, how you can beleeeue, yea, he determines it of such, as so affect the honour of men that they cannot beleeeue in him, *Ioh. 5. 44.* secondly, you will be reiected at the day of Iudgement as no beleeuers, because our testimonie was not receiued, ye are wiser then any seuen of vs, that giue you reasons against your vaine attire: you receiue the Testimonie of vaine men against our doctrine, though you haue bin often and generally reproued in our doctrine, though you haue bin often and generally reproued in our publike Ministeries in the presence of God, yet by following your foolish vanities, you still forsake your owne mercie, *2. Thes. 1. 10.*

Now I come to the particular opening of these Articles: where first, we are to consider of the Titles giuen to our Sauour, which are foure, *Iesus, Christ, the Sonne of God, and our Lord.* The first Title is his proper name, the second and

last expresse his Office, and the third expresseth his Nature. The Titles are both simple and Relatiue: simple Titles are *Iesus* and *Christ*, which shew what he is in himselfe: the other two are Relatiue, for in Relation to God, hee is his onely begotten Sonne, and in Relation to vs, he is our Lord: but this diuision must not bee too much pressed, for it is not very exact, though vsed by some Diuines. That *Iesus* is his proper name is manifest, but whether *Christ* be his Synname, as some think may iustly bee doubted, because it seemes rather a Title of Office, as King, Duke, or Earle are amongst men, which are no Synnames.

And in Iesus.

C Concerning this Title of *Iesus*, diuers things are to bee considered:

1. The *Etymologie* of it, It comes of an *Hebrew* roote, and signifies a Sauour, and is the same name with *Ioshuah* and *Iehoshuah*: and it may well be, that he had an *Hebrew* name to signifie that he was a Sauour of the Iewes, and hee had a *Greeke* name *Christ*, to signifie the interest the Grecians or Gentiles had in him.
2. Who gaue him this Name: Hee did not assume it to himselfe though knowing the end of his coming, and the fulnesse of his sufficiencie he might haue done it, neither was it put vpon him by men, who giue names either casually without respect of signification; or else when they giue good significant names, there is a contradiction betweene their names and their liues: but an Angell was sent from Heauen with great solemnity to appoint and impose his Name before he was borne, *Luke* 1. 26. and hee talketh with the Virgin about it: as an euill Angell talked with the woman about our perdition, so heere a good Angell talkes with the Virgin about our Saluation.
3. Why was he called *Iesus*? *Answer*, this Name *Iesus* or a Sauour

Sauour agrees to man so fitly as to *Christ*: hee onely deserves to be so called:

1. Because his worke is to saue his people, *Matthew 1.21. Iohn 3.17.*

2. Because there is no other Sauour but he: hee alone sauerh them: there is no other Name in Heauen and Earth by which we can be saued, *Acts 4.12. Rom. 5.17.*

3. Because he saues from sinnes which no man can doe; to deliuer from diseases of the body, *Physitians* may; or from thraldome and outward seruitude, great Princes, or commanders may; but to saue the soule and from sinne, none but *Christ* can, *Mat. 1.21.* And to saue from sinne is the greater worke, because it cannot bee done, vnlesse Gods Iustice be satisfied, and mans nature recouered, and the diuels conquered, and the world overcome, &c.

4. Because he can ransom and redeeme dead men, *Rom. 8.2.11.*

5. Because he saues by such a price; he redeemes, by dying, by shedding his owne bloud, who also is more then man: to saue vs he destroyes himselfe, *Gal. 3.13. Heb. 2.9, 10. & 13.12.*

6. Because he is a perfect Sauour, he will by degrees deliuer his people from the guilt of sinne, and the power of it, and the effects of it, so as at the last they shall be freed from all sinne and miserie for euer: He makes Attonement for all sinnes, *1. Iohn 1.7.* not for one onely, and vndertakes to pay all our debts, and to heale all our diseases, and at the last day will free vs from all sorrowes, sicknesse, sin, death, and all misery wharsoeuer.

7. Because he is an eternall Sauour: hee doth not saue such as liued in one age onely, but hee sauerh all that come to him in euery Age, *Heb. 7.25. & 13.8.*

8. Because he is a generall Sauour, not of Iewes onely, but of Gentiles also, *Rom. 3.25.* Hee is the Lambe of God that taketh away the sinnes of the world, *Iohn 1.*

9. Because hee doth all this worke of Saluation by one offering of himselfe: hee did it at once for all Ages, *Heb. 10.14.*

10. Because his Redeemed ones, shall neuer bee in bondage againe.

11. Because he giues such preferment to all his Redeemed ones as neuer Conquerour did or was able to giue. Hee makes them all Sonnes of God, Heires, coheires with himselfe, and giues them all eternall life: which will best appeare at the last day, *Colos. 3. 3. 4. Rom. 5. 17. & 6. 23. Renel. 19. 10.*

The Vse should be especially for instruction, and so in many things.

1. This should be tidings of great Ioy, that there is a *Iesus*, a Sauour, such a Sauour. This word *Iesus* is a short Gospell, euen the substance of all good newes, *Acts 8. 35.* our hearts should reioyce, and our tongues should be glad, *Acts*

2. 26. 22. Yea, our whole liues should bee filled with gladnes, and thankfulness that haue such a Sauour, that saues not from the Turke, but from the diuell, that pacifies not the wrath of a mortall man, but of the Immortall God, that payes all our debts, that ouercomes all our enemies, that saues not our bodies onely from sicknesse, but our soules also from sinne.

2. We should especially looke to it, that we faile not of Saluation by *Iesus*, but labour to be such, as he may be *Iesus* to vs, and so three things are necessarie.

1. That we should seeke vnto him for our ransome, and healing, and Saluation, and desire to know nothing but the Lord *Iesus* onely, *1. Cor. 2. 2.*

2. That wee beleue in his Name: this is Gods preceptorie Commandement, or wee shall haue no part in *Iesus*, *1. Iohn 3. 23.*

3. That if we would haue him saue vs from our sinnes, that they damne vs not, we must then repent and conuert from our sinnes, if we would haue God to blesse vs in *Iesus*, *Acts 2. 19. & 13. 23. 24. Gal. 5. 6. Ephesians 4. 21. 2. Thes. 3. 6. Iude 4.*

3. Wee should shew that wee are saued by *Iesus*, by liuing so as may become this Doctrin: and so wee should shew it.

1. By

1. By acknowledging his supremacie and sufficiencie, against all the Popes, Papists, and diuells in the world: wee should magnifie his Name aboue all Names, *Acts 19. 17.*

1. Cor. 12. 3.

2. By louing the Lord Iesus aboue all things: accounting all things but losse and dung in comparison of the knowledge of him, *1. Pet. 1. 9. Phil. 3. 8.* longing for his appearing, and praying daily that the Lord Iesus would come, *Renel. 22. 1. Thes. 1. 10.*

3. By liuing to him: spending our daies in his seruice, and as may become the honour of such a Sauour, *1. Thes. 4. 1.* doing all things in his name, *Colos. 3. 17.* and seeking his glory more then our owne things, *Phil. 3. 20.* we should set him alwaies before vs, *Acts 2. 22. 25.*

4. By hauing no confidence in the flesh, but placing all our ioy and trust in Iesus, *Phil. 3. 3.*

5. By willing suffering any thing for Iesus sake: Yea, our liues should not bee deare to vs to confirme the testimonie of Iesus, *Acts 5. 41. & 20. 24. & 21. 13. 2. Cor. 4. 11. Ren. 12.*

6. By liuing louingly, and with vnity amongst our selues: *Paul* beseecheth them by this Name Iesus, that there should be no diuisions amongst them, especially in matters of Religion: for Iesus is a Sauour alone, and hee cannot bee diuided, *1. Cor. 1. 10.*

7. By shewing all Faith and Hope in the expectation of the Resurrection of our bodies, and Saluation of our soules.

Finally, this explication of the Name of Iesus may shew, diuers sorts of men know not Iesus: as,

1. The Man of sinne, that vndertakes by his owne power, to deliuer the people from their sinnes, by giuing them pardons; or by appointing them intercessors, or by prescribing them waies of satisfaction for their sinnes, and all besides Iesus.

2. All such as do not see themselves to be lost, and so to need a Sauour.

3. All such as liue in their sinnes without repentance: for that shewes

shewes that Iesus hath not saued them from their finnes,
Iude 4.

4. All that dispaire vnder the burthen of their sins.

5. All that will not bow at the Name of Iesus. First, that will not by sound subiection and obedience, yeeld themselves to be gouerned by Iesus Christ, and by his ordinances, *Phil. 2. 11.* 'tis not bowing their legges will serue the turne.

6. All such persons in generall as doe things contrary to the Name of Iesus, by opposing that good way of Saluation in Iesus, *Acts 26. 9.*

Thus of the first Title.

Christ.] His second Title is *Christ*: Where I consider, first, of the terme, and then of the things signified by the terme.

About the terme diuers things are to be considered:

1. The signification: *Christ* is a Greeke word, and signifies Anointed, and is the same in sense with the Hebrew word *Messiah*, which also signifies Anointed.

2. Why in the New Testament, and so in our *Creed*, hee is called rather Christ by a Greeke terme, then *Messiah* which was the antient, and Hebrew terme? And that may bee to signifie the interest of the Gentiles: for as Iesus an Hebrew name shewes the Right of the Iewes: so *Christ* a Greeke name shewes the Right of the Gentiles, both meeting in one Mediator betweene God and all sorts of men.

3. The necessity of taking in this Title into our *Creed*: for the Iewes willingly acknowledged this Title of Iesus, *Iohn 6. 24.* but excommunicated out of their Synagogues any that would openly acknowledge this Title of *Christ*, *Iohn 9.* and therefore it stands vs vpon to hold fast this Title.

4. It must bee noted, that in the fit Application of this terme, it must not onely be annexed to Iesus, *Acts 2. 36.* *Luke 2. 26. 27.* but it must be vnderstood, as if it were read the *Christ*; the terme of Christ as Anointed may be giuen to other men, as *Dauid* was *Christ* or Anointed, so are Kings Gods Anointed, but none was the *Christ*, but Iesus of *Nazareth*.

Thus

Thus of the terme *Christ* : The thing signified is his Anointing, and about the Anointing of *Iesus* diuers things are to be considered :

1. Who Anointed him : (*viz.*) the Spirit of the Lord, or the whole Trinity, *Esay 61.1.*

2. What his Anointing comprehends, (*viz.*) the substance of all that which was signified by the Oyle in the Ceremoniall Law, especially the Oyle with which the high Priest was Anointed : for thereby was shadowed,

1. That hee was certainly the person was chosen to the Office of a Mediator, for as the powring out of the Oyle did shew which was the Man, that was the Priest or King : so the Anointing of *Iesus* did shew, that hee was the person chosen for this great worke.

2. That he had his ordination to his Office from God : for the Oyle in the Law, was prescribed by God onely, no creature did prescribe it, or might make the like, *Exod. 30. 33-37.*

3. That he was qualified with abundance of grace and fitnessse for his Office : as that Oyle was compounded of diuers spices, *Exod. 30. 34.* so was *Christ* indued with all sorts of gifts needfull for a Mediator : He was full of grace and truth, *Iohn 1. 14.* and hee had of the Oyle aboue his fellowes, neuer any Anointed with such a measure of graces ; God gaue not him the Spirit by measure, *Iohn 3. 34. Psal. 45. 7. Acts 10. 38.*

4. That he did execute the Office of Mediator with vn-speakable gladnesse and willingnesse. Neuer man did worke so willingly. It was the Oyle of gladnesse hee was Anointed withall, *Psal. 45. 7.*

5. That the gifts bestowed vpon him, were such as were agreeable to his humane nature, for the Oyle consisted of earthly substance, his humane nature was not endowed with the essentiall properties of the God-head, but with created qualities.

6. That *Iesus* should be acceptable to God and man : he was a sweet smelling sauour vnto God : and no perfume can smell so sweet in the nostrills of men, as doth *Iesus* in the hearts

hearts of all beleeuers : nothing fauours so sweetely.

7. That our persons and workes are made acceptable to God by him, As the Oyle did not onely wet *Aarons* head but ranne downe vpon his garments : so Christ is qualified with those rich graces, not onely to make himselfe acceptable to God, but all his members smell of his Oyle in the sight of God : Wee are (saith the Apostle) a sweet fauour vnto God in Iesus Christ, *Psal. 133. 2. Cor. 2. 16.* wee haue receiued of his Anointing, *1. Iohn 2. 27.*

The third thing is, to which nature this Anointing belongs? For answer it belongs to the whole Person, and so to both Natures. *Christ* is Mediator, and so Anointed in respect of his Person : for, Anointing comprehending especially ordination to the Office and qualification for it, though in respect of the latter, the humane Nature was richly adorned as a sumptuous Palace for the diuine nature to dwell in, and the diuine Nature could not need any pouring out of gifts, yet in respect of ordination to the worke of Mediator, the diuine Nature is assigned of God and chosen thereunto as well as the humane.

The fourth thing is, to what he was Anointed, or to what Office? I answer, hee was Anointed to bee all that which the Ceremoniall Anointing did signifie. Now three sorts of men were Anointed, *Priests* and *Kings* ordinarily, and the Prophet *Elizens* extraordinarily ; which shadowed out, that the *Messias* should be both the Prophet, the Priest, and the King of the Church, and to all these three was he called : and accordingly qualified with three especiall gifts, Wisedome, Holinesse, and Power : Wisedome fits him for his propheticall Office, and holinesse for his Priestly Office, and Power for his regall Office : and so he answers to three things in our misery : The first is our ignorance, the second is the corruptions & disorder of our liues, the third is the guiltinesse, by which we are lyable to eternall punishment : our ignorance hee takes away as a Prophet, our guiltinesse as a Priest, and our corruption and disorder as a King bringing vs into order.

His worke then is threefold, to be a Prophet to the Church, a Priest and a King : his work as Prophet is to teach the Church all needfull knowledges : His worke as Priest, is to make satisfaction

tisfaction for the sinnes of the Elect : His worke as a King is to gather and rule the Church.

First then, he is Anointed a Prophet to the Church, and his worke is to teach, and about his prophesying or teaching wee haue many things to inquire of : as,

1. What he treats of in his teaching : and so his worke is to interpret the Law of God, as we may see, *Mat. 5.* and to publish the Gospell, or the new Couenant, *Esay 61. 1.* and to foretell things to come, as we may see, *Mat. 24.* and in other places.

2. How he executed his teaching : and that is diuers waies : as, 1. By visions and dreames, and so hee reuealed much doctrine in the Old Testament : 2. By Oracle, answering at the mercy Seat, or by Vrim and Thummim. 3. By Types and ceremoniall shadowes. 4. By inspiration qualifying certaine choice men to write the Scriptures. 5. In his owne person hee came and preached vnto men, *Heb. 1. 1.* 6. By the ministry of his seruants, whom hee sends to teach the people of God, whether extraordinarily, as Prophets and Apostles, or ordinarily, as Pastors and Teachers. Now our Sauour is said to prophesie in these mens ministeries ; First, because it is he that ordaines and sends them, and calls them to the worke of teaching, *Ephes. 4. 11, 12.* Secondly, because they receiue from him commandement what to teach, and must teach onely what hee commands them, *Mat. 28. ult. Tit. 1. 1.* Thirdly, because hee qualifies them with gifts, and makes them able to teach : they haue nothing but what they receiued : and it is hee that speaketh in their mouthes, they doe all they doe by the power of Christ dwelling in them, *Eccles. 12. 11.* Fourthly, because whatsoeuer comfort they promise to the godly out of his Word, and whatsoeuer threatnings they denounce against the wicked, hee will accomplish it, as if it had beene vttered by himselfe : and therefore is their ministry called Prophesying, because deriued out of the Fountaine of Christs Prophecies.

3. The third thing is, how he is qualified for the execution of his office in teaching, either in his owne Person or by his Mes-

Messengers? And of that the Scripture testifieth that all treasures of wisdom and knowledge are in him, *Col. 2. 3*. Yea, they are in him as the first fountaine: for the originall of all knowledge in the mystery of God and godlinesse is from him, who is the Word and wisdom of the Father: No man knowes the Father but the Sonne, and he to whom the Sonne will reueile him, *Mat. 11. 27. Iohn 1. 18*. Hee onely hath the Originall words of eternall life, *Iohn 6. 68*.

The fourth thing is the excellency of his manner of teaching, for,

- 1 He teacheth all the Elect of God: they are all taught of God, *Ioh. 6. 45. Esay 54. 13*. Neuer any Teacher had so many Schollers.
- 2 He is a Teacher come from God. Hee cometh from above, and therefore is above all, he speaketh the very words of God: the wisdom hee teacheth is from above, all heavenly and spirituall, *Ioh. 3. 31, 34*.
- 3 He teacheth vs the good way, there is no error, no vnrighteousnesse, no peruerfenesse, we may safely rest vpon any thing he teacheth, *Prou. 8. Psal. 119. 66*.
- 4 He teacheth by efficacy as well as by Doctrine: other men may deliuer good Doctrine, but they cannot make it effectuell: but he teacheth with power, hee can make the Doctrine worke vpon the deadeft hearts of men: Hee can make the dead heare his voice, and liue, *Ioh. 5. 25*. He teacheth inwardly as well as outwardly.
- 5 He teacheth freely. He giueth all the Elect their teaching: I haue giuen them the words thou gauest mee, saith hee to his Father, *Ioh. 17. 8*.
- 6 He teacheth with wonderfull compassion: Hee knoweth how to haue compassion on the ignorant, and such as are out of the way: Hee is in his teaching an euermourning Father, *Heb 5. 1. Esay 49. 6. Iohn 10. 11. Esay 40. 11*.
- 7 He teacheth men from their youth till their old age, which no other teachers doe, *Psal. 71. 17*.
- 8 He teacheth his Schollers all things: other Teachers teach them but in some one or few particular kindes of knowledge, but he instructs them in all things needfull for their happinesse:

happinesse: what he knowes himself that may be profitable for them, he teacheth it to them, *Ioh. 15. 15.*

9 He teacheth with wonderfull euidence and shining glory: his teaching rauisheth the hearts of men aboue all things: at his teaching, we all behold with open face, as in a mirror, the glory of the Lord, *2 Cor. 3. 18.*

10 Hee teacheth confidently; euery word is faithfull and true, no Doctrine is so sure, and all hee saith is deliuered without any doubting, *Renel. 3. 14.*

The Vse of the Doctrine of the Prophecie of Christ may be diuers.

First, seeing Christ is giuen as the Prophet and onely Law-giuer of the Church, we may thence be informed of the wickednesse, of the presumption of the man of sin, that brings in a world of traditions to bind mens consciences in them to worship God: Wee know no Prophet that hath power to teach otherwise then is written. Let that Sonne of perdition shew vs his anointing, if he will haue vs beleue him, *Gal. 1. 8. Deut.*

4. 1, 2. *Iam. 4. 8. 12.*

Secondly, we must hence learne diuers Lessons.

1 To make the more account of prophesying, to esteeme the Ministers of the Gospell the more, because Christ teacheth by them, and executeth his prophesying by their ministeries: yea, it should make vs loue the house of God the more, and long to be going vp to it, and call one vpon another, because the Lord Iesus Christ doth teach vs there, *Esay 2. 2. 1 Thes. 5. 20. 1 Cor. 4. 1. 2.* Yea, though wee did eat the bread of affliction, yet if God restraints not our teachers we should reioyce in our portion, *Esay 30. 20.*

2 We must not esteeme of any man aboue what is written, *1 Cor. 4. 6.* nor call any man Doctor or Rabbi on earth, because one is our Teacher, euen Christ, *Mat. 23. 8, 10.* We must reckon of our Teachers as the Ambassadors of Christ, but withall, take heede that wee remember to giue the chiefe glory to Christ, for they haue nothing but what they haue receiued from him.

3 And chiefly, we must consecrate our selues to the hearing of Christ, he that hath eares to heare let him heare, *Mar. 4. Deut.*

Dent. 18, 19. God the Father hath from Heauen charged vs with this duty as the chiefe thing, that we should heare him, *Mat.* 17. 5. but it is not enough barely to heare him, but we must labour to bee such, as hee requires his Schollers should bee: for there bee diuers things Christ stands vpon in his Schollers. He will not teach them, hee doth not account them any part of his charge, vnlesse they bee such as he describes, and requires them to bee. Thus then is the question, What doth Christ require in such as he will undertake to teach? *Ans.* Diuers things: as

- 1 They must not be conceited of their owne wit and learning, and reason, but must deny themselues, and become fooles that they may be wise. He cannot abide such as are wise in their owne conceit, and will teach their Teachers. His Schollers must be poore in spirir, such as trust to nothing of their owne, but will thinke and belieue onely what Christ tells them, *Esay* 61. 1. *1-Cor.* 3. 8. Yea, they must be such as will declare their wayes to him, that is, such as will confesse how ignorant and foolish they are and haue beene, *Psal.* 119. 26.
- 2 They must be such as will attend dayly at the Schoole doore, at the gates of wisdome, *Prou.* 8. 34. They must be constant hearers, not such as will play the Truants, or come to be taught but now and then, but they must bee such as will be present as often as Christ shall reade: not like those that heard him and maruelled, and went their way and left him, *Mat.* 22.
- 3 They must be such as are broken in heart, and wounded in Spirit for their sinnes: for he was sent to preach the Gospell to them that are broken in heart: such as bewaile their sinnes, and know no sorrowes greater then for their sinnes, these are such as Christ desires to teach, and will powerfully instruct, *Esay* 61. 1. CHRIST sends the rich and such as are hard hearted by whole skores empty away, he will not teach them, as we see by dayly experience from Sabbath to Sabbath; when multitudes come to Church he doth speake to the hearts but of a very few, the rest he turnes away to goe as they came.

- 4 His Schollers must be meeke, that is, they must bring him a heart free from passions and worldly perturbations, and pride; for he saith, he will teach the meeke and humble his way: froward, peruerse, proud persons get little from Christs teaching, *Psal. 25.*
- 5 There must bee in his Schollers the contempt of the world soundly formed: for he will not sow among the Thornes. If mens hearts runne after their couetousnesse, or pleasures, or reputation with the world, they are not fit for Christ.
- 6 His Schollers must receiue his Word with an honest and good heart, that is, with a heart that is free from base wickednesse, and filthy lusts, and grosse sinnes, and doth loue and admire goodnesse and holinesse for-it selfe: and it is a heart that had rather get sound grace then great credit, struiues more to be good, then to seeme so, *Luk. 8. 15.* such as will learne the truth as the truth is in Christ Iesus, *Eph. 4.*
- 7 He requires of his Schollers that they should receiue his Word with full assurance, and put that difference betweene his teaching and all others, as with all confidence to beleue and rest vpon what he saith, *Heb. 3. 6. 2 Pet. 1. 19.*
- 8 They must keepe his words, and not let them runne out, or be taken away by the Deuill, and deuillish distractions: they must be carefull to lay them vp in their hearts as in a Treasury, *Luk. 8. 15.*
- 9 They must hearken to doe it, *Deut. 4. 1.* He lookes that his Schollers should shew their learning by their practice, and hearken to this end to get skill to doe what he teacheth them. Yea, they must doe according to all that he teacheth them, *Mat. 28. ult.* and they must bring forth fruit with patience, they must not thinke much to endure, what may befall them from the Deuill or the world, *Luk. 8. 15.*
- 10 He cannot abide such Schollers as will not increase in learning, but after they haue come to schoole many yeers, yet need to be taught their A. B. C. in religion againe, *Heb. 5. 12.*

11 Hee requires his Schollers should teach others, that which they haue learned of him themselves: He so prophesies to them that hee makes them Prophets likewise to instruct the ignorant, admonish those that are out of order, comfort the weake, especially those of them, that haue any authority ouer others, that is, so many of them, as be Parents or Masters, or Rulers ouer others, *Psal. 71. 17. Psal. 119. 27. 1 Thes. 5. 15.* But withall he chargeth them, that they take heed of falling out one with another, or being masterly and imperious in teaching or iudging others, especially in giuing lawes to others in things doubtfull or indifferent, without the authority and warrant of Christ, *Iam. 4. 11, 12. & 3. 1.*

12 He will not haue his Schollers learne of any body, but of himselfe: he cannot abide they should be carried about with diuerse and strange doctrine, *Heb. 13. 9.*

Lastly, though he will teach freely, yet he expects from all his Schollers the freewill offerings of their mouthes, that is, praise and thankesgiuing, according as they finde their profiting by his teaching, *Psal. 119. 108.*

The Papists sinne against the Prophecie of Christ many wayes, as

1 In that they create such swarmes of Masse-priests, and seuerall orders of men, that either cannot or will not teach the Church.

2 In that they restraine knowledge from the people of God, by withholding the Scriptures and seruice of God from them in strange languages.

3 In setting vp stockes and stones, euen grauen Images, and tell the people, that they shall arise & teach them, *Hab. 2. 19.*

Thus of the Prophetickall office of our Sauour: His Priesthood followes.

About the Priest-hood of Christ we may consider.

1 The Titles or names which are giuen to him in respect of that office, and so he is called the Lambe of God, *Iohn 1.* Our Passe-ouer, *1 Cor. 5.* Sin, or an offering for sinne, *2 Cor. 5. ult. Romans 8. 3.* An attonement and propitiation, *Romans 3. 25. 1. Iohn 2. 2.* An Aduocate, *1. Ioh. 2. 2.*

2. The

2. The places that proue that hee is indeed a Priest, *Psal. 110.*

4. *Heb. 5. 10. & Chap. 7.*

3. The difference between him and the Priests of the Law: for *Christ* is a Priest after the order of *Melchisedech*, *Psal. 110. 4.* they were Priests after the order of *Leui*: Their Priest-hood was Typicall, his was Real, *Heb. 10. 1.* Theirs were instituted by the Law of the carnall commandement without an oath, his was instituted by the law of the spiritual commandement with an oath, *Heb. 7. 16. 20. 21.* their Priesthood was ordained in the Old Testament, where the Church was in her nonage in bondage, but his in the time of the New Testament, when the Church was growne to be of yeares and free, *Heb. 7. 18.* There was difference also in the Person of the Priests: for those Priests were of the Tribe of *Leui*, men, infirme, mortall, sinners, that needed sacrifice for themselues: but *Christ* was of the Tribe of *Judah*, infirme onely in the dayes of his flesh, but without all sinne both before and after his death, *Heb. 5. 3. 7. & 7. 14. 28.* besides *Christ* is Mediator of a better Testament then they were, *Heb. 8. 6. & 9. 15.* Their Priest-hood was to bee abrogated, his lasts for euer, *Heb. 8. 13.* Their Priest-hood passed from Father to Sonne, but his abides alwaies in himselfe, without succession, *Hebrewes 7. 3. 23. 24. 25.* They were many and of different degrees, hee but one, *Melchisedech* but a Type to which hee is resembled, not a companion equall with him, *Hebrewes 7. 23.* Lastly, they executed their Priest-hood in earth onely, hee executes his Priest-hood in heauen also, (*viz.*) by Intercession, *Heb. 9. 24.*

4. The parts of his Priest-hood, are Sacrifice and Intercession, by Sacrifice he prayes for the sinnes of the Elect, to this end, to reconcile them to God, and to deliuer them from the power of the diuell: and this Sacrifice of our Sauour excels all the Ceremoniall Sacrifices: for they were but Types, this was the substance. They prepared the bodies of beasts, or other things, he prepared his owne body, yea, his very soule was made a sacrifice for sinne, as hee offered vp himselfe as a Sacrifice: for many sinnes they needed many sacrifices, but he by one sacrifice of himselfe makes Attone-

ment for all the finnes of the Elect: and that Sacrifice but once offered, whereas theirs were offered successively: and their sacrifices could not cleanse the conscience from sinne properly, nor pacifie God as many Scriptures testifie, whereas *Christs* Sacrifice of his owne body and blood, doth fully pacifie God, and doth effectually purge the conscience from dead workes. Their sacrifices did not make the worshippers more holy, *Heb. 9. 13. 14.* With the blood of these sacrifices, the very high Priest in the greatest solemnity could onely enter within the vaile of the Temple, but *Christ* by his blood opens heauen, and that not onely once a yeare, but keepe it alwaies open, nor did *Christ* enter within the Vaile onely for himselfe, but hath left the way for vs, euen a liuing and lasting way for vs to get to heauen by vertue of his blood, *Heb. 10. 19.* The second worke of our high-Priest, is Intercession, or to offer prayers, and so he made a threefold Intercession for vs. The one a little before his Attachment: recorded, *Iohn 17.* The other in the very time of the Sacrifice, while it was hanged vp: of which is mention made, *Luke 23. 34.* The third, in the heauenly Sanctuary, as he sits at Gods right hand to make request for vs, *Heb. 9. 24.*

The Vse should be first for consolation and that in diuers respects:

1. Because God hath giuen vs such an excellent high-Priest.
2. Because by his Priest-hood we obtaine such excellent benefits as the Scriptures shew, (*viz.*) from his sacrifice, Reconciliation with God, *1. Pet. 3. 18. Rom. 8. 10.* The opening of the very Fountaine of grace, *Zach. 13. 1.* Forgiveness of all our finnes, *Rom 3. 25.* Iustification by his righteousness, *Dan. 9. 24.* The taking away of all malediction and condemnation, and the merit of eternall life, *Heb. 10. 19.* and from his intercession, we receiue the obtaining of our prayers and suits at Gods hands, *Reuel. 8. 3. 4.* and the pouring out vpon vs the spirit of intercession, teaching vs, and helping vs to pray, *Zach. 12. 12. Rom. 8. 26.* and the performing of all our workes, making them acceptable to God; & the non-suiting of all the Accusations of *Sathan* or euil men brought

brought against vs, *Romanes 8.33. Iohn 17.14.15.*

3. Because he hath made vs Priests also vnto God, by pouring out vpon vs of the Oyle of his Grace, *Reuel. 1.*

Secondly, the consideration of the Sacrifice and intercession of Christ should teach vs :

1. To take heed that wee dishonor not God through vnbeliefe and dispaire.

2. That we liue as may become the glory of him, that hath bought vs at such a price; abhorring all filthinesse both of flesh and spirit, *1. Cor. 6. 20.*

3. Seeing we are Priests, wee must offer those Sacrifices are combyned vs; which are :

1. The Teares of contrition: or a broken heart, *Psal. 51.19.*

2. Prayers and Thanksgiuing vnto God, *Psal. 141. 2. Reuel. 5. 8. Heb. 13. 15.*

3. Almes to the Poore, or Contribution to the distressed, *Phil. 4. 18.*

4. The giuing of our selues to our Teachers; to be wholly ruled by them: our soules so subiected are the sacrifice, and they offer them vp to God when they pray and giue thanks for vs, *Rom. 15. 16.*

5. Good workes, for these are sacrifices of righteousness; for euery good worke is a Sacrifice, *Psal. 141. 2.*

But especially to giue our selues, soule and body to God; to let him doe with vs whatsoever he will, is the chiefe of our Sacrifices; euen a whole burnt offering, when wee yeeld to obey God in all things without reseruing anything to our selues, *Rom. 12. 1.*

Thus of his Anointing to the Priest hood. His Anointing to the Kingdome followes: where these things may be distinctly obserued:

1. That the Church of God is not without a King, though he be not so visible to vs, as the Kings of the Earth are; *Ier. 23. 5. Psal. 110. 1.*

2. That Iesus of Nazareth is that King, *Mat. 28. 18. Acts 1. 6. 7. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

3. That Iesus of Nazareth is that King, *Mat. 28. 18. Acts 1. 6. 7. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

4. That Iesus of Nazareth is that King, *Mat. 28. 18. Acts 1. 6. 7. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

2. He liues in the Maiesty and Glory of a King, he sits in the Throne of Glory, *Psal. 45.* He hath his Court in diuers places of the Earth where he is pleased to keepe house. The Sanctuarie is his Court. Hee is attended on as a King, hee hath thousands of Angels that waite about his Throne.

3. He hath the power of a King. All Power is giuen him in Heauen and Earth, *Mat. 28. 18.*

4. He giues Lawes like a King : He is the onely Lawgiuer of the Church, *James 4. 12.*

5. He Conquers like a King : who can recount the greatnes of his conquests in the conuersion of the Gentiles ? And so he conquers daily in gathering men by his Word and Spirit out of the kingdome of darkenesse, into the kingdome of his grace here.

6. He gouernes like a King, prouiding for the welfare of the godly in all Ages, ruling all things by his owne power, and making them to worke together for the best to them that loue God.

7. He hath power of life and death as a King, and is appointed of God, a Iudge both of quick and dead, *Act. 10. 42.*

2 Tim. 4. 1. 1er. 23. 5.

Fourthly, the excellencie of Christ the King aboue all other Kings, and so he excels :

1. In the preheminance of his Person : Other Kings are the sonnes of men, hee is the Sonne of God : Hee is better borne then any King. Whether we respect his Generation as God, or his Incarnation as man, for he was conceiued of the holy Ghost, and so had no sinne, and borne of a Virgin, not by the way of propagation as other Kings are borne. Hee had neither Father nor Mother, no Father as man, no Mother as God, *Psal. 2. Luke 1. Heb. 7.*

2. In the excellence of his gifts for gouernement. Neuer King so qualified, he is fairer then the children of men : and Anointed with the Oyle of grace and gifts aboue his fellowes, *Psal. 45.* He is the mighty God, an euermlasting Father, he is wonderfull for Wisedome and Counsell, a Prince of Peace, that knowes how to keepe the gouernment vpon

his

his owne shoulders, *Esay 9.6.* and being now glorified in Heauen, hath laid downe, all humane infirmities, and is glorified in his humane Nature with all degrees of heauenly gifts can befall a created Nature.

3. In the manner of his calling to the Kingdome: Hee was called and set vp immediately by God himselfe: All other Kings are Anointed and called by men, *Psal. 2.6.*

4. In the manner of getting his subiects: other Kings haue their Subiects deliuered to them so soone as they are crowned or proclaimed, but Christ gets all his Subiects by Conquest: euery one of them is gathered out of the kingdome of darkenesse, by his power in their effectuall vocation.

5. In respect of his independencie and allsufficiencie: Other Kings are maintained by their Subiects, from whom they receiue tribute, and Subsidies and the like: But Christ is no way supported, or maintained by his Subiects, but doth support and maintaine them, *Esay 9.7.*

6. In the extent of his kingdome, he is a King vniuersall: He is King of all the Earth. The greatest King that euer was, was reiected by many Nations, that neuer acknowledged his supremacie: there were many parts of this world, which *Alexander* and *Cesar* neuer saw, much lesse subdued: Yea, he is a King ouer such creatures as neuer mortall man ruled: for he is Head of principalities and powers: The Angels worship him, *Dan. 7.14. Phil. 2.11. Colos 2.9. Psal. 2.8.* All other Kings hold of him, as being King of Kings, and Lord of Lords, *Reuel. 19.16.*

7. He excells all other Kings in his Conquests: Hee hath conquered such enemies, as all the Kings of the Earth could not subdue, he conquered sinne and death, and the diuells of Hell: he hath spoyled principalities and powers, *Colos. 2.15. 1. Cor. 15.51.* and accordingly hath had such a Triumph, when he ascended into Heauen, and led captiuitie captiue, as neuer Conquerour had: for neuer Conquerour rid into so glorious a place as Heauen, nor shewed such captiues as the diuells were, nor performed their victories by their owne power, whereas hee conquered alone, there was no Army, nay, no man to helpe him.

8. He excells them in his houskeeping : He entertaines all Nations, *Esay 25.* He keepes thousands of Courts all open at once: And his prouisions are far more precious then the prouisions of the Kings of the Earth : He feeds his guests with the bread of Angels, euen with the bread of life, with such food as whosoever eates of it, shall neuer hunger more : and he hath better attendance, for he is waited on by thousand thousands of Angels, which are continually about his Throne.

9. Hee gouernes by better lawes then the kings of Earth doe : and his lawes are better in diuers respects : for first, they be all of his owne making : they make their lawes by the Assistance of their Counsell or their Parliaments, *Iames 4. 12.* secondly, his Lawes are written by himselfe in the hearts of his Subiects, wheras other Kings can write them no where, but in paper, or parchment, or stone at the best, *Ier. 31. 33.* thirdly, his Lawes are more perfect, there is no defect in them, they are able to make all his Subiects absolute to euery good word and worke, *1. Tim. 3. 17. 18. Psal. 19.* fourthly, together with his Lawes he giues his spirit to make his subiects able and willing to keepe them, *Ezek. 36. 27.*

10. In the power of his Prerogatiue : for God hath giuen all things into his hands : hee may dispose of the persons, liues, goods, good names, and posterities of his Subiects according to his owne will, *Ioh. 13. 3.* which other kings without horrible tyrannie cannot doe.

11. In his distributing of Iustice : and so both towards his owne seruants, and towards the rebellious, and his enemies: Towards his owne seruants hee can pardon not onely the Punishment, but the offence too, and can giue such rewards as earthly kings cannot giue. And towards his enemies or the rebellious, he can inflict punishment vpon their hearts and consciences, which other kings cannot doe ; and he can and will iudge all offenders, not such as offend in capitall crimes onely, and iudgeth with more Righteousnesse then was euer found in any mortall Tribunall.

12. In the Nature of his kingdome : His Kingdome is
not

not of this world, but spirituall, as hauing authority ouer the spirits of men, which other Princes haue not, and governing by spirituall meanes; and in spirituall, and eternall things, the wealth of his Subjects consisting in eternall and spirituall things.

13. He is a King Immortall, he cannot die, hee liues euer to prouide for the wealth of his Subjects, and to reward his seruants, which is not true of the best kings on earth, who are all mortall, if they were neuer so great or glorious. Of his kingdome there is no end, it is cuerlasting, *1. Tim. 1. 17.*

Luke 1. 33. Dan. 2. 45. & 7. 14.

The Vse of this may be :

First, for Consolation, All the children of *Sion* may reioyce in their king, *Psal. 149. 2.* and that not onely if they consider his glory in all the former praises, but if they consider the ir owne happinesse vnder him ; for all the Subjects of this King may dwell safely, and inioy a quiet habitation : No Subjects haue so much reason to thinke themselves safe as his Subjects, *Isay 33. 20. 21. 25. Ier. 23. 5. 6. Ezek. 34. 25.* and besides, they trade for better wealth vnder his gouernement then all the Treasures of the world are worth. And further, there was neuer any King did loue his Subjects so affectionately as *Iesus* doth his people, *Zeph. 3. 17.* and in his Kingdome poore men may get preferment aswell as rich men, yea, the highest dignities may be obtained by them aswell as by the greatest, *Mat. 5. 3.* Adde to these that all his Subjects are Sonnes, *Rom. 9. 25. 26.* and he makes them all Kings too, they are Royall all the Nation of them, *1. Pet. 2. 9.* they are the Princes of the people, euen all the people of the God of *Abraham*, *Psal. 47. 9. Reuel. 1. 8. 6. Rom. 5. 17.*

All these things should much check and reprove that discontentment is too often found in some of Gods children, that fret at the wicked, or are impatient at their owne estates; what is there no King in *Sion* ? or is it no priuiledge to them that the first Dominion is come vnto them, *Micah 4. 9.*

Secondly, for Instruction, and that both to all Christians in generall, and to the Kings and great men of the Earth in particular :

1. All

1. All sorts of true Christians should learne from hence :

1. To pray that God would open their eyes to see the glory of *Christs* Kingdome, aswell as we discern the prerogatives and glory of earthly Kings : and the rather, because Christ doth so farre exceed them in glory, *Ephesians* 1.17. to the end.

2. To ascribe all praise and glory to his Kingdome, to talke of the praise, and receiue of his greatnesse, *Psal.* 47.6.7. *Reuel.* 5.12,13,14. *Psal.* 145.10,11. *Mat.* 11.10.

3. To pray that his Kingdome may come more and more : especially now that we see that the Nations are moued, and he seemes to be going about to enlarge his Dominions, and to pull downe the Kingdome of Antichrist.

4. To endeavour to carrie themselves as may become their Relation to Christ, either as his Subiects, or as made Kings by him; as his Subiects they should consider that it behoues them :

1. To study the Mysteries of his Kingdome, *Mat.* 13.11.

2. To send their Lambe to the Ruler of the whole earth, *Esay* 16.1. to doe their Homage, and to acknowledge their King.

3. To bow at the Name of *Iesus*, *Phil.* 2.11. making of legges will not serue the turne, they must bee subiect with all feare, and reuerence, and submit themselves to his will.

4. To shew themselves sensible of his dishonor, and not bee silent or carelesse when they heare their King abused.

5. To shew all meekenesse and patience : for their King though he be a great King, yet is meeke and humble, *Mat.* 21.5.

6. To obserue whatsoever he commands, *Mat.* 28.vlt. prouing themselves to be his subiects by fearing to displease him in any thing, *Hosea* 3.5.

7. To seeke to him in all our necessities, seeing hee is so highly exalted and able to helpe vs, and delights to receiue petitions from his Subiects. And in asmuch as we partake
of

of his holy Oyle also, and are by him made Kings vnto God, wee should shew our selues to the world as spirituall Kings: and that, first, by subduing our owne passions, lusts, inordinate desires, carnall reason, maintaining continuall warre against the remainders of corruption in our natures. He is a King indeed, that can rule ouer his owne perturbations: secondly, by shewing our selues resolute, not to bee brought in bondage by the diuell or the world, by the Baits of profit or pleasure, or by the inforcements of scorne, threatning, or punishment; we should let the world know, they should assoone conquer the kings of the earth, as win vs from our sincerity and fidelity to Iesus Christ: thirdly, by our conuersation in heauen, wee should alwaies order our liues, as if wee were presently to bee Crowned in Heauen.

Lastly, such as are Kings, Rulers, or Gouvernors ouer others, should hence learne with feare and trembling to confesse the glory of Christ, and acknowledge that they haue their Scepters, and Authority from Iesus Christ, and accordingly reckon their kingdomes on earth to be but as places of seruice, in which they doe the worke which Iesus requi-
reth of them, *Psal. 2. 11.*

IOHN I. 14.

And we beheld his glory, as the glory of the onely begotten of the Father.

His onely Sonne.]

Hitherto of the Titles, *Iesus* and *Christ*: now followes the third Title, and so our Redeemer is called Gods onely Sonne. About which ground of Faith, wee haue these things to consider:

1. The Proofoes that Iesus Christ is the Sonne of God: for to beleue

beleuee God hath a Sonne is not inough, we must beleuee that Iesus Christ is that Sonne of God, *Psal. 2. 7.* compared with *Heb. 1. 5. Ioh. 10. 36. Mat. 16. 16. Rom. 1. 3. Iohn 9. 35.*

2. What kinde of Sonne Christ is to God; God hath many Sonnes, some by Grace, and one by Nature. The sorts of sonnes which God hath by Grace, see in the explication of the terme Father, in the first Article of the *Creed*. But Christ is his naturall Sonne, because God the Father did communicate to him his owne nature, so as he is by nature the Son of God: he is the begotten Sonne of God, because he receiued his Fathers Nature by Generation. He is the first begotten Sonne of God, so called in Scripture, because hee hath the right of the first-borne ouer his brethren, and was begotten before the world was: he is the onely begotten Son of God, because by Generation God hath no other Sonnes but he.

3. In what Nature Christ is the onely Sonne of God. It may be conceiued, that he is so in respect of his humane Nature, for no other Sonnes of God were conceiued of the holy Ghost, or borne of a Virgin, but hee onely: but wee must vnderstand, that Christ in his Incarnation hath the same Nature with vs, it differs onely, in the manner of receiuing it: Now he is called the onely Son, from the nature which hee receiues from the Father, and he onely, and so he is the onely Sonne of God, as he is the second Person in the Trinity, and in respect of the manner of receiuing his diuine Nature. This is mightily opposed by the antient and moderne *Arians*, who strue vehemently to carrie it, that hee is called in Scripture the Sonne of God onely as he is man, and that God hath no Son that was before *Iesus* was borne, or conceiued. Now to establish our Faith against their Heresie, we should often thinke of these Scriptures, where mention is made of a Sonne of God before *Iesus* was borne, or was greater then man could be: as *Iohn 3. 16.* God sent his Sonne into the world: and God had a Sonne, by whom he made the world, *Heb. 1. 2. Colos. 1. 16.* God had a Sonne of whom it was said that hee onely revealed the Father,

Mat.

Mat. 11. 27. now either he was, before he was incarnate, or else the *Church* in the Old Testament, knew not God the Father : and vnto the Sonne he saith, Thy Throne O God is for euer and euer : then he had a Sonne was God as well as man, *Heb. 1. 8.* besides it is cleare, he had many brethren as man, *Heb. 2. 12.* and therefore as man could not bee the onely Sonne.

4. How he was begotten ? To this question a perfect answer cannot bee giuen by vs in this mortality, *Pro. 30. 4.* It is a Mystery exceeds all mortall capacity. Yet the Lord is pleased to let fall certaine similitudes in Scriptures, that giue vs some glimpse of it : as when Christ is called the Wisedome or Word of his Father, *Pro. 8. Iohn. 1.* thereby we gather, that as the soule begets reason, or the word that is afterwards to be vttered, beget I say, within it selfe without ioyning with any other creature ; so doth God as an eternall minde beget his Sonne in himselfe : so when Christ is called the brightnesse of his Fathers glory, it imports, that as shining is begotten of the Sun, so is *Christ* of the Father, *Heb. 1. 3.* So when Christ is called the Character or Image of his Fathers person, is imported, that as the print of the seale is set vpon waxe, and doth resemble it perfectly, without loosing any part of the seale ; so doth God communicate his whole Nature to his Sonne, without loosing any thing from himselfe, *Heb. 1. 3.* And as the minde of man begets an Image of what it conceiues, so God that eternall minde, when hee conceiued of himselfe, he begat that Image of himselfe, which we call the Sonne of God, perfectly resembling the Father. See in the Notes vpon that word (Father) in the first Article of the *Creed*, seauen things, wherein this eternall generation of Gods Son is vnlike to our generation by earthly parents.

5. Why our Redeemer needed to be the Son of God as well as the Son of Man : It was requisite he should be the Son of God for diuers reasons : first, because there must be a proportion betweene the sinne of man, and the punishment due to his sinne, and the satisfaction made to God for the sinne and punishment due. Now mans sinne being infinite, as in other

other respects, so because it was committed against God, who is infinite, his punishment must be infinite also : Now no finite creature, can performe an infinite satisfaction in a finite time, and therefore it was requisite hee should be infinite in person that suffered, which as man he was not : secondly, the benefits necessarie for vs require that the Mediator should be God : for to deliuer man from spirituall enemies, sinne and Sathan, and to restore to man the Image of God lost, to performe by one, a Righteousnesse able to iustifie many, could not bee done by any one meere man. Nor can any one mans righteousness deserue the opening of the Kingdome of Heauen for many men : thirdly, he that must mediate betweene God and man, had need to be God, to treat with God in things that concerne him, and man to treat with man in the things that concerne man. And as it was a way most necessary, so, was it most comely: who fitter to make vs sonnes of God by Adoption, then he that was the Sonne of God by Nature : and who fitter to restore the Image of God in vs, then hee that was the substantiall Image of his Father ?

The Vses follow : and so,

First, we should make conscience of it to receiue this doctrine with our whole hearts, with all life of affections : for hereby wee shall improue, wee are Christians and not Iewes. They could beleue Iesus was a man, but could not indure it, that he should call himselfe the Sonne of God, *Iohn 10.* and the diuell hath mightily also laboured to make the Diuinity of Christ suspected. As when he came into the world, by making men think of a worldly kingdome, then stirring vp the Priests and Pharisees to seeke to kill him as a blasphemer, in saying he was the Sonne of God. And in the beginning of the Christian Churches, he raised vp pernicious Heretickes to denie his Diuinity, and at this day, hath raised many in other countries, that write and teach most dangerously in this point. And therefore we must hold fast this Truth against all the power of hell. This confession is the Rocke vpon which the Christian Church is built, *Mat. 16. 16. 17.* If we acknowledge the Son, we haue the Father, *1. Ioh. 2. 23.*

Secondly,

Secondly, it should wonderfully quicken and establish our Faith in relying vpon him for Saluation, and all happinesse, vpon him I say, that hath vndertaken for vs, and is so full of merit and power; his Satisfaction and Righteousnesse must needs be perfect and sufficient, that is the Sonne of God, *Ier. 23.6.* God cannot but bee infinitely well pleased in his satisfaction, and hath signified so much, *Mat. 3.17.* and therefore wee should settle our consciences in all peace and ioy in beleeuing in him. Yea, in all passages of our liues wee should make vse of our Faith in the Sonne of God: whatsoeuer we want for soule or body, or the preservation of our liues, we may with much confidence goe to him: for out of his fulnesse wee may receiue grace for grace, *Ioh. 1.14.18.* And seeing God hath giuen vs his Sonne, how shall he not with him giue vs all things also, *Rom. 8.32.* Yea, it should much establish our Faith against the feare of our falling away before wee come to possesse eternall life: for he is stronger then all, and no man, nor diuell can take vs out of his hand, and therefore we shall not periish, *Iohn 10.29.30.*

Thirdly, it should much inflame vs to the Loue of God that hath had such mercy to such miserable creatures as wee were, as to send his owne Son to redeeme vs, *Ioh. 3.16.* Oh it should make vs to loue God aboue all things, and to esteeme of his loue, as better then any thing else in our liues.

Fourthly, God the Father himselfe from Heauen taught vs a maine vse of this point, when hee proclaimed him to bee his Sonne, for then he charged vs to heare him. None abler to instruct vs, for the Son hath his knowledge out of the bosome of the Father, *Mat. 11.27.* and none hath better right to rule vs, because he is the first-borne, and therefore ought to rule ouer his brethren; It should therefore bee our conscionable care all our daies to attend to his voice, and to do whatsoeuer he commands vs, *Mat. 17.5.*

Fifthly, we must hence also learne to ioyne Christ with the Father in all religious seruice: for when God brought forth his first-begotten Sonne into the world, he said, let all the Angels of Heauen worship him, and therefore much more we must doe it, *Heb. 1.6. Ioh. 5.23.*

Againe,

Againe, from hence we may gather the wofull estate of all vnbeleeuers, that weare out their time and do not lay hold vpon the way of Saluation by Iesus Christ : for this increaseth their condemnation, because they doe not beleue now, that G O D hath sent his owne Sonne to bee the Sauour, *Iohn 3.36.*

Finally, two things about the Diuinity of our Sauour are here implied : first, that he is God : for if he be the Sonne of God, then he hath the Nature of his Father, and so is God : which though the *Creed* doe not expressely mention, yet the Scripture doth, acknowledging him for God equall with the Father, *Rom. 9.5. 1. Iohn 5.20. Phil. 2.6.* but because the *Creed* doth not expresse this, I forbear the explication of it, resting satisfied to haue treated of that which the *Creed* mentions. Another thing implied is, that hee is a person distinct from the Father : for if he be the Son of God, then he differs in person from the Father.

ACTS 2. 36.

*Let all the House of Israel know assuredly, that
God hath made Iesus both Christ and Lord.*

Our Lord.]

Hitherto of the three former Titles : the Last Title of our Sauour is that which is here exprest, (*viz.*) *Our Lord*, and concerning this Title diuers things are to be considered :

1. That it is a thing that God chargeth vpon our Faith to beleue distinctly that Iesus is our Lord. Thus *Dauid* in spirit called him Lord, and this all the House of Israel must know, *Act. 2.35.36.* and *Luke 2.11.* he is stiled Christ the Lord, and *Act. 10.36.* he is proclaimed Lord of all : yea, it is a Title so proper to Christ, as sometimes hee hath no other name.

name giuen him but the Lord, as *1 Cor. 6. 14.* GOD hath raised vp the Lord, meaning Christ. And *1 Cor. 12. 3.* It is accounted a worke of the Holy Ghost in any man to professe this point, That he beleueth that Iesus is the Lord.

2 How Iesus comes to be our Lord, by what right and title, and so he is our Lord by a fivefold right: First, by the right of *Creation*, he made vs all, and so he is Lord of Heauen and Earth, and all things therein: for hee hath made them all, *Ioh. 1. 2. Col. 1. 16.* Secondly, by the right of redemption: we were all in most miserable bondage to sin, Satan and Gods Iustice: Now Iesus Christ redeemes vs with his blood, paying that matchlesse price for vs, and thereby makes vs his owne, *1 Pet. 1. 18.* Thirdly, by the right of preservation, and maintenance, hee keepes vs and maintaines vs by his power, and all wee enioy we hold as Tenants vnder him as our Land-lord, from him wee haue protection, wages, apparell, and dyet for both soule and body. Fourthly, by the right of ordination: God hath giuen him all power and made him Lord, *Act. 2. 36.* God hath giuen his Elect vnto Christ as their Lord and head, *Iohn 17. 6. Ephes. 1. 22.* Fifthly, by particular Couenant hee is the Lord of *Christians*: for both by our vow in Baptisme we binde our selues to his seruice, and by effectuall vocation we consecrate our selues, and as it were, hire our selues to be seruants to Christ and righteousnesse, *Rom. 6.*

3 In what Nature he is Lord: I answer, howsoeuer in respect of Creation he made vs all as God: yet in respect of Redemption he paid the price in his humane Nature, and in respect of ordination he is made Lord in both natures, both as God and man: and by Couenant we are bound to the whole person. The Lordship of Christ is a name of office, and so belongs to both natures.

4 The excellency of his Lordship: and so there is no Lord like to Iesus.

1 Because he hath no partners in his dominion: though there be many administrations, yet there is but one Lord, *1 Cor. 12. 5.* and though there be many Lords, yet to vs there is but one Lord, *1 Cor. 8. 6.* as there is but one God,

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so there is but one Lord, *Ephes. 4. 5.* Hee is the blessed and onely Potentate, *1 Tim. 6. 15.*

2 Because all other Lords are his seruants and tenants: he is Lord of Lords, *1 Tim. 6. 15. Reuel. 19. Ephes. 6. 11. Col. 4. 1.*

3 In respect of the extent of his dominion: for hee is Lord ouer all, *Act. 10. 36. Rom. 10. 11.*

4 In respect of the continuance of his dominion: hee onely hath immortality: other Lords dye, *1 Tim. 6. 15, 16.* his honour and power is euerlasting.

5 In respect of the excellence of his glory and Maiesty: He dwelleth in the light, which no man euer had, or can approach vnto: no man euer saw, or can see such glory in any other, *1 Tim. 6. 16.*

6 In respect of his goodnesse to his seruants, Tenants and Vassalls, for he hath abased himselfe to serue and minister to his seruants, *Luk. 12. 37.* He hath bought them at such a price as no other Lord could giue, *1 Pet. 1. 18.* Hee is rich to all his seruants that call vpon him: he hath no seruant that gets not great preferment by him, euen his meanest seruants as well as his highest Officers, *Rom. 10, 11, 12, 13.* He hath no seruant that euer asked him the Kingdome of Heauen it selfe, but hee gaue it him: yea, all that this Lord is, or hath, he bestowes it vpon his seruants freely, *1 Cor. 3. 21, 22, 23. Gal. 2. 20.* And besides, his seruants neuer forfeit their estate: He puts out no Tenant, nor turnes away any seruant. Nothing can separate betweene them and their Lords loue, *Rom. 8. vlt.*

The vse may be both for information and instruction.

For information, and so it should informe vs: First, that hee dwelleth not in temples made with hands, that is, that we ought to conceit of him to bee more excellent, then that those materiall buildings should answer to his greatnesse, or that he hath no houses to put his head in but these Churches: for hee is the Lord of Heauen and Earth, and so may dwell where he will, and no earthly building can set out sufficiently his greatnesse, *Act. 17. 24.* Secondly, that all our obedience to earthly Lords and Masters, and Gouvernours, must be with due

due respect of Christ and his authority, we must obey them in the Lord, *1 Cor. 12. 5.* that is, so farre as they command vs nothing that is contrary to Christs will. Thirdly, it shewes that Christ hath power to doe what he will with any of his creatures belonging to men: Thus the owner of the Ass, and the Colt of the Ass is told, that he must let them goe because the Lord hath need of them, *Mat. 21. 3.*

The Vses for instruction are these, For, if CHRIST be our Lord

I We should acknowledge him, and confesse that Iesus is the Lord, for no man can make this confession, but by the holy Ghost, *1 Cor. 12. 3.* But because Hypocrites may say so in words, let vs labour from our hearts to yeeld our selues vnto Christ, as to our onely Lord, to bee ruled and gouerned by him all our dayes, to be wholly at his disposing, euen to liue to him that dyed for vs, and by the sound Couenant of our hearts to yeeld our selues as seruants to obey him in all righteousnesse, *2 Cor. 5. 15.* To say Lord, Lord, will not serue turne, *Mat. 7. 21.* vnlesse we say it with our hearts, and proue it by our obedience: which if wee doe, then it is from the holy Ghost, as the Sanctifier: whereas the generall outward confession is but from the common grace of the Holy Ghost, which may be found in Hypocrites. Let vs then with *Thomas* from our hearts say vnto Iesus, My Lord, and my God. Yea, let vs giue our selues to the Lord, as the *Macedonians* did, *2 Cor. 8. 5.* For why should we any more serue strange Lords. Haue we not reason to confesse, that we haue serued sinne, and Satan, and the world all this while, and it did not profit vs? *Iob 33. 27.* What greater preferment can we haue then to serue the Lord of Lords? Did *Dauid*, a great King, account it his greatest glory to bee the seruant of this Lord, *Psalme 36. 1.* Was it not his comfort to call him his Lord? *Psalme 110. 1.* Haue wee not tasted how bountifull the Lord is? *1 Pet. 2. 3.* Did our hearts euer feelee any thing more sweet then the entertainment he hath giuen in his Word and Sacraments and Prayer? Haue we not bound our selues by solemne Couenant, when wee receiued the Sacrament? What then should hinder vs, but that wee should with all

our hearts consecrate the rest of our liues to his seruice: which if you meane to doe, by the way take notice of these rules.

- 1 First, that you must with all diligence study the Will of your Lord, to know it, and accordingly must labour that the Word of CHRIST may dwell richly in you, *Col. 3. 16.*
- 2 That you must forthwith, and for euer, separate your selues from all the seruants of strange Lords, and come out from amongst them, *2 Cor. 6. 17.*
- 3 You must resolue to obey your Lord Iesus, in all things without murmuring or vnthankfulnesse: though you finde his worke bee contrary to your natures, desires, ease, credit, profit, or liking of carnall friends, as resolued to take vp any Crosse may fall vpon you for well-doing, *Luke 9. 24.*
- 4 That you set downe your resolution, to hold out thus to the end, as resolued to hire your selues to Iesus Christ, not for a day or a yeere, or a fit, but for euer: neuer more to looke backe to the world or sinne, forsaking all your former euill wayes, and taking an eternall leaue of your corruptions: which by the power of Christ your Lord, you may doe.
- 5 That you abound in the worke of the Lord, striuing to doe all the good that possible you can, knowing that your worke is not in vaine in the Lord, *1 Cor. 15. 58.*
- 6 That you looke to it to auoid carnall and corrupt ends, in doing your Masters worke, looke not after the praise of the world, and vse not praising of your selues, but rest fully satisfied with the praise of Christ: for not hee that commendeth himselfe, or is commended of the world is approved, but he whom the Lord commendeth, *2 Cor. 10. 18.*
- 7 That you meddle with your owne businesse, and make conscience of it to doe that worke faithfully which Christ requires of you in your particular places: as God hath distributed to euery man, and as the Lord hath called euery man, so let him walke: auoiding vaine discontentment with his calling and condition, *1 Cor. 7. 17.* and take heed of

of iudging one another, in doubtfull or in different things: looke thou to thine owne worke, what hast thou to doe to iudge another mans seruant, he stands or falls to his owne Master, *Rom. 14. 4.*

Besides, there are other particular vses may be made of this part of our *Creed*: as first, in as much as the earth is the Lords, and consequently all creatures are sanctified in him, and by his right, therefore we should not disquiet our hearts with vaine scruples, about the vsing, or not vsing of such creatures as are supposed to haue bin abused to Idolatry: for the Idoll cannot so infect any of the creatures, as to destroy Christs right in them, and therefore a Christian may vse them, when the abuse is remoued, without making any question for conscience sake, *1. Cor. 10. 26.*

Secondly, when the chastening hand of Christ our Lord is vpon vs, either in our goods, or in our bodies, when hee takes away any of these things from vs, we should patiently beare it, for as it was the Lord that gaue them to vs, so it is the Lord that takes them from vs, and therefore wee should part with them, and blesse the Name of the Lord as *Iob* did, *Iob 1. ult.*

Thirdly, the Apostle writing to the *Ephesians*, from this point that we haue but one God, and one Lord, doth inferre, that as we should haue but one Faith, so we should be of one minde and one heart, : wee are all seruants to one Lord, and therefore should in all humbleness of minde loue one another, and agree one with another, and beare one with another, *Ephes. 4. 3, 4, 5.*

Fourthly, our Sauour teacheth vs himselfe, from this part of our *Creed*, this lesson, therefore not to giue ambitious and flattering titles vnto men, or to humor proud persons, that arrogate to themselues glorious Titles, and hunt after the applause of men: much lesse should wee affect or receiue such vaine titles our selues, seeing one is our Master and Lord euen Christ, *Mat. 23. 7, 8, 9, 10.*

Fifthly, such as are Lords, or Masters, or Rulers ouer others, should carry themselues humbly and iustly, doing that which is iust and equall to their Subiects, Tenants, or Seruants, for they

haue a Lord and Master in Heauen, that will giue to euery man according to his workes, *Colof. 4. 1. Ephes. 6. 11.*

Lastly, since Christ is Lord, yea, Lord of Lords, therefore woe bee to his enemies they shall all bee made his footstoole, *Psal. 110. 1.* and in these warres against Antichrist, this is the comfort that the Lambe is the Lord of Lords: and therefore these holy warres shall prosper, and the man of sin shall be destroyed, *Renel. 19.*

The



The third Article.

Which was conceiued of the
holy Ghost.

L V K E I. 35.

*And the Angel answered and said vnto her : The
holy Ghost shall come vpon thee, and the power
of the most High shall ouersadow thee: ther-
fore also that holy thing, which shall be borne
of thee, shall be called the Sonne of God.*



hitherto of the Titles of the Redeemer. His In-
carnation followes, wherein Faith beholds
and wonders at two things, first, his Con-
ception by the holy Ghost, and secondly, his
Birth of a Virgin. But before I open these
two points, it is needfull to consider of his In-
carnation in the generall, and so :

1. What the Incarnation of Christ is.
2. The proofes that he was Incarnate.
3. Who was Incarnate.

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4. What was assumed in his Incarnation.
5. The time when he was Incarnate.
6. Why he was Incarnate.
7. How he was Incarnate.
8. The effects or consequents of his Incarnation.

1. The Incarnation of Christ, is a part of his abasement, whereby the Sonne of God, after a most perfect manner, assumed the Nature of man into personall vnion with his diuine Nature. I call it a part of his abasement, because it was a great Humiliation for God to become man, and so it may bee reckoned with his Passion following, saue that in the same nature of Man hee was afterwards exalted.

2. Now that God became man, or Christ the Sonne of God was likewise true man, is proued by these and other expresse Scriptures, *1. Tim. 3. 16. Ioh. 1. 14. Rom. 1. 3. 4. Rom. 9. 5. Gal. 4. 4. 5. Phil. 2. 6. 7.*

3. If we aske who tooke the Nature of man, we must answer as it is in the *Creed*, the Sonne of God, hee that was Gods naturall Sonne, and very God himselte, the second Person in Trinity, as also the former proofes shew. It was this Son by whom man was created at first, *Colos. 1. 16.* and therefore was the fittest to restore vnto man what he had lost, by making him againe. And it was most comely, that he that was the naturall Sonne of God, by being made the Sonne of man should make vs sonnes of God, and giue vs the right of Adopted sonnes, *Ioh. 1. 12.* and the second person in the Trinity alone is called the Image of the Father, *Colos. 1. 15. Heb. 1. 3.* and therefore is most fit to restore in vs the Image of God which we had lost, and defaced by our sinnes.

Quest.

Quest. But how can one person in the Trinity be Incarnate and not the other two, seeing the diuine nature is in each person and cannot be diuided?

Answ.

Answ. Though the diuine nature cannot be diuided, yet it is after one manner in the Father, and after another manner in the Sonne, and so in the holy Ghost: for the diuine nature is in the Father *αγενήτως*, vnbegotten, It is in the Sonne *γεννητός*, communicated by generation, It is in the holy Ghost *εχρηρευτός* proceeding: Now the humane nature is assumed by the

the diuine, considered onely as it is in the Sonne, and in the manner as the sonne enioyes it. God the Father that eternall minde begets the Word, or perfect Image of himselfe, which is the second person: Now to that Image of the Fathers person is the nature of man vnited.

It is true, that the Incarnation being a worke ad *Extra*, is common to all three Persons in the Trinity: for about it all three worke, and yet the Sonne onely did assume our Nature, though the Father also did worke it by the holy Ghost: Diuines vse to expresse it thus: three Virgins in one common worke make a garment which one of them onely weares: so heere the three persons make the humane nature, which onely the second Person puts on or assumes when it was made.

The fourth thing is, what was assumed: and so in generall, the matter assumed was the seede of the woman, *Gen. 3.15*. The seede of *Abraham*, the seede of *Dauid*, the flesh of the Virgin *Mary*. In particular he tooke,

1. A true humane bodie, not the shew of a body, not any diuine or Celestiall body, but a true humane body, the very flesh, which the body of man consists of.

2. A true humane soule, as well as body. *Mat. 26.38. Marke 14.34. Luke 23.46.*

3. The naturall proprieties of a humane soule and body, for he was made like vnto vs in all things, *Heb. 2.12. & 4.12.* By proprieties, I meane such proprieties as agree to the humane nature now, or by Gods decree shall be fastened vpon the humane nature: as his body on earth was heauy, and needed meate, and drinke, and sleepe, but now in Heauen is spirituall, shineth as the Sunne, and needs no food.

4. The infirmities belonging vnto our nature, both in soule & body: that this may be rightly vnderstood we must distinguish: as first, about the infirmities bodily, some arise from an outward cause, some an inward: Those that arise from outward causes, Christ bare onely so many of them, as by the counsell of God, or in respect of his Office, was needfull for him to beare. Such were the calamities and sor-

rowes

sorrowes inflicted vpon him by others, and borne by him as our High-Priest. These that arise from an inward cause, doe either vniuersally follow the whole nature of man, since it was fallen, as to be subiect to heate, cold, wearines, paine, or the like, or else are personall, and arise not from the common sinne of man, nor fall vpon all men at all times, but are found onely in some men, such as are some kinde of diseases: the former sort Christ bare, not the latter. Now the infirmities of the soule are likewise of two sorts, some vitious and detestable, as sins: others vnblameable, deseruing rather pittie then punishment, as to bee ignorant of some things, feare, sadnesse, anger, and the like: the former sort were not in Christ, *Luke 1.35. Heb. 4.15. Ioh. 8.46.* The latter were, *Luke 2.52. Marke 13.32. Mat. 26.37. Iohn 11.33.* And those affections in Christ differed much from ours: for his were easily ruled by right reason, but not so ours: his were carried onely to good objects, ours often to euill: Christ was troubled in his affections, and so are we, but with great difference: His affections were without sin: As a glasse that is cleane, and hath cleane water in it, if it be shaken and tossed, yet there is no filth in the water: but if the glasse be foule, and mud be setled at the bottome of the water, if it bee shaken, the water is all foule: so is the difference betweene the trouble of Christs affections and ours.

The fifth point is, the time when the Sonne of God was Incarnate, and that was not assoone as man was fallen, but long after, it being deferred by the Wisdome of God of purpose, that man being left to himselfe might both feele his disease, and see need to call for the remedie, and exercise his Faith in the expectation of it, and that it might appeare that all mankinde was vnrecouerably fallen into mischiese of themselves. And at that time was this wonderfull worke done, when most fitly an example of the Iustice of God towards the Iewes, and his mercy towards the Gentiles, might be shewed: for at that time, when the Word was made flesh, was the sin of the Iewes almost full, and among the Gentiles, in that ripe Age of the world were innumerable Elect ones ready for the
spirituall

spirituall haruest, *Mathew 9. 37. Luke 10. 2. John 4. 35. Gal. 4. 4.*

The sixth point is, the Reasons why it was necessary hee should be Incarnate : and these are diuers : first, the Iustice of God required, that satisfaction should be made in the same nature that offended : secondly, for satisfaction, the maledictions and curses of the Law, and in particular, death must bee inflicted vpon him that will bee our surety : Now as God hee was impassible and immortall, hee could not suffer nor die : thirdly, he tooke not the Nature of Angels but of man, that so he might bee a mercifull High-Priest, and fit to deale with man and for man, as concerned not onely our necessities, but our infirmities too, *Heb. 2. 17. 18.*

The seuenth point is, how he was Incarnate, or the manner of the Incarnation, how the Word was made flesh ; This is a great Mystery, and cannot fully bee expressed or comprehended, especially by vs in this estate of Mortality : yet diuers things may be vttered : as,

1. He did not assume the nature of man, as it is *extra subiectum*, or a thing that is conceiued by the minde, or as it is common in the soules and bodies of all men, but as the nature of a man is in one subiect, in *uno individuo*.
2. The nature of man as it was in the wombe of the Virgin, was in the very moment of the Conception ioyned to the Nature of God in personall vnion, so as soule and body in Christ did not make a person, as it doth in other men, but did and doe subsist in the person of the Sonne of God, being carried and vpheld by the diuine nature of Christ, so as both his natures make but one person in him : and this may bee gathered out of these places, *Luke 1. 36. Esay 7. 14.*
3. We may approach to a better vnderstanding of this vnion, if we consider it by way of negation, how it differs from other vnions : The word and the flesh are made one, not in Essence, as the Persons in Trinity are one, nor in nature as soule and body make a third nature, nor is this vnion carnall, as man and wife are one : nor spirituall, or mysticall as God and the faithfull are one, or as Christ and the Church

are.

are one, but personall, the two natures being one in person : Nor is the flesh in the Word, by simple inhabitation, as the sailes are in the ship; nor by affectiō, as two friends are one; nor in respect of ioynt worship, as if onely the humane nature had the honour to be worshipped with the diuine; nor in respect of Harmonie or consent, as if onely the diuine and humane will of Christ did agree; nor in respect of Title onely, as if the flesh of Christ had no more but the honour to be called by the same Title his Diuinity is, as the Sonne of God, or Christ, or the like; nor by mingling the humane nature with the diuine, to make a certaine third thing: but the humane nature is fastened to the diuine nature in the vnity of person, after an vnconceiueable manner, so as the diuine nature is not changed, nor either nature altered, nor separated by distance one from another.

The eight point is, the effects of this personall vnion of the diuine and humane nature in this worke of Incarnation. The effects I meane in Christ, not in vs. Now many things flow from this vnion: as,

1. The communication of proprieties; and that is, the attributing of such things as are proper to either nature, vnto the person of Christ, because that these natures doe subsist in that person: so as that is truely said of Christ, which yet is to be vnderstood with a respect to that nature vnto which that property doth belong. Thus the Sonne of Man is said to haue power to forgiue sinnes on earth, which is the propriety of the diuine nature, *Mat. 9. 6.* and to bee called the Sonne of the most High, *Luke 1. 32.* Thus the Sonne of Man is said to ascend where hee was before: Now he was not in heauen in his humane nature before, *Ioh. 6. 62.* and so he saith, hee was before *Abraham* was, *Ioh. 8. 58.* and his blood is called the blood of God, *Acts 20. 28.* The like speeches are found in other Scriptures, as, *Colos. 1. 17. Heb. 1. 2, &c.*

2. The pouring out of gifts vpon the humane nature, which were as great as could be received by a created nature: and these were giuen both to the body and soule of Christ. His body obtained the highest degree of perfection could befall

a body: which glory (for our saluation) was with-held from his body during his abode on earth, in respect of his office, and so his body was subiect to infirmities, passions of diuers sorts, and death, and buriall: but that worke being finished which he vndertooke for vs in his body, it now shineth in Heauen in greater glory then any bodily creatures doe or shall attaine vnto. Vpon the soule of Christ by vertue of this vnion with the diuine Nature, were powred out gifts about the glory of the gifts which are in men or Angels: and to make this a little better to appeare, I will instance in his knowledge and in his *Charity*.

There were diuers kinds of knowledge in Christ. Hee had an eternall and vncreated knowledge and wisdom, which did belong onely vnto his diuine Nature: but it is the created knowledge belongs to this place: and that vnderstanding and knowledge, is either from experience, or from reuelation, or from vision.

- 1 There was in our Sauour an experimentall knowledge, by which our Sauour knew all things could be knowne by the light of Nature: and though hee had not experience of all things, yet by reasoning from the like, or the contrary, or from the causes or effects, he perceiued things hee had not experience of. As by the infirmities he felt, and by the things he suffered, he knowes all the things we suffer in the full nature of them, *Heb. 2. 18. & 4. 15.* and in this kinde of wisdom it is that hee was said to grow vp in, or profit and increase in, and in this kinde of wisdom he was able to discerne more then any man in the world.
- 2 There was in our Sauour a knowledge infused, which they call the knowledge of Reuelation, by which heauenly things are vnderstood by a light they call the light of grace. And by this knowledge our Sauour did discerne in his soule spirituall things more exactly then euer man or Angell did: of this is spoken, *Esa. 11. 12.*
- 3 The third kinde of knowledge in Christ, is the knowledge by vision, which is called the knowledge of the blessed in Heauen,

Heauen, by which God is seene face to face, and in this Christ excels all men and Angels: for it is hee that brings all iust men to this happinesse of seeing God in Heauen, *Heb. 2. 10.* And besides this personall vnion, his soule is neerer vnto God then men or Angels can bee: and therefore sees GOD more cleerely then they can doe: As a man that hath a good sight doth see a thing that is hard by him more exactly then another man that is farther off from it. Yea, this knowledge in the soule of Christ doth not fully comprehend God, for that which is infinite cannot be comprehended by that which is finite: he seeth God whole, that is, all that is in God, but not wholly, that is, not by an absolute comprehension of it.

Videt Deum

ὅλον καὶ ὅλως.

And in as much as all iudgement is committed vnto Christ, as the Sonne of man, it is most probable, that as man hee doth see the thoughts of all men that are to be iudged by him as man, though not by any naturall efficacy in his vnderstanding as man, yet by a supernaturall infusion of light from his diuine nature, *Ioh. 5. 27.*

Thus of the gift of knowledge: Charity and loue was powred out vpon the soule of CHRIST, aboue all the measures of Charity in men or Angels, *Iohn 13. 1. Romans 5. 6, 7.*

Thus of the gifts were powred out vpon the humane nature of Christ: Yet by the way it is not amisse to note, that certaine gifts were not powred out vpon CHRIST, or not till his glorification: as faith and hope were not in CHRIST at all: for in as much as the object of faith is things not seene, faith it selfe could not be in CHRIST, who did inioy the vision of GOD by vertue of the personall vnion, with the diuine nature, euen from the beginning of his Incarnation. by that kind of knowledge which I called before his knowledge of vision, or the knowledge of the blessed: yet to want faith did not argue imperfection in CHRIST, but rather remoued imperfection: as hee that wantis Spectacles, when he needeth them not, is no whit inferiour to him that vseth Spectacles, because of the weaknesse of his sight. The like is to bee said of hope, for as Faith beholds things that are not seene, so hope lookes to things which are not yet had or possessed, *Rom. 8. 24.* and

Heb. 11. 1.

1 Cor. 13. 10.

and the cheife object of both is the chiefe good, which is GOD: now CHRIST enjoyed GOD, yea, euen in the very instant of his death: but if we looke to secondary objects, and by hope vnderstand an expectation of some kinde of helpe promised by GOD, then such a kinde of hope may be granted to haue beene in Christ, *Psalme 31*. Now there were certaine gifts which our Sauour had not till he went to Heauen, as impassibility and immortality; on Earth hee might and did suffer, and dye, but now in Heauen hee can neither suffer nor dye any more, *Romans 6. 10*. Thus of the second effect of the personall vnion in the Incarnation.

The third effect belongs to both natures, and is the grace of office: for from this vnion ariseth a fit Mediatour and head of the Church, for in both natures considered as vnited is Christ our Mediatour: so as all things belonging to our reconciliation and saluation, were done by Christ in both natures: yet were not the Actions of the diuine and humane nature so confounded, but that each nature did that which belonged to that nature onely: to speake distinctly, in euery thing done for our saluation, wee must consider; First, the Worker, and that is the Person of Christ, or Christ considered in his Person. Secondly, the things by which he workes, and that is his Natures, Diuine and Humane. Thirdly, the working it selfe, and that followes that Nature that doth worke. Fourthly, the worke or the thing outwardly done; which they call in another language *αποπλισμα*. Now this outward worke was done by the diuers workings of each Nature, concurring to dispatch the worke: as to sacrifice for mans sinne is one worke, yet to this worke concur the workings of both Natures: the Humane Nature is offered as the gift, and the Diuine Nature doth inable and sanctifie the gift, &c. As in *Chirurgery*, when a limbe of a man is to bee cut off, and burnt, or seared vp all at once, this is done by a Sword or other Instrument made red hot: yet there we see in that fired sword, that it is still but one sword, and yet there is two Natures in it, fire and yron, and these two Natures haue different forces, the one to cut and the other to burne, and there is two workings diuers, the yron cuts, and the fire or heat

heat burnes, and yet the outward worke is but one worke done at once, which is the searing of the Member by cutting.

The last effect of this vnitng of the diuine nature to the humane is the grace of honour and worship giuen to the humane nature: for the humane nature, that in it selfe were not to be worshipped, being a creature, doth partake of the honour to receiue diuine worship, in as much as worship is directed to that person that is both God and man. Thus of the last point in the explication, which is the effects of the personall vnion in the worke of the Incarnation.

The Vses follow, and are for information, and instruction, and consolation.

From the Doctrine of *Christs* Incarnation, wee may be informed of diuers things: as

- 1 Concerning the wonder of the person of our Sauour: for here mortality and immortality meet together in the same person: It is truly affirmed, that hee is created and vncreated; without beginning, and yet did beginne in time; a *Iew* according to the flesh, and yet G O D blessed ouer all for euer: G O D before all ages, and yet man liuing amongst vs; God before the flesh, God in flesh, and God with flesh. By his Miracles shewing his Diuinity, and by his Sufferings shewing his Humanity. Hauiing one generation without beginning, and another generation without example. In the one hee makes man, and in the other hee deliuers man. The one was before man, and the other aboue man. Gods Sonne becomes mans Sonne, and yet not changed from what he was, but assuming what he was not. The taking of our low estate did not diminish the Maiesty of his high estate, for he so tooke what was ours, as he lost not what was his owne, ioynng both natures in such a bond, as neither Maiesty consumed the inferiour, nor assumption diminished the superiour, in man changing the condition of other men, and yet in himselfe remaining vnchangeable. The manner of this vnion in the Incarnation being a mystery to bee beleueed, not discussed. That the Word was made flesh I know, but how he was made so I know not: nor doe any creature know.

know. The mystery hid from ages was reueiled in this last age, reueiled, I say, that there was such a thing done, but not reueiled how it was done.

- 2 Concerning the glory of God shining in this worke, and that especially in two things. The one is in the way of communicating of himselfe to the creature. The other is in contriuing the forme of our redemption.

For the first, God being the chiefe good, it seemed good to him to communicate himselfe to the creature; & that he hath done three waies: First, by communicating nature to the creature, that highest being, granting nature & being with Nature, with great diuersities of proprieties in that being. 2. By communicating grace to the creature, which is the prerogatiue of certaine creatures that by Gods gift hauing powred out vpon them a similitude & likenesse of God himselfe, whether on Earth or in Heauen. Now the third way is aboue the former to be adored and admired for euer, and that is a way by which God doth not giue any created gifts either of nature or grace, but he that is the Creator and Lord of glory, doth giue himselfe to the creature, to make one person with the creature. The first way God is communicated to all creatures, the second way to the reasonable creature, the third way to Christ man. And yet obserue and wonder, for God in Christ hath communicated himselfe to all creatures; for in as much as the nature of man comprehends in an Epitome, or by way of repetition, the substance of all that is in all other creatures, and therefore is called a little world: when God assumes the Nature of man into personall vnion with himselfe, hee doth after a sort exalt euery creature, and reduce it to himselfe.

Now for the other point, the glory of God in contriuing a way for the saluation of mankind lost, doth greatly appeare in this work of the Incarnation: for the debt of the first man was so great that none ought to pay it but man, & none could pay it but God: and therefore God assumes man into the vnity of his person, that so man that in nature ought to pay, and could not, in person might make full discharge. Againe, all mankind it lieth vnder sinne: the Iustice of God will haue all damned, the Mercy of God will haue all saued; now the wisdome of God moderateth betweene his Iustice and Mercy, and by this way satisfies both: His Iustice is pleased,

fed, in giuing a surety: so as the offence being infinite in respect of the object, which is God, it was exhausted by an infinite power in respect of the subject or the surety satisfying.

Secondly, the Doctrine of Christs Incarnation, should worke in vs by way of Instruction: and so it should teach vs in some things that respect Christ, and in some things that respect Christians. In respect of Christ it should inflame in vs a vehement desire to bee made like vnto his nature: If he come so neere to vs to take our nature, wee should desire to approach to him to take his nature: If he were made like vnto vs in infirmities, we should strue to be made like vnto him in grace and holinesse: shall hee descend to vs, and shall not we ascend to him? If he abase himselfe to take the proprieties of our Nature, how should we strue to be exalted, in taking to vs the vertues of his nature: and for our respect to other Christians, the Apostle from this Doctrine tels the *Philippians*, in what things they should be like-minded to Christ: They should learne of him, to be humble, and to shew their loue to their brethren, though it were to deny themselues, and their owne profit, or seeking the good of others, and not their owne good: which you may reade there vrged at large, *Phil. 2.6,7.*

Thirdly, the Doctrine of the Incarnation might be very comfortable to all the godly: and so in diuers respects. First, in that he did take our Nature into vnion with his diuine Nature, we should ioy in it: for is it not an admirable priuiledge, that the nature of man is taken into such a society with the holy Trinity, being a part of Christ, who is the second person in Trinity: who can sufficiently admire the honour done to our nature, that it should now be one with the blessed Trinity? Secondly, if wee consider what he assumed. He tooke my whole Nature, that I might be wholly saued, he left nothing of man which hee tooke not to himselfe. Thirdly, to comfort vs in all infirmities and distresses, hee made himselfe like vnto vs: He was poore with *Lazarus*, wept with *Mary*, thirsted with the woman of *Samarita*, was an hungry in the wildeernesse, to satisfie for our eating in the Garden, he was in bonds with *Paul*, he was tempted that hee might succour vs that are tempted; in all things he became like to vs, that we might not sinke vnder the burthen of our infirmities or sufferings. Fourthly, it must it needes be a great deale of comfort to vs, to haue such assurance

assurance giuen vs of his loue to vs, that for our sakes would ioine his Maieſty to our vileneſſe, his power to our weakneſſe, his immortality to our mortality, that being in the forme of God would for vs vouchſafe to be in the forme of a ſeruant. Fifthly, it comforts vs, in that it may wonderfully ſettle our faith in beleeuing in him: we may ſafely reſt vpon him that wants not power to ſaue vs, ſeeing he is God; nor will to ſaue vs, ſeeing he is one of vs, a true man, that hath had experience of our miſeries. Sixthly, it ſhould greatly encourage our hearts in all our ſuits to God: ſeeing our owne fleſh and bloud ſits at the right hand of God, what can wee aſke the Father in his Name that will be denied? He that was made like to vs in ſuffering, will neuer bee ſtrange to vs in praying. He that became our brother by Incarnation, will not ſhew himſelfe a ſtranger in the buſineſſe of Interceſſion. Laſtly, in the hope of our glorification in Heauen we receiue hence great comfort: for therefore: did the Sonne of God become the Sonne of man on earth, that the Sonnes of men might become the Sonnes of God in Heauen.

Laſtly, this Doctrin alſo is not without terrour to wicked men that will not receiue him, whom GOD hath ſent amongſt them: that God which hath bene ſo wonderfull in ſending his Sonne to liue amongſt vs in our nature, if we will not beleeu in him, and ſtrive to be like to him, will make himſelfe wonderfull in our deſtruction. This will be the condemnation of the world, that ſo great a light came into the world, and the world receiued it not.

Hitherto of the Incarnation in generall. Now we come to conſider of the parts of his Incarnation, *viz.* his conception by the Holy Ghost, and his birth of the Virgin *Mary*.

One thing is common to both theſe parts, (*viz.*) the anunciation of them by an Angell: God ſent an Angell from Heauen to ſignifie both theſe wonders in the Incarnation of our Sauour: and the Miniſtery of an Angell is vſed in the beginning of our redemption, by the Incarnation of our Sauour, partly becauſe as in our perdition an euill angell came to the woman in the Serpent, ſo would God haue a good Angell come to the woman to treat with her about our Redemption: and partly becauſe good Angels were in ſome reſpects witneſſes in the worke of our Redemption: for

thereby the places amongst the Angels made void by the fall of diuels, are by the Redeemer to be supplied by holy men, and with all the Angels receiuing their confirmation in goodnesse from Christ, are now actually to subiect themselues together with Elect men vnder that one Head, Christ Iesus.

Now concerning the Conception, which is the first part of Incarnation, these things are to be considered. 1. The proofes that there was such a conception. 2. Who was so conceived. 3. Of whom hee was so conceived. 4. What was done by the Holy Ghost in this conception. 5. How it was done. 6. When it was done. 7. The effects of this conception in respect of vs. 8. Why it was necessary hee should bee thus conceived. 9. Where the Body of CHRIST was when it was thus conceived. 10. A question about the Virgin *Mary*: and lastly, the Vses of all.

For the first, that our Sauour was conceived of the Holy Ghost, is proued by this Text, *Luke 1. 35.* as also *Mat. 1. 18, 20.* and *Rom. 1. 3, 4.*

For the second, if wee respect the matter conceived, then Christ man was conceived; but if we respect the person conceived, the second Person in the Trinity was conceived in the wombe of the Virgin, for so it is said in this Text, that it was the Son of the most High: and the Prophet *Esay* saith, it was *Emmanuel*, God with vs: for though the Virgin did not giue the diuine Nature to Christ: yet the person that receiues the humane Nature in her wombe was the Sonne of God.

Ob. Then it seemes the whole diuine Essence was conceived, for the whole diuine Essence was in the second Person in the Trinity.

Ans. This Incarnation was not according to his Essence, but according to his person: the person onely assumed our nature in this Conception, *Luk. 1. 31. 32. 35. Rom. 9. 5. 1. Tim. 3. 16.* and therefore to speake properly, we may not say that in this conception the humane nature began to be (for that hath no subsistence in it selfe) but the Person began to bee then in the humane nature: *Tylen.*

For the third, he was conceived of the holy Ghost as the former proofes shew: He was not conceived as other men be, by propagation or by generation in the coniunction of man and woman, but without

without man by the working of the holy Ghost.

Ob. If he were conceiued of the holy Ghost, then the holy Ghost was his Father : and the rather, because in the Originall the proposition imports, that this Conception was not onely by him, but of him.

Obiect.

Answ. The holy Ghost did worke this Conception not materially, but effectually, by causing it to be, not by giuing matter out of himself to the Nature of Christ. As *Damasce*n said, the holy Ghost begetteth not spermatically but operatiuely. And *Bernard* saith, that Christ was conceiued not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost: *Rom. 1 1. ult.* all things are said to be of God: Now it were senselesse therefore to conclude, that God is the Father of all things : for though he made all things, yet hee did not make them out of his own substance : for he is Father that makes a thing to be out of his owne substance: so the holy Ghost did not make the humane Nature of Christ.

Answ.

For the fourth, there were two things done by the holy Ghost in this conception : the first was the production of the humane Nature, the other was the vniting of it to the second Person in the Trinity : The first of these is most properly the worke of the holy Ghost, the second, but in some respects, for the second Person in Trinity did assume the matter so prepared, & wrought by the holy Ghost.

The humane nature produced was both the body and soule of our Sauour; now in the production of the body of Christ there are two things to be considered : first, the preparation of the matter of his bodie : secondly, the sanctification of it. The matter of the body of Christ prepared in the conception, was the very substance of the flesh of the Virgin, that is the seed or purest bloud of the Virgin separated by the holy Ghost, and carried to the place of conception, and therefore is Christ called the fruit of her wombe, *Luk. 1. 42* The sanctification of this matter containes in it two things: first, the washing of that substance from the staine of sin with which it was infected by nature, so as now it should neuer more haue any spot or staine of sin in it, and the stopping of the imputation of *Adams* sinne : secondly, the infusion of all purenesse and holinesse, which belongs vnto the soule as well as the body, in that very moment it was ioyned to the body : Now that Christ was conceiued with-

out sinne, or that there was no sin in that flesh when it became the flesh of Christ, is manifest by these Scriptures: he was made like vnto vs in all things, sinne onely excepted, *Heb. 4. 15.* and *Rom. 8. 3.* he was said to be made onely in the similitude of sinfull flesh. Against this diuers things are objected: as,

1. *Obiect.* *Ob. 1.* That the Scripture saith, that Christ was made sinne for vs.

Answ. He was made sinne for vs, as he was made a Sacrifice for sinne: so the sinne offerings in the Old Testament were called sinne. Againe, he was made sinne for vs by imputation, because our finnes were charged vpon him, but he had no sinne in his Nature, *1. Pet. 2. 21.*

2. *Obiect.* *Ob. 1.* Whosoeuer were in *Adam*, sinned in *Adam*, *Rom. 5. 12.* But Christ was in *Adam* as appeareth by the *Genealogie* which is drawne vp euen to *Adam*, *Luke 3.*

Answ. It is not true, that all that were in *Adam* sinned in him: for they onely sinned that were in him, not onely in respect of the substance of the flesh, but in respect of the carnal manner by which ordinarily man is begotten by man, but Christ was in *Adam* in respect of the substance of his flesh, but not in respect of the manner of propagation by him, because he was conceived without the seed of man, and therefore sinned not in *Adam*: or thus: Originall sin is deriued vnto *Adams* Posterity by propagation only, now Christ to preuent that, came into the world by this wonderfull conception by the holy Ghost. *Paul* saith, not of one man, but by one man sin entered into the world: Christ is onely from *Adam*, other men are from him in respect of substance; and by him in respect of propagation.

3. *Obiect.* *Ob. 3.* But the flesh of the Virgin *Mary* was sinfull, and therefore his flesh must needs be so.

Answ. That flesh of hers was first sanctified, made cleane by the holy Ghost, before it was the flesh of Christ.

4. *Obiect.* *Ob. 4.* If it be granted; corruption of nature was not in Christ, yet there is another part of Originall sinne, and that is guiltinesse of *Adams* sinne in Paradise, for all his posterity being in him, sinned in him as *Leui* paid Tythes in *Abraham*: and therefore that flesh of Christ sinned in *Adam*, and was guilty of *Adams* particular offence, though it neuer was propagated; for propagation carries downe

downe onely corruption of nature, or an euill disposition to sinne after conception.

Ans. If *Adams* offence bee imputed to none but to such as come of him by propagation, as the Apostle imports, *Rom. 5. 12.* then this scruple is so auoided: secondly, doth not the sanctification of that flesh in the wombe of the Virgin, cleanse it from *Adams* actuall offence, as well as from euill disposition: thirdly, what inconuenience will follow, if we grant that *Adams* sin was imputed to Christ? so as we vnderstand it in respect of the Malediction: for Christ was a surety for all sinnes, *Adams* sin, and all the sin of his posterity.

Ans.

Ob. 5. Vpon whomsoever death came, he sinned, but death came vpon Christ, therefore it seemes he sinned.

5. Obiect.

Ans. It is true, that whomsoever death by his owne power doth preuaile against, that party surely sinned: because death is the wages of sinne: But death did not exercise any power ouer Christ: for hee was not compelled to die, but laid downe his owne life voluntarily, *Iohn 10. 17. 18.* besides, death befell him not as a sinner, but as a surety for sinne, and so though death came vpon him for sinne, yet it was not for his sinne, but for other mens.

Ans.

The Papists to auoid sinne in the flesh of Christ, say that the Virgin *Mary* was conceiued without sinne, and so it came to passe, that Christ was without sinne: But this is a senselesse dorage: for first, where doe they proue it by Scripture that shee was without sinne? Secondly, if shee were conceiued without sinne, then her parents were so too, and if her parents, then theirs, and so into an infinite: thirdly, then what needed Christ this conception by the holy Ghost.

Thus of the producing of the body of Christ: His soule was produced as the soules of other men are, that is, It was immediately created by the holy Ghost, and infused into his body: onely there is difference amongst diuines about the time of the infusing of the soule of Christ: for in the ordinarie course, Nature proceeds in this manner: first, there is the masse of bloud or seed receiued in the wombe, but there is no parts of a body framed at the first: after a certaine number of weekes, nature formes that substance into the parts of the body distinctly, but yet it is without life: then is the soule infused, when the body is organicall, and so it is quickned &

a true man, it is not before a man, but *Embryo* as they call it: Now the question is, how Christ could receive that imperfect *Embryo* or the flesh at the first conception, seeing it was not a perfect humane Nature? To this, some answer, that our Saviour did not follow the ordinary course of taking flesh, as other men doe, but in the very instant of the conception, his body was made organical, & had perfect members, and the soule infused at that instant also: and their reason is this, because the Sonne of God did not become a person to any thing but the Man-hood of Christ: Now the Man-hood must needs have a reasonable soule and body formed, and organically: else we must say, that something did subsist in the Person of his diuine Nature that was not man, as *Embryo* or the lump vnformed, and not animated was.

Besides, when God made a man by the power of the holy Ghost, without the seed of man, hee made him perfect at one instant, and euery way formed in all parts: as when he made *Adam* and *Eue*, they were in an instant made perfect in soule and body.

Other Diuines conceiue that this opinion cannot be true, because Christ was made in all things like vnto vs, sinne onely excepted, now there could bee no sinne in that ordinary course of Nature, if originall sinne bee remoued as it was in Christ. Now in the course of Nature: first, that which is materiall is formed; as it were the house of the soule, and then the soule is infused, not onely as the guest of it, but as the forme and life of it: and so it must be in Christ. Now for the first reason they answer, that the Hypostatical vnion in the person of Christ, was so made aboue nature, as withall, Christ assumed that which belonged to the nature of man according to the course of Nature: and so first the seede, and then the body formed, and the soule infused according to nature into that body, so as that flesh before the coming in of the soule did subsist in the Word, as it did after the soule was infused: for the Word tooke our Nature, which is not hindered by the absence or presence of the soule: as when Christ was dead, his soule was in his Fathers hands, and his flesh was shut vp in the graue, and was not quickened then by the soule, yet the flesh of Christ without the soule and life did subsist in the word, as well as it did before or after: The other reason is of no force, for God did not make our first Parents so out of necessity, but out of the good pleasure

pleasure of his will, not binding himselfe to that frame of working for all times afterwards.

And thus of the production of the humane nature: The assumption of that Nature into personall vnion with the word followes: and the summe of that which wee are to beleue concerning this Myſtery is, that the whole nature of man in that particular subiect soule and body, with all meere naturall faculties, and parts, yea, and infirmities, was taken into an vnſpeakeable and eternall personall vnion with the diuine nature of Christ: There was nothing which was ours (sinne excepted) which was not by the holy Ghost vnited to the word: for as Christ had all that God the Father had *prater ignascentiam*, saue that he was not vnbegotten: so he had all that Adam had, *solâ exceptâ peccantiâ*, saue that he was without sinne, as a Father said: onely for the manner of this assuming of our nature diuines conceiue, that the word was ioyned to the soule immediately, and to the body mediately, that is, by meanes of the soule.

And thus of the fourth point: The fifth is, The manner of the conception, how the holy Ghost did it: and that in respect of the perfect vnderstanding is simply aboue the reach of any creature, especially any mortall creature: if it be true of our conception in the wombe, that we are fearefully and wonderfully made, as is said, *Psal. 139. 13.* then it must needs be much more true of Christs conception and forming: but a certaine glimpse of it is giuen vs by two formes of speech vsed in this Text, *Luke 1. 35.*

The first is: the holy Ghost shall come vpon thee: the other is the power of the most high shall ouersadow thee: by the first forme of speech is noted the wonder of the worke, that it was not done, by any naturall meanes, but extraordinarily aboue the course of nature, by the holy Ghost, and that it was done after a most pure and diuine manner: about which a Father saith, Oh most pure coniunction without filth, where speech is the husband, and eare is the wife, meaning that shee conceiued vpon the speech and hearing of the promise, as soone as shee had giuen her matrimonial consent as it were: the ouersadowing by the power of the most High imports, that it was not done spermatically, but operatiuely, and that the holy Ghost did this by a speciall power of working, neuer any such thing hauing bin donne before: as also
it

it imports that the worke was most secret and mysticall, so as the Virgin being couered as with a cloud, could not her selfe tell how it was done : and that though God did worke this with a speciall excellencie of glory, yet his Maiesty should not ouercome her, but it should be as it were clouded : and lastly, that that holy thing which was to be conceiued in her, and borne by her, should be protected and kept safe, as the greatest treasure God had care of, or did giue vnto men.

The sixth thing is, why it was necessary Christ should bee so conceiued after such a wonderfull manner, and with so much holines and sanctification : I answer for two euident Reasons: for first, if his body had not bin most pure, it had not bin fit to bee ioyned in personall vnion with the Word. And secondly, if he had bin conceiued in sinne, as other men are, he could not haue bin a Sauour to vs, because then he would haue needed a Sauour for himselfe.

The seventh thing is the time when the Virgin conceiued, and that was immediately vpon the speech of the Angell and her owne consent to it : which was the twenty five of *March*, the day which is called the Annuntiation of the Virgin *Mary* : and one may wonder why that day should not rather be called the day of the conception of Christ, then of the Annuntiation of the Virgin.

The eighth point is, the effects of this conception in respect of vs, and so the first effect is the hiding of the impurity of our conception from the sight of God, and satisfying Gods Iustice for our originall sinne : for the holinesse of Christs conception, is the first and chiefe part of the righteousness imputed to vs : All his righteousness is ours, and so the holinesse of his conception, in which hee was qualified with all the habits of virtue or piety, might constitute perfect holinesse of nature : All his righteous actions which he did in obedience to the law flow from these habits of virtue infused in his conception, and therefore I call it the first and chiefe part of the righteousness imputed to vs, as that which couereth the vnrighteousnes of our natures, yea, after a sort it pacifies, and satisfies for our offence, and so beginnes his passiu obedience to God : as the Apostle saith, *Heb. 10. 5, &c.* wherefore when he entered into the world he said, sacrifice and burnt offerings thou wouldest not, but a bodie thou had prepared me, &c.

The second effect, is our spirituall life and conception: for there-
fore

fore was he conceiued by the holy Ghost, and quickned in the wombe of the Virgin, that from his life, the power of our spirituall forming and regeneration might proceede, as from him that tooke life himselfe amongst vs that he might become Lord of life, and the true originall of spirituall and eternall life of God: for the same spirit that formed Christ in the wombe, doth beget vs againe that we might liue with him, *Ioh. 1. 12, 13.*

The ninth thing is that question, whether it may be safely said, that *Mary* was the Mother of God *Θεοτόκος*: I answer, if wee vnderstand it so grossely, as to thinke shee was the Mother of the God-head of Christ, it were not only erroneous but blasphemous: and yet it is true, that shee was the Mother of God, because shee was not onely Mother of him that was God as well as Man, but also God was incarnate in her wombe, God did not take flesh in heauen, or in any other place, but in her wombe onely.

Lastly, 'tis not vnprofitable to consider, how the being of the body of Christ, differs from other respects of the being of the same body. The body of Christ is in Heauen Locally, it is in the Word substantially, it is in the Sacrament mystically, It is in the hearts of euery beleeuer spiritually, and was in the wombe of the Virgin by a naturall and circumscribable manner of presence.

The vses follow: and so,

I They are confuted that say, He tooke not his Body of the Virgin, but brought it from Heauen. They obiekt, that in *Iohn 3. 13.* it is said, that Christ descended from Heauen; and that verse 23. and 31. He said, he was from aboue, and that *1 Cor. 15. 47.* He is said to be the Lord from Heauen. *Ans^m* None of these places say, That he brought his body from Heauen. The words are true of the person of Christ, that he descended from Heauen when he abased himselfe to take vpon him the forme of a seruant: and if they were true of his humane nature, yet could signifie no more but that he was conceiued after a heauenly manner, and not by carnall generation, by the working of the Holy Ghost who came downe from Heauen vpon the Virgin. If they reply it must needs be true, that he descended in the same nature he ascended, as the Apostle saith, *Ephes. 4. 9, 10.* *Ans^m* The Apostle onely shewes that he was abated, to shew himselfe in the forme of a seruant, and to suffer extreme things, and therefore was exalted to bee
Lord

Lord of al. And besides, these hereticks they are hence cōfuted, that said Christ had not a true body, but onely a body in appearance. These object that Christ appeared in the old Testament in a fantastickall body, and not in a body indeed. *Answ.* That is false too: for it was a true substantiall body hee assumed and created for the time: but were that granted, yet the body he shewed in the New Testament, hath abundant testimonie thas it was a true naturall body, *Ioh. 1. 14. 1. Ioh. 1. 1. 2.* Againe, they say out of the *Philip. 2. 7.* and *Rom. 8. 3.* and *Dan. 7. 13.* that he was onely in the likenesse of a man. I answer, these places are not all of one sense: for in *Daniel* he was said to be like the Son of Man, because he was not yet incarnate: and *Rom. 8.* He is not said to be in the likenesse of flesh, but of sinfull flesh, being reckoned amongst sinners, & being made a sacrifice for sinne: and in the *Philippians*, hee doth not shew what the substance of his Nature was, but what his abasement was, that he did not onely take our Nature, but made himselfe in that nature like to the most abiect of men, euen to the poorest seruant, when he was heire of all things, and so this likenesse of his is expounded, *Heb. 2. 14. 17. & 4. 15.*

Secondly, hence we may informe our selues of the wonder of this Creation of God: heere is the beginning of a new Creation: heere is a Sonne that had no Mother as he was God, and no Father as he was Man. If it be objected, that he is called the Sonne of Man, and so had an earthly Father: I answer, that he is called the Sonne of Man, because he tooke our nature of the substance of the Virgin, I meane it of her flesh: and if it be on the contrary objected, that he is in this Text called the Sonne of the most High, and so had God or the holy Ghost to be his Father: I answer, he is called the Sonne of the most High as the second person in Trinitie, which Title of Sonne is giuen to the Nature he receiued from the Virgin because it had no substance but in the person of him that was the naturall Sonne of God.

There are other vses for instruction: for,

1. The ouershadowing shewes that we must not curiously prie into the glorious manner of his conception: wee must beleue it was so, but not search how it was so.

2. The knowledge of this Article, may prepare vs to beleue the next, (*viz.*) that Christ was borne of a Virgin: for seeing hee

was

was conceiued by the Holy Ghost, it cannot bee hard that hee should bee borne of a Virgin, for hee that wrought this conception is hee that worketh all things, and nothing is impossible to him.

There is also comfort in this Doctrine.

- 1 In particular, to women that conceiue and beare children, especially if they be true Christians. The very remembrance of this, that the Sauour of the world was conceiued and borne of a woman, should sweeten their feares and sorrowes, about or after their conceptions, or in the birth.
- 2 In generall, it may comfort all the godly, to see in this conception a medicine for their originall sinne, and all the euils that cleaue to their Nature : for as it was shewed before, to this end he was conceiued without sinne, and sanctified in his Nature, that thereby he might iustifie vs before God from the euils cleaue to our natures.

And thus of the first part of his Incarnation, viz. his conception of the holy Ghost, his birth of the Virgin *Mary* followes: In which words of the Creed, the thing affirmed is the birth of Christ, the person by whom it is, is described by her condition, shee was a Virgin, and by her name she was *Mary*, and her name is added to bring to our remembrance the Genealogy of Christ; who tooke flesh of her that was of the seed of *Dauid* in a right Linage, that thereby the promises made to the Fathers might be accomplished.

Now concerning the Birth of Christ, we must know that hee is said to be borne three waies : Of his Father, and of his Mother, and in the minde of Man ; of his Father hee is borne eternally, of his Mother temporally, in the minde of man spiritually : In Christ there are three things which haue Relation to his Natiuity, Deity, Flesh, and Spirit : of his Father, he is borne God, of his Mother, Flesh, and in the minde of Man, Spirit, so as this latter way be vnderstood *Metaphorically* : of his Father hee was borne euer, of his Mother he is borne once, and in the minde of Man he is borne often. According to diuine Natiuity he hath a Father without a Mother : according to humane Natiuity he hath a Mother without a Father : and according to his spirituall Natiuity hee hath both Father and Mother, according to that saying of his, he that doth

doth my Fathers will, is my Father and my Mother.

In the birth of Christ God was manifested in the flesh, *1. Tim. 3. 16.* manifested I say three waies: as he was before three waies hid; first, from out of the bosome of his Father in whom he was coeured: secondly, from vnder the shadowes of the Law in which he was prefigured: thirdly, from the wombe of his Mother in which he was formed.

The effects of the Natiuitie of Christ were diuers: for first, in respect of God himselfe, the effect was his glory, *Luke 2. 14.* The glory I say of his truth, wisdom, goodnesse, and Iustice: secondly, in respect of godly men, the effect is, their Saluation, because he was borne to be a Prophet, Priest, and King, euen to effect all things that might tend to their Saluation, *Acts 4. 12.* and in particular, peace was a speciall effect of his Manifestation in the flesh, *Luke 2. 14.* Peace I say aboue vs with God, Peace within, with our owne consciences, and peace about vs with men and neighbours, and peace below vs in respect of Sathan and Hell, because we are deliuered from their power and furie. What shall I say, he was borne into naturall life, that we might be borne againe into eternall life: thirdly, in respect of the wicked, the effect of his Birth was their Iudgement: for he was borne for the falling of many in *Israel*, *Luke 2. 34.* and this is the condemnation of the world, that light is come into the world, and the world comprehended it not, *Ioh. 1.* and that God should send his owne Son to be the light, and yet men loued darkenesse more then light, *Ioh. 3. 19.*

The place where our Sauour was borne was *Bethlehem*, which howsoeuer it fell out by accident to be there in respect of the mother, which did not by any purpose of her owne choose that place, yet indeed it was the place forespoken of by the Prophet, *Mich. 5. 2.* and was appointed of purpose by the Counsell and prouidence of God, that euen hence the godly might bee warned of the fulfilling of the promise made to *Dauid* the *Bethlemite*, *Luke 2. 4.*

The time when he was borne, was the time agreeing with the propheticall Oracles, called the fulnesse of time, *Gal 4. 4.* The time when the Scepter was departed from *Judah*, an *Idumean* now sitting at the Sterne, *Gen. 49. 10.* A time when the *Iewish* Church and Common-wealth was brought to low, as there was

no helpe to be expected but from Heauen.

The entertainment hee had at the time of his birth was very poore and meane, he was borne of a poore Mother, and hee was borne so poore, that he might make vs rich, 2 *Cor.* 8. and that he might thereby trample vnder his feet as vile that vaine pride of wordly men, that so much bragge of their worldly glory, and nobility of their birth. And when he might not haue a place in the Inne, hee was not ashamed to lye in a Manger, that by choosing the weake things of this world, he might confound the mighty, and might prepare a place for vs, and many Mansions in his Fathers house.

In the manifestation of the Natiuity of Christ God shewed maruellous wisdome, who to shew himselfe to be no respecter of persons, and that he brought this light into the world for all sorts of men: He shewed it both to the Shepherds and to the wise men, the one Israelites, the other Gentiles, the one poore and simple, the other rich and wise, the one neere, the other farre of, both sorts to be ioyned vpon the same corner stone. The same light appeared to *Anna*, a woman, as well as to *Simeon*, that iust man, that it might be euident, that in him that was then borne there was neither circumcision nor vncircumcision, Iew nor Gentle, Male nor Female, *Gal.* 3. 28. *Col.* 3. 11.

Thus of his birth in generally, his birth of a Virgin followes. Now that he was born of a Virgin is evidently proued, not only by the History of the Gospell, but by the Prophecie of God himselfe in Paradise, when he said, The seede of the woman should breake the Serpents head, *Gen.* 3. 15. And by the prophecie of *Iacob* the Patriarke, *Gen.* 49. 10. Where Christ is named *Shiloh*, that is, the Sonne of his *Secundines*, not the Sonne of his loynes; now the *Secundines* belong to the Nature of the woman, not to the man: and by the Prophecie of *Esay*, who said, Behold, a Virgin shall conceiue, *Esay* 7. 14. And it was prefigured by the stone cut out of the Mountaine without any hands, *Dan.* 2. And it was published by the Angell *Gabriel*, *Luk.* 1. 31. The reasons why hee was borne of a woman without a man haue beene shewed before. It is a worke most wonderfull: He is borne in the armes of a woman, that himselfe beares vp the whole world in the hand of his power.

Men hath beene produced foure wayes : First, without either man or woman, as *Adam* was. 2. Without woman, as *Eue* was. 3. Without man, as *Christ* was. 4. With man and woman, as all other men were.

Christ was to the *Virgin* a Sonne and her first borne. Hee was called her first borne, not because she had any sonnes afterwards, but because he was borne first, though he were her onely Sonne. *Christs* brethren were his Kinsmen; nor doth the terme first borne import any following, for the first borne in Law were so called before they knew whether they should haue a second childe; and it is a godly profession of Diuines in all ages, that she was a *Virgin* before birth, and in the birth, and after the birth: though this latter be no Article of faith or principle of Religion.

The Bread of Life was borne in the house of bread, and the most fruit-bearing Natiuity was performed in *Bethlehem*, *Ephrathah*, (.i.) In a most fruitfull place, and he was borne in a strange place, as he might bring vs banished men into our true Country.

To conclude, the Birth of *Christ* was both ordinary and wonderfull: It was ordinary, that he was carried in the wombe of his Mother the ordinary time, and was brought forth at the ordinary time: but it was wonderfull both in respect of the signes that fell out about the time of it, and most of all, that his Mother was a *Virgin*. The signes were very miraculous, as the rising of the Star in the East, the Angelicall Musicke in the Ayre, and the great Light, and the publication of it by Angels. Yea, the signes were very strange among the Gentiles: for a publike voice was heard, the great God is now about to be borne. At *Rome* was the likeness of a woman carrying a childe in her armes seene about the Sunne. And when *Augustus* asked *Sibilla* about a Comet was then seene: she answered, This Childe is greater then thou, adore thou him: many such strange things are obserued by Writers.

The end of the third Article.

The



The fourth Article of the Creed.

ESAY 53. 4. First part of the Verse.

He suffered under Pontius Pilate.



hitherto of the Title and Incarnation of our Redeemer: his Humiliation followes, in the next Articles: where the Creed proceeds in this order. First his abasement is set down in the summe or generall consideration of it, in these words, *He suffered under Pontius Pilate.*

Then is mentioned divers of the chief parts of his sufferings, viz. *He was crucified, dead, and buried, and descended into Hell.* In the summe of all, hee shewes what befell him, and when: what befell him, and so *he suffered*, meaning that he was put to endure misery: and when he suffered, and that was *under Pontius Pilate*: and that time is especially mentio-
ned for two Reasons. 1. Because the chiefest parts of his sufferings then fell out. 2. Because thereby the Christian Churches haue occasion to observe the fulfilling of the old Prophecies at the time of Christs coming, and suffering in the flesh: for *Iacob* said, that *Swiss* must come when the *Scepi-
er* was departed from *Israel*, *Gen. 29. 24.* And the Prophet *Isa-*

said, that the bud or branch should arise and grow, when the tree of *Iesse* and his house was so wasted, as nothing was left but the bare stocke or root, *Esay 11. 1.* This was now fulfilled, for *Pontius Pilate* was Gouvernour of *Iudah* vnder the *Roman Emperour*, and none of the Tribe or Stock of *Dauid* bare any office of government in that State: God is true in his words, and when the Church seemes to be most afflicted and forlorne, God can make saluation to appeare: and therefore in the most desperate afflictions wee should learne to trust vpon God, who will not forsake his people for euer: and yet another thing may be noted too, and that is, that when God did send his Sonne to deliuer his people, it was not to deliuer them from temporall distresse, but to bring them spirituall and eternall saluation, and yet they had no cause to complaine. So it may be with vs: it is enough in desperate distresses, if God will doe good to our soules, though hee doe not for the time releas or free our bodies. Thus of that circumstance of the time, only for the titles here given to this Ruler, know that *Pilate* was his proper name, and *Pontius* hee is called of the place where he was borne, which was *Pontie*, an Island that lay neare to *Italy*. This man was Gouvernor after *Kalerius Gratus*, and came into his place about eight yeeres before Christ died vpon the Crosse. And for the reason why the time is described by the time of this government, we must know that the *Romans* did vse to keep the reckoning of times by the times of their Gouvernours: as by *Consuls* in *Rome*, so by *Proconsuls* or Deputies in the Countries subiect to them: as we reckon by the reignes of our Kings. See *Luke 3. 1.*

And thus of the order and sense of this part of the *Creed*. One thing may be noted, from the coherence of these Articles with those that follow. For we may obserue, that Christ was first humbled, and then exalted: God first made him suffer grievous things in this life, and then gaue him a Name above all names in heauen. For as it is registred in the *Creed*, so is it reported in the Scripture, and so was it foretold, and it was conuenient it should be so, *1 Pet. 1. 11.* *Luke 24. 26.* and this is profitable for vs to know, for it should perswade

vs to patience and hope in all our sufferings. We should be willing to suffer as well as Christ, for we were predestinated to be made like vnto Christ in this very thing, *Rom. 8. 29.* and Christ did suffer to leaue vs an ensample, that we should walke in his steps, *1 Pet. 2. 20.* And the more patient should we be, seeing he suffered farre more extieme things than we can doe: and in all our sufferings we should haue hope, because we haue a promise, that if we suffer with him, we shall reigne with him also, *2 Tim. 2. 12.* and then what comparison can there be betweene our light afflictions on earth, and that eternall glory in heaven, *Rom. 8. 18. 2 Cor. 4. 17.* And if we be not afflicted with him, what are we but bastards and not sonnes; for if God spared not his naturall Sonne, how can he spare vs that are but adopted sonnes?

And thus of the *Coherence.*

Yet before I come to the explication of the Doctrine of the Passion, a question may be moued concerning something that is wanting in the words of the *Creed*, and that is about the actiue obedience of Christ: for here is mention onely made of his Passion: now did Christ doe nothing worthy our faith but onely suffer? Or if hee did, why doth not the *Creed* take notice of it? For answer hereunto, we must know, that besides the suffering of the punishment of our sinnes threatned by the Law, our Saviour did also absolutely fulfill the whole Law of God, by an exact and vniuersal obedience: which was necessary for him to doe for diuers reasons. For first his holinesse of Nature and life made his sufferings the more acceptable and meritorious, the lambe is not a meet sacrifice if it be not vnspotted, *1 Pet. 1. 18, 19.* nor the Priest fit to offer, if he be not holy and separate from sinners. Secondly, he thereby leaues vs a pattern that we should follow his vertue, & strue to learne of him to obey the Law. Thirdly and chiefly, that he might bring in a righteousness that was able to iustifie vs, that had no righteousness of our own: for by the obedience of that one Man many are iustified, *Rom. 5. 19.* and he was the end of the Law for righteousness to euery one that beleueth, *Rom. 10. 4.*

Now this point must not be wanting to our *Creed*, because

it is the chiefe comfort of our liues against the sense of our owne vnrighcoulnesse, and defects of Holinesse: It is the ioy of our Hearts, that we may euer say of Iesus, he is the Lord our righcoulnesse, and that he is made vnto vs of God, righcoulnesse, *Ier. 23. 6. 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 8. 19.* And therefore this great and free gift of God, we must not only beleue, but acknowledge and professe. Againe, we should alwaies be stirred vp from the meditation of the singular holinesse of heart and life which was in Christ, to strue to be holy, as he is holy: for though a perfect obedience be not required of vs in the new Covenant, yet this righcoulnesse of Christ is bestowed vpon those men only, that walke not after the flesh, but after the Spirit, *Rom. 8. 3, 4.*

Now for the reasons why this Article of Christs active obedience was not mentioned in the Creed, I cannot well tell what they were, vnlesse it were for breuities sake, or because it is implied in his passive obedience: for it is true that we must not diuide his active and passive obedience the one from the other, because as they meet both in one Sauiour, so they are both ioynly impured to vs, to make vp that one worke of our Iustification.

It remains now that I enter vpon the explication of the sufferings of our Lord and Sauiour Iesus Christ, and so there be six things of great weight and profit to be distinctly considered of:

1. Who suffered.
2. From whom he suffered.
3. For whom he suffered.
4. Why it was needfull he should suffer.
5. What he suffered.
6. How he suffered.

For the first, hee that suffered is described in the words next before in the Creed, it was Iesus Christ, the only Sonne of God our Lord, who was so wonderfully conceived and borne. For the vnderstanding whereof, we must conceiue that the Passion of Christ belongs to his Person, and so is attributed in respect of the Person to both Natures, for though in his diuine Nature he cannot suffer, because hee is Immutable,

nor can die, because he is Immortall, and therefore properly suffers but in his humane Nature; yet in respect of the Person suffering, his sufferings belong euen to the diuine Nature: for if the flesh be the flesh of the Word, then must also the sufferings of the flesh, be the sufferings of the Word also: for neither was the Word disioyned from the flesh, nor the flesh seuered from the Word. Nor was there any hurt done to the Nature that is inuiolable, by that which was to be suffered in the Nature passible. If the Sunne shine vpon a peece of timber, though an axe cut the timber, yet the Sunne remaines impassible; so is it when the Diuinitie is ioyned to the suffering flesh of Christ: yet I say in respect of the personall vnion, the suffering is also attributed to the diuine Nature. Thus the Scripture saith, God redeemed the Church with his blood, *Act. 20. 28.* and the Lord of glory was crucified, *1 Cor. 2. 8.* So then, the summe of all is, that the Son of God did suffer, in that Nature he could suffer in: and this point may serue for very many vses. As,

1. We may stand still, and with amazement gaze and wonder at the glory of this Mystery imported in this first point. What is this, the eyes of our faith behold? was it euer thus seene before? The Maker of man is made Man, and while he rules the Starres, he suckes the breasts: He that is Bread, hungereth; He that is the eternall Fountaine, is athirst: He that is the Way, is weary; He that is the Truth, is obscured by false witness: He that is the Iudge of quicke and dead, is iudged by a mortall Iudge: He that is Righteousnesse himselfe, is condemned by the vnrighteous: He that is the God of all Order, is beaten with rods: He that is the Power of God, is made weake: He that is Salvation, is wounded: and He that is Life, dies.
2. By the Euidence of this Truth, the Christian Church draw out those Heretiques were called *Patripassians*, that held that God the Father suffered, and that the termes of *Father, Sonne,* and *Holy Ghost*, did note but one Person only. Which grosse Heresie as it is confuted by the Doctrine of the Trinity before, so by this Doctrine contained in this branch of this Article.

3. We may hence gather how hatefull sinne is, that can make God suffer, that can abase so fearfully (as you shall heare afterwards) the very Sonne of God, who yet did no sinne, but was only a surety (as is to be shewed) yea it makes him suffer from his owne naturall Father: so vile a thing is sin, and so iustis God. What can be more senselesse than the heart of man; that from hence doth not clearly see the vgly and monstrous nature of sinne, and the most vnauoidable iustice of God, in punishing sinne? Doth Christ suffer, and from his owne Father, and is it possible any of vs should be bewitched as to go on in sinne, and yet think there is such mercy in God as to spare him, though he forsake not his euill wayes?
4. Is Gods Sonne thus abased for vs, and doe not wee pitié him? Are not our stony hearts melted with compassion towards him? Oh why doe we not more mourne for him suffering, than we would for our owne and only sonnes? This wee should doe, and must neuer haue the praise of good Nature, till we can be more affected with his abasement, that was so high and excellent in his owne Person.
5. Our faith should be wonderfully from hence strengthened, considering the vnspeakable sufficiencie of the sufferings of Christ for our sinnes; for if the Sonne of God redeemed vs, and satisfied for vs, and suffered for vs, then wee must needs be fully ransomed: and though our sinnes be many, yet *the blood of Iesus Christ the Sonne of God cleanseth vs from all our sinnes, 1 Ioh. 1. 7.* Note that he saith *the blood of the Sonne of God;* for that makes his blood a perfect and sufficient price of Redemption.
6. If the Sonne of God suffered, then it should be a shame for the sons of men to be vnwilling to suffer, or to be impatient in their afflictions, *Heb. 12. 3.* especially such as are in meane condition in this world, should from hence be resolved without murmuring to beare hard vsage, as is urged in the case of seruants, *1 Pet. 2. 18. 19.* Thus of the first Point.
- For the second Point, *the* from whom he suffered: We must know, that if we let passe the higher causes of his Passion,

on, and looke vpon the creatures only, he suffered from all sorts of Enemies. The Devils and the High Priests, the Pharisees and the People, *Indas* and *Pilate*, *Herod* and the Souldiers, *Iewes* and *Gentiles*, his owne Countrey-men and strangers, all oppose him, and from all he suffered, as the History of the Gospell more at large shewes. Which point is worthy our obseruation for diuers vses. First, we may hence take occasion to wonder at Gods skill and wisdom in ordering businesses. What a confused heape is here of vile Instruments, and yet what a glorious worke doth God doe, without disorder, nothing being done but according to his Determinate Councell? *Act. 2. 23.* Secondly, we may see how easily all sorts of men are drawne to practise against holinesse and sincere religion: what doctrine was euer more powerfull than the doctrine of Christ, and what man euer liued so harmelesly, so profitably? and yet how quickly is all the world raised vp against Christ, and true Religion taught and profest by him: What power hath the Deuill in the hearts of all sorts of men? Who though he neuer require any worke but what is base and dangerous, yet quickly gets Instruments to effect any thing he requires. Oh how is miserable man sunke deepe into rebellion, that since the fall of our first Parents, had rather follow the Serpent, than the Sauour of the world: who would euer care for the opinions or examples of any sort of worldly men? Thirdly, wee see here a naughtie nature will infect any Calling, the Priesthood will not continue alwayes good, nor Magistracie, nor the retired life of the vulgar siue infects any calling.

For the third Point, for whom he suffered, that is answered in diuers Scriptures; he suffered not for himselfe, but for vs, *1 Pet. 2. 24.* Now that this may be distinctly vnderstood; it must be considered both Negatiuely, and Affirmatiuely: Negatiuely, and so he did not suffer for all the men and women in the world vniuersally, as the Arminians and Lutherans affirme: and that we may gather by many sentences of Scripture, as *Matth. 26. 28.* He saith his blood was shed for many, which imports it was not shed for all: And *Matth. 7. 23.* Christ saith to some men, *I know you not*, which imports

imports strongly that he did not suffer for them: and *Iob. 17.* our Saviour still limits his petitions in his pleadings, viz. for such as God the Father had giuen him, and said he praied not for the world: and *Iohn 13. 1.* it is said he loued his owne which were in the world, and therefore all were not his owne: and *Iohn 10. 15.* He layed downe his life for his Sheepe, and therefore not for Goats and Swine: and *Ephes. 5. 25.* He gaue himselfe for the Church, not for all the world: and *Renel. 14. 3, 4.* they that are bought out of the earth, are distinguished from other men, to shew all are not redeemed: and *Heb. 9. 15, 16.* The benefit of his Mediation and Blood-shedding is extended only to such as are called. Thus of the prooffe of the Negatiue.

Now for the affirmatiue, it is most cleare in Scripture, that Christ suffered for beleeuers, and for all of them, not only for vs, but for all of vs, *Rom. 8. 32.* not only for Iewes, but for all the world, that is, for the Gentiles of all Nations, *1 Iohn 2. 1.* His righteousness extends vnto all, and vpon all that belecue, *Rom. 3. 22.*

The Use may be first for the confutation of the opinion of those that hold that Christ suffered and died for all men in the world vniuersally; we grant his sufferings were sufficient to redeeme all the world, but not efficient: and that their opinion is very grossely erroneous, appears by the former places of Scripture, and many more might be alledged.

Secondly, seeing Christ did not suffer for all men vniuersally, we should looke to it, that we be such as may haue comfort that he died for vs. Now if we would know who they are in all the world that haue their part and portion in the redemption made in the sufferings of the Sonne of God, we must vnderstand that they are such as are described in the signes that follow. First, they are beleeuers: such as with the eye of faith can looke vpon, and trust to the promise of God made concerning saluation by Christ, *Iob. 3. 16.* as is there shewed by the type of the brazen Serpent in the coherence. Secondly, they are such as turne from transgression in *Iacob, Esay 59. 20.* Thirdly, they are such, as will heare the

the voice of Christ, and be ruled by him, they are his sheepe, *Iohn 10. 15.* Fourthly, they are such as are made like to Christ in sufferings, they beare his image in suffering affliction, and yet for all their crosses they loue God, *Rom. 8. 28, 29. 1 Pet. 4. 1.* Fifthly, they are such as doe consecrate their liues and seruices to Christ, they liue to him, that died for them, *2 Cor. 5. 15.*

Thirdly, did Christ suffer for vs? what patterne was there euer of such loue? Consider what we were in our selues by nature: First, we were vniust, *1 Pet. 3. 18.* the Iust here suffers for the vniust: one will scarce die for a righteous man, but who euer was willing to die for the vnrighteous, *Rom. 5. 7, 8.* *Naboath, Zacharias* the sonne of *Iehoiada* and *Iohn Baptist* were iust men, and yet none would die for them, and yet perhaps for some righteous man, one durst die, as it may be *Jonathan* durst haue died for *Dauid*, but yet this is without president, which here Christ doth, he suffers for the vnrighteous. Secondly, we were not only vniust, but his enemies also, *Rom. 5. 10.* yea we were such as neuer sought to him for redemption, as the Scriptures and experience shew.

What hearts haue we that cannot be more affected with this wonderfull loue of Christ! Behold here is Piety scourged for the impious mans sake: Wisdome is derided for the fooles sake: Truth is denied for the lyars sake: Iustice is condemned for the vniusts sake: Mercy is afflicted for the cruell mans sake: Life dies for the dead mans sake, as said an ancient Father. What a suffering is this, when the Iust suffers for the vniust, and with the vniust, and vpon vniust causes, and vnder vniust Iudges, and by vniust punishments.

Fourthly, hath Christ suffered for vs? why then from his example we should learne to be willing and ready to suffer one for another, *1 Iohn 3. 16.*

Fifthly, we should comfort our hearts with this Doctrine; seeing Christ did not suffer for himselfe, but for vs, wee should apply his sufferings to our selues, and plead them before God against our sins, and the temptations of the Deuill: and seeing hee hath paid so deare a price to reconcile vs to God, wee should make no question of it, but that hee will

now saue vs being reconciled, and finish his owne worke,
Rom. 5. 10.

Lastly, seeing the Sonne of God is the Passeouer, yea our Passeouer, and Sacrifice for vs, we should therefore purge out the old Leauen, that we may be a new lump, and should therefore keepe the feast, not with old leauen, neither with the leauen of malice and wickednesse, but with the vnleavened bread of sinceritie and truth; if Christ suffered for vs, then our life should be a continuall feast; yea in as much as he was offered vp as an immaculate Lambe, and is rendered to vs as the food of our soules in the Word and Sacraments, therefore we should spend our life as if it were a continuall Passeouer: and so we must put away leauen, even the old leauen of such corruptions as we liued in, and in particular, the leauen of malice, and keepe this feast in the vnleavened bread of sound sinceritie of life and truth in all holinesse without hypocrisie. Thus of the third point.

The fourth point is, why it was needfull that Iesus Christ the Sonne of God should suffer? and for answer thereunto we must know that he did not suffer casually, but by diuine prouidence, so as nothing befell him in the least thing, which was not seene to be necessarie for our redemption: that God that doth all things by measure in afflicting his seruants, doth much more exactly looke to the powing out and filling of the cup he did giue his owne Sonne, so as not a drop could light into it, without especiall reason and sound consideration. Now there be many impulsive causes, or reasons giuen in Scripture why Christ must suffer: as

1. That so the Scriptures might be fulfilled, that foretold his sufferings, *Luke 24. 26, 27.* and therefore it is vsuall in the history of the Gospell, when the particular sufferings of Christ are mentioned, to say, it was that such and such a Scripture might be fulfilled. Let wicked men marke this point; God is so iust of his word, that he will not spare his owne Sonne, but executeth euery Iudgement and misery, which in his word hee foretold hee should suffer, nor he did not release him from the least circumstance of any part of his Passion, as the diuiding of his

his garments, and casting Lots for his vesture &c. and therefore how can it be possible, that they that are so hatefull to God, should escape any of those woes and curses denounced in Scripture? Let Swearers, Drunkards, Adulterers, Lyars, Hypocrites, and the like, be afraid of this.

2. That so he might leaue vs an ensample that we might walke in his steps. The perfect practise of Patience was cleane worne out of the world, so as a man could not see by any bodies practise, how he should carry himselfe in affliction. If we looke vpon *Iob* himselfe, that was one of the best patternes amongst men, yet we reade of strange impatience in *Iob*, he was not dumbe, but opened his mouth to speake strange and vsauourie things. Now that this hard lesson might be learned, our Sauour himselfe vndertakes to act it before our eyes, that we might see it done to the life, and so be made more willing, and more able to learne to suffer. They are deceiued that thinke, that if godly persons suffer, it is for their faults, for if Christ himselfe come into the world, he shall suffer from the world: and true Christians are too faint-hearted, that seeing the Prince and Captaine of their saluation consecrate through afflictions, cannot yet be excited with magnanimitie and solide patience to endure the hardshipp of godlinesse, *1 Pet. 2. 21.*
3. That so he might deliuer vs from the bondage of the Ceremoniall Law, *Iohn 1. 17. Act. 11. and 15. Gal. 3. 13, 14.*
4. That so he might become a mercifull High-Priest, and might know how to haue compassion on our infirmities, and might attaine to a very feeling of our distresses, and so be more fit to succour vs, *Heb. 2. 17, 18. and 4. 15.* which should afford vnto vs strong consolation in all grieuances of life: it is a glory we giue to Christ, when we by faith in our particular tryals doe rest vpon this goodnesse, and fellow-feeling in our blessed Sauour. These causes are lesse principall, but the principall reasons follow, and so
5. He was to suffer, that so he might reconcile vs to God, or

bring vs againe to God, as the Apollles phrasc is, *1 Pet. 3. 18.* which he did effect, when in his sufferings he was made an expiation, atonement, and propitiation for our sins: as our surety he was to make payment and satisfaction to God, by suffering that malediction which we should haue borne, God condemning our sins in his flesh, *Esay 53. 5. Rō. 4. 25. and 3. 25. and 8. 3. 1 Ioh. 2. 1, 2.* This end of his suffering appears in this, that scarce any mystrie was more frequently shadowed out in the Old Testament; for euery day the sacrifices did as it were force it into the mindes of men; and this was it the Prophets so longed to see, *1 Pet. 1. 11.*

6. He was to suffer, that so he might heale our diseases, and kill and mortifie the vile humours and spirituall leprosies had infected our soules and liues, which his Passion doth partly by way of argument, as the meditation of his suffering doth giue vnto the godly cause to hate sin, and with sorrow to put it away; and partly and chiefly by a speciall vertue (as a diuine plaister) is deriued vnto our soules seerely by the ordinances of Christ, as by the word of the Crosse, which is the preaching of the Gospell; and by both the Sacraments, Baptisme & the Lords Supper, *Rō. 6. Mat. 26. 5 Cor. 1. 1 Pet. 2. 24. Ioh. 17. 17, 19* which vertue is deriued vnto vs by these means by the Holy Ghost, which he obtained of the Father for this end, *Gal. 3. 13, 14.*
7. He was to suffer, that he might purchase thereby eternall life for vs, who were not only cast out of Paradice, but shut out of Heauen, and could neuer enter within the veile, had we not beene sprinkled with his blood; *Iohn 3. 14. Heb. 10. 19. Iohn 6. 51. and 12. 32, 33. Heb. 2. 10.*

Ob. But how can the sufferings of one man be a sufficient satisfaction for the sins of so many men?

Sol. Though the man Christ suffered, yet being also God, the dignity of his person was such, as it was of more price and value for him to suffer, than if all the men and Angels in the world had suffered the same things: and so we answer that obiection also, that his sufferings were but for a time, and his death but temporary, and therefore how could, that

that be equivalent to damnation eternall, which all men deserved and were guilty : I say, it is answered by this, that it is more for Christ to suffer a temporarie death, than for all men to suffer eternall damnation.

Ob. 2. How can it stand with Gods iustice to punish the most righteous man that euer was, and that for sinners sake, seeing Tyrants will not doe so ?

Ans. Christ is not to be considered as a priuate person, but as a publike surety for the Elect, and so it is iust to require their debts at his hand that becomes surety for them.

The consideration of these principall ends of Christs sufferings may serue for great vse. For first we may hence see cleerely, how wicked the doctrine of the Church of *Rome* is, that tels vs of satisfactions for mens sinnes to be made by the works partly of themselves, and partly of Saints departed : when the Scripture acknowledgeth no other propitiation than the passion of Christ, nor can there be need of any other, seeing it is the passion of him that is God. Secondly, hence we may be confirmed against the scandal of the Crosse of Christ : though Iewes and Gentiles declaime against Christ for that very cause, because he was so vile and contemptible in the eyes of the world, yet we see there was great reason for it, he should be so abased, for else our sinnes had not beene satisfied for, nor heauen purchased. Thirdly, hence we may see the difference betweene Christs sufferings and the sufferings of the Martyrs : For first, the sufferings of the Martyrs were not punishments for sinnes, but only trials or chastisements ; whereas Christs sufferings were maledictions and punishments laid vpon him for our sins. Againe, the sufferings of the Martyrs were not meritorious, they deserved nothing for others, because they are considered but as priuate men ; but Christs sufferings were meritorious, because he vndertooke them as our surerie, and was sustained vnder them by the immediate assistance of the Diuine Nature, in respect of which they were the sufferings of God. Fourthly, hence we may take occasion to be grieved at heart for our sinnes ; for our sinnes were the cause of the sufferings of Christ, and brought vpon him all the miseries he endured :

red : when we see Christ crucified, we see him who was so pierced for our sinnes. Fifthly, seeing we are bought with such a price, as the sufferings and blood-shedding of Iesus Christ, we should therefore not be the seruants of men ; seeing Christ paid so deare for vs, we should be ashamed to apply our selues to the humours, and lusts, and vanities of the men of this world, as if we were still their seruants. He knowes not Christ, or the price of his redemption, that for base and corrupt respects will leaue the sinceritie of Christs seruice to humour or please men, *1 Cor. 7. 23.* Sixthly, seeing Christ laid downe this price to redeeme and saue his people from their sinnes, wee should goe away resolved to sinne no more, and to walke worthy of so great redemption. Shall wee againe crucifie the Sonne of God, by returning with the dogge to our vomit, or the swine to the wallowing in the mire ? Seuenthly, how should we admire the loue of Christ to vs, that hath washed vs from our sinnes by his owne blood ! Oh glorious medicine ! Oh how vnspokeable was that loue ! What tongue can vtter it ? What heart can conceiue of it ? *Reuel. 1. 5.*

But the especiall vse is for consolation : for these ends of Christs sufferings doe manifestly import the fruits and benefit of his suffering to vs, which is so great, as we should euer exult and glory in the Crosse of Christ about al things, and desire no better a way of liuing, than to liue by the faith of the Sonne of God that gaue himselfe for vs, *Galat. 2. 20.* and *6. 14.* For since Christ did suffer for those reasons before specified, it will manifestly from thence follow ;

1. That the hand-writing that was against vs is cancelled, our bond which we forfeited cannot now be sued against vs, *Col. 2. 15.*
2. That God is pacified and well pleased with vs, *Mat. 17. 5.* *1 Ioh. 2. 12.*
3. That death and damnation is now swallowed vp into victory, that we need not liue in such feare of them, *Ro. 8. 1.* *1 Cor. 15.* *Heb. 2. 14, 15.*
4. That the deuill, being but Gods Sergeant or Iaylor, hath now no power ouer vs, *Heb. 2. 14.*

5. Tha

5. That we are absolued and discharged from the guilt of all our sinnes, and may by faith lay hold vpon all the promises of grace and pardon in the Scripture.
6. That sinne shall haue no more dominion ouer vs; for the blood of Iesus Christ cleanseth vs from all our sinnes, as well in respect of vertue, as in respect of merit; and against the power of it, as well as against the guilt of it, *Rom. 6.*
7. That we shall be sure of heauen when we die.

And in generall, the passion and blood-shedding of Christ doth ratifie and assure to vs all the good things of the new Couenant or Testament, *Heb. 9. 16. &c.* and for matters may be needfull for vs in this life, how can we doubt? for if God haue giuen vs his Sonne, how shall he not with him giue vs all things, *Romanes 8. 32.* Thus of the fourth point.

The fifth point is, what he suffered for vs: and this will be large in the explication of it: For though his sufferings vnder *Pontius Pilate* be mentioned, and his suffering of what fell out at the end of his life be called the Passion (by an excellencie) yet in as much as Christ suffered nothing casually, or for himselfe, but for vs, therefore we must reckon all the parts of his sufferings as parts of his Passion for vs: and so remouing the *Synacdoxe* which is in the words of the *Creed*, and considering at large of Christs sufferings, euen those parts which are not mentioned in the *Creed*, as well as those that are, the whole Systeme or Method of the doctrine of Christs Passion may be disposed as followeth.

The Passion of Christ is both Priuative and Positiue.

His Priuative Passion did consist in this, that he wanted that glory, ioy and felicitie, which he might and ought to haue had, if he had not voluntarily for the redemption of man deprived himselfe of such glory and felicitie: and this kinde of Passion did extend it selfe to both Natures. For first his Diuine Nature suffered as it were an eclipse of glory, all the time of our Sauours dwelling on earth; it was hidden as it were behinde the veile: for if his Diuinitie had shone out in the brightnesse of the glory of is, when he came to dwell amongst vs, (*John 1. 14.*) it would haue beene as wonderfull

wonderfull on earth amongst men, as it was and is in heauen amongst Angels. And besides, though the glory of Christs Diuinitie be so infinite, as nothing can be added to it, or taken from it in it selfe, yet is it said to be glorified or obscured according to the conceptions of it in the minds of men, and so he suffered a priuation of glory, or rather a defect of it, in that light came into the world, and the darknesse of mens hearts was such as they did not comprehend it. Yea it was a great Passion, that the Diuinitie of Christ should be so slowly and by so few acknowledged al the dayes of Christs being in the flesh on earth. And as for his humane Nature, there was due to it all abundance of glory, and happinesse, and ioyfull life, in as much as he was a iust man, and did perfectly fulfill the whole Law of God; for he that doth that should liue, the meaning is, he should liue a most pleasant and happy life for euer. But this glory also for our sakes he was contented to want for a time to his very humane Nature. Of this kinde of Passion is spoken, *Ioh. 17. 5. Psal. 27.* and this priuation of glory he suffered, that wee might be brought to perfect glory in heauen; and that wee may see how hatefull the clouds of our sinnes were, that could darken and hide from shining the beames of such glory; and to teach vs to be content though our liues be also hid with Christ, as his was when he liued in this world, expecting the reuealing of our glory, when he appears in glory, *Col. 3. 3, 4.*

Thus of his priuatiue Passion. His Passion considered positively, comprehends both the euill was imputed to him, and the euill was inflicted vpon him.

His suffering by way of Imputation was very grieuous: for the Lord Iesus standing before the Iustice of God as our Suretie, all our sinnes were charged vpon him, as if he had committed them himselfe; and this was a most fearfull kinde of Passion, which the Scripture takes expresse notice of. Saint *Paul* saith, he that knew no sinne was made sinne for vs, *1 Cor. 5. 21.* and the Apostle *Peter* saith, hee bare our sinnes in his owne body on the tree, *1 Pet. 2. 24.* and this is a consideration of great necessitie and vse: for hereby the hearts

hearts of the godly may be wonderfully settled in consolation, so as to live out of the feare of Gods wrath for our sins. All our sinnes are charged already vpon Christ, and therefore God in iustice cannot charge them vpon vs: and it is an increase of comfort, to know that therefore our sinnes were imputed to him, that his righteousness might be imputed to vs, 2 Cor. 5. 21. And withall we should hence learne, seeing all our sinnes are taken off our shoulders, and laid vpon him, therefore to spend our daies in righteousness and holiness of life, 1 Pet. 2. 24. And thus also of his imputative Passion.

Concerning the Euill he endured for vs, which was inflicted vpon him: it is true that the Scripture doth most frequently mention his death and bloud-shedding, but yet that must be vnderstood *Synecdochically*, for into the Doctrine of the Passion ought to be taken all the things he suffered from his Conception to his Resurrection: and that for these two Reasons: First, It is most manifest he suffered nothing for himselfe, but for vs: and if all he suffered were for vs, then all his sufferings must be reckoned, as concurring to the price of our Redemption. Secondly, Hee was to suffer the Curses and malediction of the Law, which was due to vs for our sinnes. Now by our breach of the Law, wee deserved not only death, but a miserable life also: and though it is true, that such punishments as are inflicted vpon men, considered in their particular persons, and not common to the Nature of man, he was not bound to suffer, as hee was not bound to suffer the paines of the stone, or gout, or other like diseases, which are not the maledictions which belong to the whole Nature of Man, but speciall iudgements God inflicts vpon some men: yet the common Miseries of mans life, which may stand with the Libertie and freedome of the execution of his office in the chiefe sorts of them he did sustaine, & to increase the merit of his Passion, in some things he extends his sufferings further, as will appeare afterwards.

Now the contemplation of the Miseries our blessed Saviour suffered, which were positively inflicted vpon him, may bee diuided into these parts: *viz.*

1. The Humiliation of his Incarnation.
2. His abasement from his Birth to his Baptisme.
3. His sufferings from his Baptisme to his last Supper.
4. His Araignment.
5. The miseries he endured after his arraignment, which are comprehended in the words of the *Creed*, *Crucified, dead, &c.*

First for the Humility of his Incarnation. He did not only take the Nature of Man, but he tooke vpon him the forme of a seruant, and was borne in a most meane and contemptible condition, of a poore Mother, not allowed the common entertainment of an Inne, but thrust out to be borne in a stable amongst the beasts, and laid in a very manger, not looked after or regarded, either by his own or by strangers, *Phil. 2. Luke 2.* And thus he was abased for diuers reasons: For first hereby the second *Adam* paies for the extreme arrogancie of the first *Adam*: The second *Adam* is thrust downe below the ordinary condition of a man, because the first *Adam* affected a condition aboue the Angels, euen to be like to God himself. Secondly, he thus hides the glorie of his eternall Natiuity in a meane and temporary birth, that he might purchase for vs an heauenly and eternall birth: Our Lord takes vpon him the forme of a seruant, that we might enioy the states of sonnes. Thirdly, he refuseth the glory of greatnesse and pompe of entertainment at his birth, to teach the great ones of the world, not to be proud of their births in Nature, but to seeke after the heauenly new birth, as the onely true glory. And the poore of the world may be comforted against the meannesse of their provisions for themselves and their children, by remembering that the Saviour of the world had not so good entertainment as vsually the poorest of their children haue.

For the second (to wite) his Abasement from his Birth to his Baptisme, two things are to be reckoned as parts of his Passion, namely his exile, and his contemptible condition. A little after the birth of our Saviour, wee read that *Ioseph* and *Mary* were forced to flie out of *Iury* into *Egypt*: and in this suffering he beares the similitude of the first *Adam*: As
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the first *Adam* shortly after he was created in *Paradise*, was banished out from thence: So *Christ* the second *Adam*, shortly after he was borne in *Indea*, is driven out to goe into *Egypt*. And this also he suffered, that the prophacie might be fulfilled, that said long before, *Out of Egypt have I called my Sonne*, *Hosea* 11. And this part of his suffering had also comfort in it, for he therefore lost his liberty in his owne Countrey, that he might purchase for vs the right and libertie of our heavenly Countrey: and that such godly men as suffer banishment, might comfort themselves in his example.

Now for the other Branch, we may observe, that for thirty yeares, which was the greatest part of our Saviours life on earth, he lived in a most obscure condition, reckoned even in *Israel*, but as the Carpenters sonne, and made subiect to the authoritie of that poore man *Ioseph*: In all which time no man regarded him, or once acknowledged his glory, either as the Sonne of God, or King of the Iewes, or Saviour of the world: and in this time was the old prophacie fulfilled, He was as a Root growing vp out of a drie ground, he hath no forme or comliness, and when we shall see him, there is no beautie that we should desire him: he is despised and rejected of men, and we hide our faces from him; he was despised, and we esteemed him not, *Esaie* 53. 2, 3. And hence godly men may learne to be patient, and contented, though the world know them not, and acknowledge not their glory of the sonnes of God, though he live many a day, month, and yeare, without being desired, or esteemed in the world. It was thus with the Naturall Sonne, and therefore the Adopted sonnes should not thinke it strange, *1 Iohn* 3. 1, 2. If our life be hid, so was *Christs* also, *Coloss.* 3. 3. And this Example of *Christ* should greatly checke the vnquietnesse of the minds of many, that cannot abide to be neglected, and so violably hunt after acceptation and fame in the world. And thus much for his sufferings from his Birth to his Baptisme, in all which time our Saviour carried himselfe but as a private man, and spent his time in performing a most exact obedience to the Law of God, and the commandment of *Ioseph* his reputed father.

His publique sufferings began from his Baptisme, when he was about thirtie yeares of age; and the first Diuision of them I make to be from his Baptisme to his last Supper: and about these first obserue the circumstance of the time: We know that Christ as the Lord our righteousnesse was to doe two things for vs: (*viz.*) to performe a most absolute obedience to the Law, and to suffer the malediction of the Law for our sinnes. Now as he began the publique profession of his obedience to the Law at his Circumcision, so he began the publique enduring of the malediction of the Law at his Baptisme: or thus, The obedience to *Moses* Law he begins at his Circumcision, his open obedience to that singular Law giuen him by his Father about redeeming the Church by his Passion, he begins to execute from the time of his Baptisme.

Now the things that hee suffered in this part of his life were these:

1. Temptation: As soone as he was baptised, and had solemnly vndertaken in publique the Redemption of the Church, the Deuill set vpon him with diuers hellish and furious assaults, as you may reade, *Matth. 4.* And vnto this conflict doth our Sauour voluntarily offer himselfe, being led to the combat by the Spirit, and begins to wrestle with the Prince of all aduersarie power, enduring with great patience, and resisting and vanquishing with great skill his fiery and blasphemous Darts. And in the Desert by single combat, as in an open field, before God and Angels was this battell fought. And in the Desert doth our Sauour suffer this conflict with the Deuill for diuers reasons. First, that hee might redeeme vs, that with our first Parents did wander vp and downe in the vast deserr of this world, being banished from Paradise, and might by subduing the Deuill, the Lion of the wilderness, the god of his world, leaue vs a secure habitation all the dayes of our pilgrimage, and purchase our returne to a better Paradise. Secondly, He was temptred of the Deuill, that hee might feele what wee suffered when wee are tempted, and might be able to succour them that are tempted, *Hebr. 2. 17, 18. and 4. 15.* Thirdly, That he might shew vs a

way how to resist the Deuill, and to wrestle with Principallities and Powers, that we may overcome them. For hence we may learne many things: for first here we may know our Adversarie, and what Enemie wee shall haue, if wee giue our names to Christ, and binde our selues by the Sacraments to enter into a course of holy obedience to God. The Deuill as well as the world will oppose vs. Secondly, we may gather from hence that no true Christian may promise himselfe freedome to be spared from this warre, nor ought to desire to be discharged from this Triall, seeing the Sonne of God was not free from it. Thirdly, wee should hence learne, that a godly Christian, who is Gods Champion, is not brought to the combat of temptations at the meere lust, or when the Deuill out of his malice will, but he is solemnly led to the fight by Gods Spirit, who will stand by him, and giue issue, and make a way to escape the danger: they shall haue no more laid vpon them than they are able to beare. Fourthly, from the practise of our great Commander, we see with what weapons wee must resist: wee must get store of the written word of God into our hearts, and with the force of Gods sacred and true words, wee must beat backe and vanquish the blasphemies and prouocations of the Deuill. Christ beats the Deuill by quoting the Scripture; which word of God is called the *Sword of the Spirit*. Finally, hence our soules may draw euermlasting comfort, and courage against all temptations, by faith and confidence in Christ, who hath not only overcome the Deuill, but did it in our steads, and that he might merit our victory, and hath promised to helpe vs with his power, 2 Cor. 12: 7, 8, 9.

2. Extreme pouerty of Estate: The second thing he suffered in this part of his life, was grieuous pouertie and want of the ordinary comforts and possessions of life, so as hee complaines, *The birds of the aire haue nests, and the foxes haue holes, but the Sonne of Man hath not where to lay his head, Matth. 8. 20.* And we reade that when he was to ride in triumph, as it were, into *Ierusalem*, as the King of *Sion*, (*Zach. 9. 9.*) he was faine to ride of a borrowed Ass, and the foale of an Ass, *Matth. 21.* Now this meanittle of Estate he endured

for these reasons. First, Hee became poore, as the Apostle said, that he might make vs rich, *2 Cor. 8. 9.* He wanted earthly things, that he might enrich vs with heauenly things. Secondly, our King comes to vs thus meeke and lowly, hiding his Maiestie, and applying himselfe to the meane condition of his seruants, that he might entice vs to seeke more heartily those great things of our saluation from him, *Zach. 9. 9.* And from hence we may learne diuers things. First, we should know and acknowledge this grace of our Lord Iesus Christ, and blesse his blessed pouerty, that hath opened a way for such riches for our soules, *2 Cor. 8. 9.* Secondly, such as are rich should learne not to contemne poore Christians for their pouerty, seeing Christ himselfe was poore; and withall they should imitate Christ, euen to make themselues poore (as it were) through their abundant liberality to the distressed Saints, as *Paul* vrgeth it *2 Cor. 8. 9.* And further, they should not place their felicitie in the possession of worldly things, seeing the Heire of all things, and the fountaine of all happinesse, did by willing pueritie so trample vpon the glory of the riches of the world. Thirdly, such as would follow Christ in this world, must hence learne not to seeke great things from his seruice in earthly things: for so our Sauour vrgeth this point, as you may reade *Matth. 8. 19, 20.* Lastly, poore Christians may wonderfully reioyce, and serue God in their meane places with much gladnesse of heart, seeing the Sauour of the world was as poore as they, and liued in as much want of all things as they doe.

3. Infirmities of all sorts, especially bodily weakneses, as famine, and thirst, and wearinesse, and reares, and the like, reported in the storie of the Gospell: as also infirmities of the minde, as anger, sadnesse, trouble of heart, and the like: and these he suffered for diuers reasons also. First, that in all things he might be made like vnto vs, sinne only excepted, *Heb. 4. 15.* Secondly, that he might assure vs that he knowes how to haue compassion of our infirmities. Thirdly, Christ was made weake for vs, that we might be strong in his might, and might each of vs say with *Paul,*

I can doe all things by Iesus Christ that strengthneth me. Lastly, it is a shame for vs to be impatient when we suffer these things, seeing the Prince of our saluation hath abased himselfe to suffer such things in his owne person.

4. Ignominie and extreme disgrace. And his sufferings that belong to this head were of diuers kinds: As first, vile estimation and neglect, as to be reckoned but as a Carpenter, or the sonne of a Carpenter, *Mark. 6. 3.* and to be regarded of none of the Rulers, and great men, *Iohn 7. 48, 49.* Secondly, the expresse deniall of his chiefe glories. Thus the *Iewes* denied his Diuinitie, as is recorded in diuers places of the Gospell. They likewise would neuer acknowledge the glory of his birth of a Virgin, but still reckoned him for *Iosephs* sonne. Nor would they receiue him as their Sauour and King, *Ioh. 1. 10.* and his Miracles they said he wrought by the Deuill. Thirdly, vniust accusations and vile reproaches: and thus he is charged with all sorts of vices, against God, and the Magistrates, and against his owne Soule. Against God he is charged with blasphemy, and seducing the people, and to be a Samaritane: Against the Magistrate he is charged with treason and sedition: and against his owne Soule. he is charged with gluttony, and working with a Familiar, & madnesse, and to be a friend of Publicans and sinners: and these Indignities were the more grievous, because hee suffered them from the Priests and Scribes and Pharises, as well as from the people, they being men that professe learning and religion: and because he suffered them also from his owne, euen those amongst whom hee was borne and bred: and because also these things wrought such an impression in the hearts of the people, that they not only disliked him, but were scandalized and offended in him, *Mark. 6. 3.* and some of his Disciples fell away from him, *Iohn 6.* All this shame and reproach he bare for diuers reasons: First, hee thereby suffers the imputation of our sinnes; being our surety he endures it to be charged with all sorts of crimes, because though he were innocent, yet we were guilty: and that may be the reason, why he saith so little to excuse himselfe against these aspersions.

asperſions. Secondly, that thereby he might deliuer vs from that eternall ſhame was due to vs, and merit for vs eternall honour, and glory, and praiſe, *Ioh. 19. 2.* Thirdly, that therein he might giue an vnanswerable prooſe of that naturall hatred of goodneſſe that is in the men of this world, of what degree ſoeuer. Fourthly, that hee might leaue vs an example of patience vnder the like ſufferings, and that we might prepare and looke for the tryals of reproach for well-doing, and not thinke it ſtrange to be reckoned for euill doers, and to lie buried vnder the diſgrace of foule aſperſions, *Matth. 10. 24. Heb. 12. 3, 4.*

5. Many dangers of the loſſe of his life. The *Nazarens* would haue caſt him downe headlong from the brow of a Hill, *Luk. 4. 29.* The *Iewes* tooke vp ſtones to kill him, *Iohn 8. 59.* The *Phariſees* and *Herodians* tooke counſell how to deſtroy him, *Mark. 3. 6, 7.* Diuers conſultations of this kinde we reade of, as *Iohn 7. 1.* and *11. 53.* And theſe dangers he ſuffered as the fruits of our ſin: they are neuer faſe that liue in ſinne. And alſo he endured theſe dangers, that he might redeeme our liues, and ſaue vs from danger of eternall deſtruction. And further, that he might teach vs how to carry our ſelues in time of danger, *viz.* to reſt vpon God without feare, as knowing that our times are in Gods hand, as Chriſt did when he ſent that meſſage to *Herod*, *Goe tell that fox, I worke to day and to morrow, &c.* and yet withall to uſe all lawfull waies of preuention or eſcape from danger, as we reade our Saviour often did, *Iohn 7. 1.* & *11. 53, 54.* And further, that we might reſt vpon this experience of his power; He that was able to preſerue himſelfe from ſuch deſperate dangers, is able and will keepe vs in all our waies. Finally, it ſhould teach vs patience vnder loſſes, croſſes and dangers, ſeeing, as the Apoſtle ſaith, *We haue not reſiſted vnto blond, Heb. 12. 4.* our dangers are not ſo great as his: and therefore it is a ſhame for vs to faint or be diſcouraged.

Thus of his ſufferings from his Baptiſme till about the time of his laſt Supper. His Arraignment followes.

Vnder his Arraignment I comprehend thoſe dreadfull things

things he suffered; which containe the first part of his extreme Passion: And here we are to consider, first, what went before his Arraignment; and then the things he suffered in the Arraignment it selfe.

Before his Arraignment fell out three things.

1. The consultation of his Aduersaries.
2. The treason of *Judas*.
3. His apprehension.

But before I open these points, two things in generall that concerne his last Passion are to be considered, (*viz.*) the place where he suffered; and the time when.

The place where he suffered was *Ierusalem*: which was ordered so of purpose in the prouidence of God for three reasons. First, that so the types of the Old Testament might be fulfilled: for there it was that *Abraham* would haue sacrificed his sonne *Isaack* as a type of Christ. Secondly, that so our Sauiours owne prophecies concerning the place of his Passion might be fulfilled: for hee had foretold his Disciples that it must be at *Ierusalem*, *Matth.* 26. 17, 18, 19. *Luk.* 13. 31, &c. Thirdly & chiefly, that by his Death and Passion, he might obtaine for vs the vision of eternall Peace, which the word *Ierusalem* signifies.

The time when he suffered was at the Passecouer: At which time was the greatest assembly and concourse of people of all sorts, and from all parts of the world. Hee being our surety, payes our debt publikely before thousands of witnesses; and withall thereby signifies, that hee is the true Paschall Lambe, which was offered vp for people of all Nations: and the better to confirme our Faith, and affect vs, chuse to be killed about the same time the Paschall Lambe was eaten: And it might signifie, that God that would send the Destroyer against the world, would yet passe ouer the Elect that are sprinkled with the blood of his Son: and that Christ Iesus will guide vs out of the Egypt of this world into the heavenly Canaan; and at the time of the Passecouer doth the Lambe of God passe out of this world. Thus of the place and time.

The first thing we are to consider of that fell out before

his Arraignment, is the consultation of his Aduersaries, which is recorded, *Matth. 26. 3, 4.* where observe, first what they did, *viz.* they call a Countell, they doe not goe about the worke without aduice. They gather a great assembly together to consult of the businesse. They waite their forces against Christ, to leaue know, that the authoritie of Councils is not infallible: There haue beene Councils against Christ as well as for Christ: and to teach Christian Rulers in Church and Common-wealth, to lay their heads and hearts together, how they may destroy Antichrist. It is much to be lamented, that Christians can no better agree together against Antichrist: It is easier to get a Councell against Christ, than against Antichrist. Secondly, note where they assemble, *viz.* in the Hall of *Caiaphas*, who was the man, that before in another Council, had giuen his sentence for the killing of Christ, and was the first that deliuered his opinion expressly for the death of Christ, *Ioh. 1. 1.* Thirdly, consider who were of this wicked Council, *viz.* the chiefe Priests & Scribes, and Elders of the people: euen the nearer men come to God by place and office, the more desperately vile they are when they once fall to opposing the truth: Christ had no enemies more malicious than the Priests and Scribes, and therefore it is not safe to rest vpon men in the businesse of saluation: Things are not therefore to be beleued or done, because they are graced with the authoritie of great men in Church or Common-wealth. And it is not vprofitable to note the causes of these mens proceedings against Christ. First, they enuied his glory and respect among the people, which had so much eclipsed their glory: then this Enuy begat the darknesse of affected Ignorance, so as neither Scripture, nor his teaching, nor the often soyles he had giuen them, nor his Miracles could conuince them: Then their affected Ignorance begat hatred and loathing of the Truth: and that hatred of the Truth, made them fall into this mad and vnappeasable Rage and Malice against Christ, which appears by the last thing I note in their consultation, which was the end why they assembled, *viz.* to take him by subletie and to kill him. Note here

here that Malice in the enemies of Religion is very cruell : Norbing but his blood will satisfie them, and they make no conscience to vse ill meanes to take him, they professe to desire to take him by subtilty. There is a world of wickednesse committed by such as sit in seats of Iustice and Iudgement : and the Iudge of the world will haue it brought to light, it shall bee knowne many times to their eternals shame amongst men. I may adde one thing more about this consultation, and that is about the time of it : Now when they should haue bene preparing themselves for the Passouer, they are met here in a Councell to take Armes against the true Paschall Lambe: and had it not bene for feare of the tumulting of the people, they would haue as securely sought his destruction at that time as any other.

Quest. But where was our Saviour now?

Ans. He was at *Bethany*, and got himselfe of purpose out of the way, that they might haue full scope to meet and consule about his death, as knowing that his houre was come, & thereby declaring that he did willingly lay downe his life for vs. Thus of the consultation of his Aduersaries.

Concerning the Treason of *Judas*, diuers things are worthy the noting, as

1. The parts of it : and so his treason consisted of two deuillish practises: The first was his compact with the Priests about betraying Christ, of which reade *Mat. 26. 14. &c.*

The second was the villanous execution of the Treason, according to that agreement : of which reade *Matth. 26. 47. &c.* where you shall finde that he betrayed him with a kisse.

2. The qualitie of the Traytor: He was a Minister, a chosen Disciple of Christ, yea preferred to the highest Calling in the Church, ~~was~~ to bee an Apostle, one of the Twelve that was called out of the rest of the Disciples, and made one of Christs owne family, and amongst the Twelve of some speciall reckoning, for he was, as it were, the Steward, and bare the Bagges.

3. The cause of the Treason, or what moued *Judas* to this

: deuillish practise, and that was his couetousnesse, which
 on is expressly noted by the Euangelist *S. Iohn, Chap. 12. 6.*
 And his couetousnesse was the more vile, and may be ag-
 grauated against him diuers wayes. As first, because hee
 was an Apostle: Couetousnesse is more hatefull in a Mi-
 nister than in any other. Secondly, Because he would sell
 his Lord and Master at so meane a price; that he should
 offer to sell the Lord of all things, as if he had beene a vile
 bond-slaue, and that he should reckon him to bee made
 for his owne priuate gaine; that did vouchsafe to be-
 come a common price for the redeeming of all men, was
 a grievous offence: but that hee should sell him for so
 meane a price, as thirtie peeces of Siluer, was extremely
 base: Nay it was the more excessiue vyle, that he wth
 Christ worse than a Clowne would doe his hogge; for if
 a country clowne were to sell his hogge, hee would not
 leaue the price to the discretion of the buyers, as *Iudas*
 did.

4. The Patience of Christ towards the Traytor, vling so ma-
 ny wayes to warne him, and reclaine him: For first, af-
 ter the Treason began, our Saviour vouchsafeth to wash
 the very feet of the Traytor, whose feet they were ready to
 shed innocent blood, *Iob. 13. 2, 5.* Secondly, He thence
 taketh occasion to say, *Ye are cleane, but not all, Ioh. 13.*
10, 11. Thirdly, He comes nearer, and by a prophetic
 tells them, that one of them that did eat bread with him
 should rise vp: his heele against him, *vers. 18.* Fourthly,
 He yet more plainly saith, *One of you shall betray me;* not
 naming him, *Ioh. 13. 21.* Fifthly, To awaken him, he threa-
 tens him, *Woe vnto that man by whom the Sonne of Man is*
betrayed, &c. Mat. 26. 24. Sixtly, When all this would
 not moue the heart of *Iudas*, he falls into a grieuous Agony
 for very compassion, and vexation at the sinne of *Iudas*,
 so as he was troubled in Spirit, as *Saint Iohn* the wet, *Chap.*
13. 21. Seventhly, Though hee knew him to be a cursed
 Enemye and a Wolfe, that wayed to prey vpon him,
 (though now in a sheepe skin) yet he giues him a Sop:
 He gaue vs patience, how to praie that saying, *Thine*
enemie

enemies hunger feed him; if he thyrst give him drink. all this
5. Why was it necessary Christ should be betrayed by Judas?

Ans. He suffered this betraying: First, that the Scripture might be fulfilled that had foretold this Treason, *Ioh. 3. 18.* Secondly, in abiding this Treason, hee paid for our perfidiousnesse and ingratitude in *Adam*; our perfidiousnesse, in betraying the Truth to the Deuill; and our ingratitude, that had receiued of God so many benefits by Creation, and yet so euill rewarded him: and hee was betrayed with a kisse, that hee might satisfie for vs, that in *Adam* had admitted the flattery of the Serpent, when hee told vs wee should be like God; yea that had as it were flattered the Serpent, obeying him rather than God.

6. What end this Traitor had: viz. He died miserably, liued to see Christ suffer so much, as filled his conscience with cruell torments, and afterwards hanged himselfe, so desperately, that he burst asunder in the middest, and all his bowels gushed out, as you may reade in the Gospell, and the *Acts*, *Matth. 27. 3, 4, 5. Act. 1. 18.*

Out of all this diuers vses may be made: As,

1. For Information, and to twp things may be noted: First, that Ministers if they be corrupt, and lye in the practise of any grosse sinne, proue very deuils incarnate; *Judas* for this cause is called a *Deuill*, *Iohn 6. 70.* Nothing is more loathsome to God than a wicked Minister; and no men proue more vile, and impudent, and senselesse than they, if they make no conscience of their wayes. If *Salome* be vnfa- uoury, wherewith shall it be salued? Seldome doe we reade or heare of the conuersion of these men. Again, if God forsake a man in his iust iudgement, we see how impossible it is for a man to get out of the snare of sinne. *Judas*, after Con- uersion hee had liued and him; was called an Apostle, had ex- cellent gifts of preaching and working miracles, enioyed the benefit of the daily doctrine & holy example of our Saviour, saw his Miracles, was cherished into his familiar acquain- tance, and had manifest warning given, *Ioh. 6. 70.* And now at the time of his Treason hee quitted himselfe, as

4. Article. *An Exposition of the Creed.*

was shewed before, and yet so corrupt was his nature, and so had the Deuill bewitched him, that he giues not ouer till he had fully finished his wicked deuiſe. Yea let all men take heed how they trust vpon vaine euasions, or pretended projects, to auoid the hurts and mischiefe may follow vpon their wicked actions. It is probably gathered by some Diuines, that *Iudas* though hee meant to betray Christ, yet hee meant not to haue him killed, but thought he might get the money of the Priests, and yet Christ when he came to the pinch would escape from their hands, as he had often done. And this may be gathered two wayes: For first, when he comes to Christ, and giues the signe to the Iewes by kissing him, he so sprakes to Christ, as he seemes to will him to shift for himselfe; when he said, *Master saue thy selfe, or haile Master.* And secondly, the Euangelist obserues, that when *Iudas* saw that Christ was condemned, he was horribly troubled, and falls into despaire: which imports that he thought he should neuer haue beene condemned. But all this forecast notwithstanding, by betraying him, he became guiltie of Innocent blood, which he saw when it was too late. Yea yet further, all men may take warning too from *Iudas*, to looke to the beginnings of discontent. The Deuill can work strange mischiefes out of small beginnings: for though *Iudas* was couetous, yet what made him fall vpon this practise of betraying Christ at this time? The Text notes that he was discontent about the losse of the oynment, & grew sullen & displeased, that the woman was iustified in her course, & his reproofe not allowed. Now vpon this discontent, it is said the Deuill entered into him. Let men receiue information from thence, and take heed of anger, and grudge, and discontent, for by giuing place to these things, they may let in the very deuill into their hearts, who may leade them to desperate and vile conclusions and practises: as we reade the like in *Ioseph* brethren, *Saul*, *Achitophel*, and diuers others, *Math.* 26. 14. *Ioh.* 12. 4. *Ephes.* 4. 26, 27. Againe, we may from hence note, that a man may be a monstrous vile creature, and yet liue amongst good company, and speake Christ faire, and professe to be his Disciple, and salute him with

Desire of revenge
is a good foundation
of wisdom as
appears by contending
at some.

with a kisse, and yet be a notable enemy to Christ. Many Christians amongst vs draw neere to Christ with their lips, when their hearts are farre from him. Notorious wicked liuers are yet so impudent, as to come and sit downe with Christ, and eat at his table, and dip their hands with him in the same platter: but let them not deceiue themselves, their place shall not priuilege them, nor their hypocrisie coter them; Christ knowes them to be *Iudas*, and will make them knowne in due time.

2. For instruction: and so all men from hence should learne to beware of couetousnesse, if they doe not, that which vndid *Iudas* will vndoe them. Now what men may both discern what couetousnesse is, and what reason they haue to auoid it, I will briefly define couetousnesse. Couetousnesse is a spirituall disease in the heart of man, arising from Nature, corrupted and insharred by Satan and the world, inclining the soule to an immoderate (yet vaine) care after earthly things, for his owne priuate good, to the singular detriment of the soule. I call couetousnesse a disease, because it hath such a priuation, as hath not only want of vertue and happinesse, but a disposition to euill and painfull disquietnesse: and so *Solomon* saith in *matrill* *folenesse*. I say it is a spirituall disease, to awaken couetous persons, for that imports it is hard to be cured: no medicine but the blood of Christ can heale it; and it is the worse, because it is not felt of the most, but hated only in the name of liars. The subiect of the disease is the heart of man, there is the seat of it, and therefore Saint *Marke* addes couetousnesse to those vices Saint *Matthew* had said did defile a man, *Mark* 7:22. *Matth* 1:5. The internal bestioient cause of this sinne is Nature corrupted: it had need to be looked to, because it is a disease the Nature of man is apt to be infected withall. Yet I say Nature corrupted, for Nature it selfe is consent with a little. The outward causes are the deuill and the world: A couetous heart is neuer without the deuill in it, or not for any long time; and therefore he saith next, that vpon the stirring or fits of this disease in *Iudas*, the deuill entred into him. The world also by varietie of baits and objects excites
this

this disease. The forme of this sinne lieth in the inclination of the soule to an immoderate and confident care of earthly things. I make earthly things the object, because it were a great vertue to couet spirituall things, 1 Cor. 14. I say immoderate, because honest labour and desire after necessary things is not condemned: and care is immoderate, when it hath any of these signes following, all which are euident signes of couetousnesse.

1. When a mans affections are so set vpon earthly things, that he is in loue with them, and placeth his felicitie in them: and therefore couetousnesse is called the loue of money, by a Periphrasis, 1 Tim. 6. 10.

2. A second signe of couetousnesse or immoderate care, is, when the minde is so taken vp about earthly things, that it cannot attend to Gods word or his ordinances, Psalm. 119. 36. Matth. 23. Ezecb. 33. 31. and therefore the couetous cannot brooke Gods Sabbath, and desires greatly to haue it ouer, Amos 8.

3. A third signe is, when men will vse ill meanes to compass gain, as when men will vse lying, flatterie, oppression, vsurie, false weights and measures, or any other wayes of fraud and crueltie, Pro. 28. 16. 1 Thess. 4. 6.

4. Fourthly, when men giue sparingly, or grudgingly, or slackly to charitable vses.

I adde, that this care is vaine, and that in diuers respects: For first, he that loueth siluer shall not be satisfied with siluer; and besides, after all his trauell, his earthly riches will perish while he lookes on; or if they doe continue, he must not continue with them: for as he came forth of his mothers belly, so shall he returne, naked, to goe as he came: he shall carry away nothing of all his labour; in all points as he came so shall he goe, and then what profit hath he that hath trauelled for the winde? I say inclining the soule, to take in the lowest degree of couetousnesse: for some haue their hearts and eyes, and hands, and tongues, all exercised in it,

2 Pet. 2. 14. Now others are only secretly drawne with it, and infected with the daily inclinations to it. I adde, for his owne private good, to note the end of couetousnesse: for if he

he sought these things only for Gods glory, or the good of the Church, it were to be allowed. The last thing in the definition, is, to the singular detriment of the soule; for many are the vile effects of couetousnesse: First, it insatuates a man, and makes him without vnderstanding, *Esay. 56. 11. Prov. 28. 16.* Secondly, it leaues a man in continuall danger to erre from the faith, *1 Tim. 6. 10.* Thirdly, it is the root of all euill, it drawes a man to many a sinne, as we see here in *Iudas*; and seldome is couetousnesse mentioned in the Scripture, but some vile sinne or other is ioyned with it. Fourthly, it angreth and vexeth God exceedingly, especially when men are exercised in it, *Esay 57. 17. Ezech. 22. 13. Jer. 6. 13.* besides temporall iudgements, it causeth the damnation of the soule in hell, *Ephes. 5. 5, 6.* and therefore it should not be so much as named amongst Christians, *Ephes. 5. 3.* And as couetousnesse ought to be auoided by all men, so especially by Ministers: Couetousnesse in them is very abominable and pernicious; the Prophet cals such Ministers greedy dogs, *Esay. 56. 11.*

Againe, this lamentable example of *Iudas* should make men abhorre the sinne of betraying Christ. Many men detest the fact of *Iudas*, and yet commit it or the like themselves: for Christ is betrayed many wayes, as when his truth and honour is denied before men, and men dare not shew their faith or puritie before others: so also when men profess true religion, and yet denie the power of it, and liue wickedly, and cause the aduersaries of Christ to blaspheme: this is to deliuer Christ to be accused, arraigned, and condemned of euill Iudges. Againe, when for reward a man will betray the truth by bearing false witnesse; for to betray the truth, is to betray God who is Truth: and so when men violate brotherly loue, they betray God who is Loue. Ministers also betray Christ (with *Iudas*) when they betray the flocks of Christ, and following their owne ambition or gaine, leaue their flocks to the Wolfe to be daily deuoured, and besides staruing them for want of fodder, or wholesome food. And such *Iudas*ses are they that will sell Religion and their owne soules to get vnlawfull gaine, by lying, and

this disease. The forme of this sinne lieth in the inclination of the soule to an immoderate and confident care of earthly things. I make earthly things the object, because it were a great vertue to couet spirituall things, 1 Cor. 14. I say immoderate, because honest labour and desire after necessary things is not condemned; and care is immoderate, when it hath any of these signes following, all which are euident signes of couetousnesse.

1. When a mans affections are so set vpon earthly things, that he is in loue with them, and placeth his felicitie in them; and therefore couetousnesse is called the loue of money, by a Periphrasis, 1 Tim. 6. 10.
2. A second signe of couetousnesse or immoderate care, is, when the minde is so taken vp about earthly things, that it cannot attend to Gods word or his ordinances, Psalm. 119. 36. Matth. 13. Exech. 33. 31. and therefore the couetous cannot brooke Gods Sabbath, and desires greatly to haue it ouer, Amos 8.
3. A third signe is, when men will vse ill meanes to compass gaine, as when men will vse lying, flatterie, oppression, vsurie, false weights and measures, or any other wayes of fraud and crueltie, Pro. 28. 16. 1 Thess. 4. 6.
4. Fourthly, when men giue sparingly, or grudgingly, or slackly to charitable vses.

I adde, that this care is vaine, and that in diuers respects: For first, he that loueth siluer shall not be satisfied with siluer; and besides, after all his trauell, his earthly riches will perish while he lookes on; or if they doe continue, he must not continue with them: for as he came forth of his mothers belly, so shall he returne, naked, to goe as he came: he shall carry away nothing of all his labour; in all points as he came so shall he goe; and then what profit hath he that hath trauelled for the winde? I say inclining the soule, to take in the lowest degree of couetousnesse: for some haue their hearts and eyes, and hands, and tongues, all exercised in it, 2 Pet. 2. 14. Now others are only secretly drawne with it, and infected with the daily inclinations to it. I adde, for his owne private good, to note the end of couetousnesse: for if he

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swearing, and false commodities and weights, &c. or will breake Gods Sabbaths to follow their gaine : yea in some respects they are worse than *Iudas*, for he was neuer a Traitor but once, and then it was to get thirty peecees of siluer ; but a great number of men amongst vs will sell Christ and their owne soules for one peece of siluer, and doe make a practise of it, they doe it daily. Againe, let all men take heed of grosse sinnes, or any extraordinary causes of corruption, for strange punishments will follow such workers of iniquitie. The fearfull iudgement of God vpon this poore creature, may affright the Sodomites & Effeminate, the cursed Swearers and Blasphemers, the damned Drunkards and Atheists, the hellish Traitors and Hereticks of our time.

Further, wee see that all godly Christians in this world had need to looke well to themselves : this world is full of treacherie, and falshood, and dissimulation : We see Christs familie was not without a *Iudas* in it ; and there are few sorts of men, or priuate families of any note, but there is one *Iudas* or other there. It is and will be still true, A mans enemies are they of his owne house : Sometimes the very wife that lieth in a mans bosome proues false and treacherous, sometimes to a mans state, sometimes to a mans reputation, and oft times to his soule and Religion, *Mich. 7. 5, 6, 7.* The vsuall complements of the world proue but as *Iudas* his kisse.

Lastly, such as suffer for the ingratitude or perfidiousnesse of others, should comfort themselves in this part of the Passion of Christ : they may the more patiently abide it, seeing Christ himselfe was so vsed, and by such a one as *Iudas* was.

Thus of the Treason of *Iudas*. The apprehension of our Sauour followes : and there we are to consider two things ; First, What Christ did : Then, What was done to him.

For the first, the Euangelists with great care record what our Sauour did now that the time was come that he must be apprehended and brought to his last Passion : and so they shew how he prepared himselfe for these sufferings, immediately before he was to be apprehended : and so they report five things that he did.

1. He made a Feast to his Disciples: he chose to suffer at the time of the great Passouer, that thereby he might confirme the hearts of the Disciples, and shew how little he feared death, and how willing he was to obey the Commandement of his Father, by being obedient to the death.
2. He made his will and last Testament, and therein he appoints a solemne assembly to bee yearly and oft in the yeare obserued in commemoration of his Passion, by all that loue him to the worlds end: and further grants a generall pardon of all sinnes, to all that shall worthily partake of that solemnitie at all times till his comming againe: and besides, bequeathes vnto godly Christians all the merits and benefits of his Passion, and all the good things contained in Gods Couenant made with the Church in Christ, and all this is comprehended in the institution of his last Supper.
3. He tooke his leaue of his Disciples, and made an admirable speech to them, recorded in the 13. 14. 15. and 16. Chapters of *Iohn*: which speech may be all referred to three heads, Prediction, Exhortation, and Promise: By way of Prediction we shall finde in that speech, that he tels them before hand of the things hee shall suffer, and the glory he shall haue after his sufferings, and withall the glorious prouision he will make for them in heauen after his Ascension, & comforteth them against his departure from them. Secondly, by way of Exhortation he earnestly perswades them by these his last words, to looke to their cariage in the world after he was gone, in these points especially; namely, that they shew forth the continuall prooffe of their vnfaigned and seruent loue one to another, and that they arme themselues with all patience, to suffer all the indignities and troubles should befall them from the Deuil, and the world: and chiefly that they abide in him, as the branch doth in the Vine, bearing good fruits to the glory and honour of his Name. Thirdly, By way of promise, he labours to fill them with comfort, by assuring to them three singular fauours: First, that he would send them the Holy Ghost to be their Comforter all their daies, Second-

ly, that they shall at all times haue audience in heaven for all suits whatsoever, if they be made in his Name. And thirdly, that what troubles soeuer they shall haue in the world, yet in him they shall haue peace. Neither did he intend this speech only for his Disciples, but for all the godly in all ages that should mourne for his absence.

The fourth thing our Sauour did for preparing him for his Passion, was the choice of the place where he would begin his Passion: and therein two things are worthy to be considered: *viz.* The kinde of place he chooseth, and his great willingnesse to suffer for vs. The place he chose was a Garden: and that he did of purpose, for as the first sin was committed in a Garden, so he is pleased to offer himselfe to suffer the first part of his great Passion in a Garden. Thus is our blessed Sauour pleased by his obedience in a Garden, to make satisfaction of the sin of Rebellion committed by our first Parents in Paradise: The next is the demonstration of our Sauours willingnesse to suffer for vs, which hee shewes plainly in choosing the place: for first it would be hard for the Priests to apprehend him in the Citie, because of the people, therefore hee gets out of the Citie to a place that was neare. Againe, the Euangelists note that he went to a place he was accustomed to goe to, that so it might not be difficult to finde him, *Luke 22. 39.* And to make it out of all doubt, *S. Iohn* saith, That *Iudas* that betrayed him knew the place. And it is profitable for vs to know that our Sauour did suffer willingly, because that addes to the price of his satisfaction; for vnlesse his Passion had beene voluntary, there had not beene a iust satisfaction for our sinnes to Gods Iustice: And besides, that circumstance should the more stirre vp our hearts to admire the greatnesse of his loue to vs. And finally, it is a most liuely president to teach vs with all willingnesse to take vp our crosse and follow him, that hath so willingly suffered such grieuous things for vs.

The fifth thing our Sauour did in his preparation, was the offering vp of prayer to God before hee entered vpon his Passion. Now the prayers Christ made, were partly for the Church, and partly for himselfe: The prayer for the Church, which

which he made immediatly before his apprehension, is at large recorded in the 17. of *Iohn*, which prayer he made as the High Priest; whose office was two-fold, to make intercession for the people, and to make satisfaction and atonement for their sinnes. And though the intercession of Christ be chiefly performed in heauen as hee sitteth at the right hand of God, yet that we might know what he saith for vs in heauen, he conceiues that most sacred frame of Intercession, which is there recorded for our euerlasting consolation. Now concerning that prayer of our Sauour, many things may be obserued.

1. For whom he prayes and makes intercession; and so hee expressly saith, That he did not pray for the world, but for the Elect, *vers. 9.*
2. Why he made that prayer on earth, and did not reserue it till he came to heauen? And to that he answereth himselfe, *vers. 13.* that hee spake those things on earth, that his ioy might be fulfilled in vs, for it must needs bee an vnspcakable comfort to vs to know what Christ prayes for in heauen to obaine for vs.
3. What things he assumes, as taken for granted, before hee puts vp his petitions to God: and so hee reckons vp before God diuers admirable priuiledges which belong to the godly, which God did neuer deny, but alwaies granted to belong to them: and these were,
 1. That God had giuen Christ full power to bestow eternall life vpon the godly, *vers. 2.*
 2. That the godly were Gods owne people, and that he had bestowed them all vpon Christ to redeeme them, and provide for them, *vers. 6, 10.*
 3. That Christ is glorified in them, *vers. 10.* meaning that God had giuen him leaue to make himselfe glorious by aduancing them, and that he did account himselfe to haue no glory on earth, but what he had in and from them.
 4. That he did sanctifie himselfe for them, *vers. 19.* that is, that God was to account all his merits to belong to them, and that all he endured when he was set apart as a Sacrifice, was for their sakes.

4. Article. *An Exposition of the Creed.*

5. That all he was to pray for, did belong to all beleeuers as well as to the Apostles, euen to all that did or should beleeue to the worlds end, *vers. 20.*
6. That by the Gospell Christ was to make all the godly feele, that God loued them, as well as he loued him, *verse 26.*
4. What he did begge of his Father for vs: and so we shall finde that hee hath fitted his suits to our desires. For looke what in this world the godly most desire to be freed from or to haue, that he hath asked; namely,
 1. That God would vndertake to keepe vs so as we might not any of vs be lost, *verse 11, 12.*
 2. That God would preferue and keepe vs from euill, both the euill of sinne, and the euill of danger that might oppresse vs, *verse 15.*
 3. That God would sanctifie vs by the power of his word, and so furnish vs with all gifts needfull to a holy life, *verse 17.*
 4. That we may be admitted into fellowship and indissoluable vnion with the blessed Trinitie, and amongst our selues, that in a sort wee might bee ioyned to God as Christ was, *verse 21.*
 5. That God would so perfect this holy vnion in them, that he might make the very world to know that God loued them, as well as he loued Christ, *verse 23.*
 6. That God would in his due time bring them all to him in-heauen, that they may for euer behold his glory there, *verse 24.*

These are marvellous things, and should wonderfully affect vs and comfort vs.

5. By what arguments our Sauour vrgeth these petitions: for his very reasons doe shew what care he had of vs, and how he pities vs, and that he stands vpon our right. And so we shall finde that hee vsed foure Reasons why God should grant all he asked for them. The first was because we are Gods: *thine they are, vers. 9, 10.* and therefore God should defend vs in that we are his owne, and belong to his charge and care. The second was, because
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the world hates vs, *vers. 14.* we are likely to be so ill vsed in the world, that God must needs looke to vs, to protect, and prouide for vs. The third was because our Sauour himselfe should be now no more in this world to looke to vs in his owne person, and therefore hee praies God to looke to vs, *vers. 11.* The last was because hee had sanctified himselfe for our sakes, and therefore pleads his owne merits for vs, *vers. 19.*

Lastly, it is profitable for vs to marke the intimation our Sauour giues all along his prayer, by which he lets fall a description of what we must be if we would haue our part in his Intercession. For in the 20. verse wee may see it plaine, we must be beleeuers, and *verses 6, 7, 8. with 26.* We may see further that we must be such as will receiue the words which God gaue to Christ to deliuer to vs, & by them will know Gods name, and such as will keepe the word as the greatest treasure in the world. They that heare not Christs preaching on Earth, shall not haue benefit by Christs praying in Heauen. Nor will hearing serue turne, but there must be knowledge and beleeuing, and keeping of the word as a treasure, and for practise.

Thus of the prayers our Sauour made for the Church.

The prayers he made for himselfe, concerne either his Glory in Heauen, or his Passion on Earth. His prayer for his Glory in Heauen is recorded, *Iohn 17. v. 1. to 6.* and in that prayer our Sauour first layes downe the substance of his request, *vers. 1.* Secondly, hee vrgeth it with arguments, *vers. 1, 2, 3, 4.* Thirdly, hee explaines his meaning for the manner how he would haue his petitions granted. The substance of his suit is, that God would glorifie his Sonne. The Reasons are: First, because God is his Father and he his Sonne, *vers. 1.* Secondly, because if God glorifie him, hee will glorifie God againe, *verse 1.* Thirdly, because God had giuen him power before to bestow glory vpon others, and therefore much more he should haue it himselfe, *verse 2, 3.* Fourthly, because hee had glorified God on earth, and should within a little time finish all his hard taske, *verse 4.* Now the manner how hee

hee would be glorified, was, by receiuing the same glory againe, which hee had with the Father before the world was; which referred to his humane Nature, must be vnderstood of his exaltation aboue all things that are made in heauen or earth, and so to be worshipped with the diuine Nature. And as it is referred to the diuine Nature, it must bee vnderstood of manifestation to the world, that as alwaies he as second Person had glory equall with the Father, so that God would let it be knowne to be so through the world, which was accomplished after his resurrection, when the Diuinitie of Christ was published to all Nations.

Thus of his prayer for his Glorification. The prayer that concernes his Passion was made in the Garden a little before his enemies came to apprehend him. And concerning that prayer diuers things may be obserued.

1. The company was with him, or neere to him at the time of his prayer, and so the Text notes that he singled out of all the Disciples three of them whom he loued most, viz. *Peter*, and *Iohn*, and *James*. Now this company hee tooke for two Reasons: First, that they might bee witnesses of this part of his Passion. Secondly, he chose them to be by him, as such as to whom he could more freely discouer himselfe: and in this our Sauour did expresse that which is settled in the natures almost of all men, and so of all godly men, in the busineses of religion. There be some persons before whom a man would more willingly pray or preach or doe any dutie; and yet others haue no iust cause to take exceptions as if they were neglected, or it was partialitie, for we see here Christ himselfe did single out these men, and leaue the rest of the Disciples further off, *Matth. 26. 36, 37.* and withall from hence we may learne that the very presence of such as we loue, doth vs good when we are in distresse, though they should say nothing to vs; as here our Sauour giues these Disciples a great charge to tarry by him, and yet they say not a word to him, no not when he makes his moane, that his heart was heauy to the very death: yea it seemes our Sauour was not willing to be without them, though they slept

1. slept by him, and seemed to take little notice of his distresse. Further, these three were they that had scene his Transfiguration on the Mount, and therefore are now the fittest to behold this great abasement, without wauering in the faith of his Diuinitie, because they had scene him glorious, whom now they are to behold so infirme.

2. The gesture he vsed in prayer, *viz.* He *felt on his face and praised.* Euen the more grieuous the distresse was vpon him, the more humbly did he demeane himselfe towards God: When his heart was so heauy, nothing but praying to God would helpe him, for he had made his moane to the Disciples, and that eased him not. Nor doth hee rest in that, simply to pray, but his Agonie being great, hee applies himselfe to that gesture might best fit the greatnesse of his distresse, to teach vs what we should doe, when our hearts are heauy, and how we should strive to enlarge our affections, and suit our whole behauiour in Gods presence according to his hand vpon vs, or the great need we haue of his helpe.

3. What befell him when he went to pray, *viz.* a most grieuous Agonie in soule, which with such speed increased vpon him, that he cried out to his Disciples, that his soule was euery way compassed about with sorrow such vnto the death, and he sweat in that Anguish very blood, as is noted by the Euangelist, and he was maruellously amazed and afraid. Now if any aske, what made our Saniour fall into this perplexitie? I answer, that wee must not thinke, that it was the feare of bodily death that thus affrighted our Sauour, seeing we know that the Martyrs that were infirme men, did yet embrace death without these Agonies: though by the way we must remember, that it is a thousand times more easie to suffer the death of a Martyr, than for Christ to suffer bare death of any kinde, because Martyrs in death are freed from the guilt of all their sinnes, whereas Christ in death, as our surety, stands charged with sinne: but it was not the feare of death thus troubled our Sauour; he had many other more dreadfull things to thinke of: As first, the tyrannie

Math. 26.38.

of Sinne, Death, and Satan, that had persecuted our mankinde. Secondly, the great ingratitude of the greatest part of mankinde, who would not regard redemption though made in his blood. Thirdly, the dispersion of his Disciples, and the scandall that even they would take at his death. Fourthly, the ruine would come vpon the Iewish Nation by making themselves guilty of his blood. Fifthly and especially, the sense of the most horrible wrath of God against the finnes of the world, which he must endure, and did begin to feele, for our sakes, as being our surety. It was not death then simply that he feared, but death ioyned with that powring out of the dreadful wrath of God vpon his soule: this bred that incredible and deadly sadnesse, and paine, and inward feare in our Saviour.

Now this mournfull consideration of his grievous feare and agonie, may serue vnto vs for great consolation; and that in diuers respects: For first herein we may see his loue to vs, that can be content to take vpon him our infirmities, euen those that are most troublesome, such as this dreadful feare and perplexitie was: he was here truly transfigured: for as on the Mount by transfiguration he shewed what glory he should haue in heauen, so in the Garden, by this transfiguration he shewes what weaknes cleaues to his members on earth: only we must still remember, that he tooke vpon him only vnblesseable infirmities; for in this he sinned not. If any aske how could such unspeakable feare and sadnesse be without sinne, seeing the affections were so violently moued and troubled? I answer, that the perturbation that was in our Saviours heart, was like to cleane water in a cleane glasse; if it be shaken neuer so violently, yet it is cleane still, because there is no mud in the bottome. But on the other side, if cleane water be put into a cleane glasse, and mud withall be setled in the bottome, then the least stirring that is makes it foule: and so it is with vs, there is sinne in almost all perturbations that arise in our hearts, because euery shaking of our hearts stirs vp some corruption that is in our nature; but it was not so with Christ. Againe, feare-
full

full Christians may take some comfort from hence, to see that their Saviour was afraid as well as they. His Agonie may comfort them against their pusillanimitie: and further such as finde strange accidents in prayer, and are suddenly oppressed with feares and doubts or terrors, may profitably remember what befell their Saviour when he went to pray. Lastly, such as are afflicted in conscience vnder the sense of Gods wrath, may wonderfully from hence be releued: First, by considering that Christ himselfe did feele the same, or much greater sorrowes than they do, and therefore doth pitie them, and will succour them. Secondly, by considering that Christ hath borne in his owne soule the brunt of Gods displeasure for sinne, and therefore they should not be so dismayed, but behold his soule as made a sacrifice for their sinnes. And thus of his Agonie. There was yet another great discouragement befell him in his prayer, and that was the marvellous senselesse, and drowlesse, and want of compassion in his Disciples, who were so farre from comforting him, or mourning with him, that they could not watch with him one houre: That Peter that a little before said, If all men were offended in him, yet he would neuer be offended, yea he was ready to die for him, yet now he doth not resist his very sleepe, but neglects his Saviour in his greatest distresse. And from this obseruation we may gather diuers Vses. For hereby it is manifest, that the whole burden of satisfaction lies vpon Christ only: Here is no bodie to helpe him to pay one farthing, nor so much as pitie him, or incourage him: when our ransom is in paying, the great Apostles are a sleeping. Besides, men in misery must learne to trust vpon God only, for there are none so neare or deare to vs, but in times of distresse may come farre short of that compassion or succour which we may expect from them: and if any such thing befall vs in our paines or other miseries, we must labour to comfort our selues with this example of the like case of our Saviour. Moreouer, men that are giuen to bodily sleepinesse in time of Gods seruice should be warned from hence: Euen such a bodily infirmity, if it be nourished, may bring

vs into fearefull temptations, and makes vs guilty of grievous offence against God and Christ; as is imported by our Saviours milde reproofe of the sleepe Disciples; *Matth. 26.*

4. The forme of prayer hee vsed, and that was, *Abba father, let this cup passe from me if it be possible; yet not my will but thy will be done, Mark. 14. 36.* In which forme we may note three things: First, the Titles he giues to God. Secondly, the substance of his suit to God. And thirdly, the clausles limiting his petition.

1. The Titles are recorded by Saint *Marke*; and wee shall finde them giuen to God in three places of the new Testament: *viz.* in this prayer of Christs, and *Rom. 8. 15.* and *Galat. 4. 7.* The tearme *Abba*, is an *Hebrew* or *Syriacke* word; and the other word *Pater*, is both a *Greeke* and *Latine* word: Now in that Christ calling vpon his Father giues him his title in diuers languages, it is thought, that thereby Christ would intimate that he was the God of both Iewes & Gentiles, and in as much as the time drew on in which the partition wall was to be broken downe, and God was to be belceued on, and called vpon by both sorts of people, Christ himselfe first beginnes to treat with God in both languages. And it may well be, that being now in infinite torment he would intimate by these tearmes, that he suffered them both for Iewes and Gentiles.

2. As for the substance of the petition, a great doubt may arise in a mans mind how this could be in Christ without sinne, or contradiction to himselfe. He that had foretold his death, and professed so often to be willing to die, and was sent into the world for this purpose, and if he died not all the Elect were vnderdone: how can it bee that now hee prayes that if it be possible he may not die? I answer this obiection two wayes: first, that he doth not expressely pray against his death, but his words may be vnderstood as well (as I conceiue) of the Agonie he was in, in his soule: and so what inconuenience can follow, if we grant that hee desired of God that it might passe from him, or bee quickly removed, if it were possible and might stand with Gods will: there

was no necessity that his Agonie should abide still vpon him. Secondly, if it be vnderstood of his death, yet all that might bee without sinne, because they are the words of Christ, now astonished and amazed, his vnderstanding and memory by the violence of the paine being interrupted in their working for a short time. As a Clocke may be perfect, and yet stand by reason of some outward cause, as a mans hand, or the weather, or the like: so the frame of our Saviours affections and desires was most perfect, though by the violence of the hand of God vpon him for a time, his nature remembred only the preservation of her selfe. From this frailty of our Saviour shewed in the matter of his petition, weake Christians may gather much comfort, and perswasion, that their weaknesse and frailties in prayer shall be passed by of God and Christ.

3. The clauses limiting his petition are two. First, if it bee possible. Secondly, not my will but thy will be done: which as they shewed the holiness of Christ, in desiring to auoid the requesting of absurd & contrary things, and to submit himselfe & his desires to Gods will notwithstanding the torment he was in: so it is a notable example to teach vs what to do in all distresses, yea the bitterest crosses can befall vs, euen to strue vehemently to beare Gods sharpest stroakes, with all humble submission to his good will and pleasure.

Thus of the fourth point in his prayer.

The fift point, is the issue and euent of his prayer, and that is reported partly by the Euangelist, and partly by the Apostle to the *Hebrewes*. The Euangelist saith that an Angell came from heauen and comforted him in his Agonie, *Luk. 22. 43.* which may teach vs to know, that when God will not presently deliuer vs from the crosse, yet he is able to comfort vs vnder the crosse: and if ordinary meanes faile, he can supply with extraordinary: If men on earth will not pity vs, he can send his Angels from heauen to relecue vs. The Apostle to the *Hebrewes* further tels vs, euen that this prayer was heard of God as he reports, *Heb. 5. 7.* Now from hence ariseth another great scruple, and that is how it can be said this prayer was heard, seeing hee was not deliuered,

but did suffer death. I answer, if you vnderstand his prayer only of the speedy taking off of Gods hand, then there is no difficultie or doubt: and if it bee vnderstood of death, wee must fly to a distinction, which is thus: God heareth prayer two wayes, the one when he directly grants what we expressly aske, the other when he giues vs so much of our suit as is good for vs, and what he denies, recompenceth in some other thing which is answerable thereunto, and more profitable for vs. So he dealt with Christ here, though he did not free him from death, yet he did free him from the hurt of death, so as he was able to beare it, and was deliuered from it in due time, which was all that which the nature of Christ in distresse in effect sought, *viz.* the preservation of it selfe: and this may bee very vsfull for vs to obserue: God may seeme to deny vs many things, which yet he grants, and our weakest prayers may get vs some blessing, though wee feele it not for the present: and if God change with vs, and giue vs that which is better for vs than that which we aske, he doth vs no wrong. In hearing prayer God considers not so much the pleasing of our wills, as the furthering of our Salvation. And therefore wee must take heed we grow not froward, or discouraged, and iudge that God heareth vs nor, because he lets vs pray often, and yet according to the letter of our prayer we see not that we are heard: let this example of Christ that prayed thrice, and the like of *Paul* praying thrice against the temptation of the Deuill, stay our heart, and teach vs as to get skill and resolution to pray, so to seeke the skill of Gods different manner of hearing of prayer. Thus of what Christ did: now followes to consider what was done to him, and that both by the Iewes, and by his owne Disciples.

Concerning the behauiour of the Iewes in the apprehension of Christ, I obserue two things: First, how they came to Christ, and met him. Secondly, how they laid hands vpon him, and bound him and led him away.

About their comming to Christ, three things would be noted: 1. Who came: 2. How they came furnished: 3. What communication passed betweene Christ and them, when they were come.

For the first: The persons that came to Christ, were the Jewes and *Judas*, souldiers and servants, all sent from the High Priests and Pharisees, and Elders of the people, *Mat.* 26. 47. *Iohn* 18. 3. And they were a great multitude of them. So naturall is the hatred that the men of the world beare to Christ, that it is easie to get men enow to beare armes against Christ, or to doe hurt to Religion, or religious persons: but wee see in our times what a wonderfull hard thing it is to get men or money to doe any service against *Antichrist*.

For the second: *Judas* and the Jewes came thus furnished; They first get a band of men, (which being not in the power of the Priests) they must needs haue them, as borrowed from *Pilate*: And with this Band they send their owne officers, and all were furnished with weapons, swords, and staves: and the Text notes that they were a great multitude of them. Now what was all this to doe? It was to take Christ, Christ I say, that was knowne to be so peaceable a Man, and so quiet, as no man came neere him for meekenesse and lowliness; and besides, he was vsually in the Temple, and so easie to be taken at any time, or in any place, if they will needs lay violent hands vpon him. But obserue two memorable things: First, the effect of an ill conscience, in *Judas* and the Priests: they knowing the cause to be so naught, suffer such a conflict with an armie of feares in their owne hearts, that fearing lest both God and men should be against them, they raise an armie of men, for the effecting of their wicked purpose: Oh the force of conscience! What a fearefull baseness is it to be wicked, or to set vpon wicked purposes? It is a very troublesome and chargeable thing, to be engaged for the effecting of mischieuous devices. Secondly, note how iust God is: these sinfull men haue drawne their swords and bent their bowes against the iust one: How deservedly therefore afterwards did God make the sword enter into their owne breasts. These men that entertaine but one Band of *Romans* against their Lord and King, euen Christ, shall afterwards receiue into their owne bowels and bowes the swords of the whole armie of the *Romans*, to reuenge their rebel-

rebellion, not against them, but against Christ.

Now for the communication that passed betweene Christ and the Iewes, the storie of it is recorded, *Ioh. 18. 4, 5, 6.* And in the whole story I note three things: First, how willing Christ was to be apprehended. Secondly, how miraculously he shewed his diuine power vpon his enemies. Thirdly, how carefully he prouides for his Disciples.

His willingnesse to suffer, appears by those words, that affirme that he knowing all things should come to him, went forth, and as it were offered himselfe, by asking, *Whom seeke yee*, and by answering that it was He, when they name him. Euen the more he feared in the Garden at prayer, the more he strives to shew vndauntednesse now; yea to shew how great difference there is between affliction of spirit, and outward distresses: when the fit of the distresse of his Soule vnder Gods wrath for our sinne, is for a while intermitted, hee goeth out to seeke his Aduersaries, that sought him, as being most willing to take vp a crosse, hee accounted so easie in comparison of what he had felt.

The demonstration of his diuine power vpon his enemies he thus shewed. When he had answered that he was that *Iesus of Nazareth*, whom they sought, then all went backward and fell to the ground, such amazement fell vpon the hearts of the stoutest of them. They sought the *Man Iesus*, but that God whose Name was *I am*, out of the temple of his body giues that answer, *I am he*, with such impressions of his Diuinitie as strikes them to the ground like dead men. And this he did for diuers reasons: First, to preserue the vndoubted testimony of his Diuinitie. He that was shortly to be sacrificed as a Lambe, now warres like a Lion for a season, that at least the Christian world might know, that it was God that did suffer for our sinnes, *Act. 20. 28.* Secondly, hereby his enemies are conuicted, and left without excuse, that will lay hands on him injuriously, that had first laid hands on them so iustly, and made them know how able hee was to binde them ouer to eternall perdition. Oh how incorrigible is the heart of a wicked man! Here may a man behold men smitten to the ground by the hand of God, and yet see them rise vp againe

again as desperately bent as before: Yea, here stood with these men, and among them fell, *Iudas*, the Apostle, the servant of Christ, and yet riseth againe still a Devill, a Traitor, and a Standard-bearer of the Iewes malice, who hauing the Devill in his brest, doth most impudently giue the signe of peace with his mouth. Thirdly, hereby he giues eident demonstration to all the world, of the terror of his voice against wicked men at the last day. Hee that can fright them thus, when he is about to die, being yet in the forme of a seruant on earth; how will he be found then, when he comes in his Kingdom to iudge them from heauen, and shall shew himselfe in the forme of God, as well as Man? What tongue of man can expresse the terror of that voice, at that day, *Goe yee cursed into euerlasting fire prepared for the Devill and his Angels.* And impenitent men may ghesse at this, by the power they haue felt in the voice of Christ in the preaching of the Gospell. Another demonstration of his diuine power may it be reckoned, that such as knew him should looke vpon him, and not know him, when hee asked them, *Whom seeke yee*; they doe not answer, thee, but *Iesus of Nazareth*, yet *Iudas* was amongst them.

Thirdly, his care of the safetie of his Disciples he shewed two waies: First, by going out alone to meet his Aduersaries, lest in the tumult his Disciples should be seized vpon. Secondly, by speaking to the armed men to take him, and let them depart without iniury. Now the reason why he was so carefull of them, was (as the Euangelist notes) that the word of Iesus might be fulfilled which he spake in his prayer to his Father, *Of those which thou hast giuen me, I haue not lost one*: And lost they had beene (in our sense) if they had not beene preserued to do the worke they were elected to, (*viz.*) to be witnesses of Christs Death and Resurrection throughout the world; which worke might haue beene hindered by their apprehension. Again, note how our Sauour carries himselfe towards them: Hee speakes to them as their Lord and King, and therefore saith, *Let these depart*, which are words of authoritie, commanding them to let the Apostles go; which thing is the more cleare, because they did let them go accordingly.

And thus of their comming to Christ: The taking of him, and binding of him, and leading him away followes, the story of it we finde in all the Euangelists. Now the reasons why he suffered these things are to be considered. He that giues libertie to Captiues, was taken himselfe, that hee might deliuer vs from captiuitie vnder Satan, by whom wee were detained, and that his captiuitie might comfort the Martyrs that suffer for the Testimony of Iesus, and might sanctifie their restraints, and so he was bound, that we might be freed from the bonds of our sins, and of the Deuill, and euill examples and customes of the world in which we were fettered, and that he might comfort such as are in bonds for righteousnes sake. He was vnciuilly led out of the Garden, that so he might lead vs into the heauenly Paradise, out of which we were cast.

Thus of what the Iewes did to him. What was done by his Disciples is briefly noted, and that was, that they all forsooke him and fled: so as he was forsaken on all hands. And he suffered this desertion for diuers reasons. First, that so no iot of our redemption, no not the least parcell of it, might be ascribed to any other than to one Iesus alone. Secondly, that hereby he might satisfie Gods iustice for vs, that had forsaken God, and fell away from him by our sins. Thirdly, that this example might somewhat ease and comfort such as are left and forsaken by their friends, in their distresse. Fourthly, the Scripture was herein fulfilled, *Smite the shepherd and the sheepe shall be scattered*: and Christs words came to passe, *All of you this night shall be offended in mee.*

I omit here the resistance made by the Disciples, especially by *Peter*, and the discourse and behauiour of our Saviour vpon it, because that was no part of Christs Passion, though it were something that fell out in the storie.

Hitherto of Christs Apprehension, and so of the things that went before his Arraignment.

The things he suffered at his Arraignment follow: and these may be referred to two heads. The one is the things he suffered (when he was brought bound before the Iudges or Rulers)

Rulers) in the night, when things were carried tumultuously and without any order. The other contains the things he suffered when they would proceed iudicially with him, and that was in the day time.

In the night he suffered three things. First, he was carried vp and downe bound from one High Priest to another. Secondly, he was three times denied by *Peter* his owne seru-
uant and Disciple. Thirdly, he was ill intreated by the men that kept him bound. And that these things fell all out before the solemne Councell of the High Priests, and in the night, appeares by Saint *Lukes* narration of it, *Chap. 22.* though the other Euangelists obserue not the order so precisely.

For the first: The Captaine of the band, and the Souldiers and Officers of the Iewes, carried Christ first to *Annas* that was father in law to *Caiaphas*, and then to *Caiaphas* afterwards, *Iohn 18.* In which dealing two things may be noted. First, the glory these wretched men take in shewing their Prisoner one to another: How glad they are to see Iesus bound, and to know but that their deuices prosper so farre; now was the time that the world reioyced, and the Disciples wept, *Iohn 16. 20.* Secondly, it seemes *Caiaphas* playes the Politician, for since the time he had beene author of that counsell, that one must die for the people, all the worke is directed to him. If great men once become authors of mischiefe and ill counsell, they know not how farre they may be lead on in wickednesse: but *Caiaphas* perceiuing the worke must light vpon him, subtilly giues order (as is likely) that he should first be carried to *Annas*, that so hee might either decline the enuy of the people, or haue him partner in it.

For the second: The storie of *Peters* deniall is at large set downe by the Euangelists, and therein three things are noted; the occasions of his fall, the manner of it, and the cuent. The occasions are obserued by the Euangelists to be foure: or, by foure steps and degrees he is brought into the snare of this temptation. For first he followed Christ as farre off, *Matth. 26. 58.* That he followed him, it was his affe-

tion and deuotion ; but that he followed him as farre off, it was his feare : and in this feare is laid the first ground of his fall. To expose himselfe to danger, when he felt his heart afraid of it, especially when there was no necessary cause to venture himselfe vpon it, was a strong occasion to the temptation. Secondly, a Disciple that was knowne to the High Priests, and went in with Iesus into the Palace, spake to him that kept the doore, and so got *Peter* in, *Iohn* 18. 15, 16. and this was a second step to his temptation. The courtesie of his friend proues a snare to him, and the rather because he went in out of curiositie, and not out of any settled reason or cause to glorifie God : for Saint *Matthew* saith he went in but to see the end, that is, to obserue what would become of Christ, *Matth.* 26. 58. Thirdly, he sate and warmed himselfe by the High Priests fire, with the seruants of the High Priests, *Iohn* 18. 18. He that was for a long time accustomed to the holy conuersation of Christ, and his fellow Disciples, where he was accustomed to goodnesse in words and deeds, now comes into the company of the vngodly without calling, whose tongues were bent to mischief, and their throat an open sepulchre, and here as a man comming suddenly into a new world, receiues strong impressions of euill, his fearefull heart being not able to cast vp the poison hee receiued from their Societie : and this was the third degree or step to his fall. Fourthly, he was examined and accused to be one of Christs followers, and so charged in that part in which he was weakest: For first, a Damosell that kept the doore, asked him whether he was not one of them, *Iob.* 18. 19. and then the seruants by the fire-side charge him againe, *vers.* 25. gathering belike from his behaviour that hee was not one of their side, in that he did not ioyne with them to discourse against Christ, and therefore it was likely that he was Christs Disciple, and they told him his speech bewrayed him, hee spake like a *Galilean*. Then in the third place, a kinsman to *Malchus*, whose eare he cut off, charged him that hee saw him in the Garden, *Iob.* 18. 26. The Deuill that desired greatly to sift him, and to increase his misery, plies him with objections, and all suddenly till his sinne was brought to the height.

height. Thus of the occasions of his fall. The manner of it follows: & so the Euangelists shew, that first he denied Christ, saying that he knew him not. Then he denied him again with an oath: Then thirdly, he began to curse & sweare, saying, he knew not the man: Oh *Peter* knowest not thou the man, that before hadst confessed him to be God? The event was his Repentance; & there is obserued the means of it, and the maner of it. The means lesse principal, was the crowing of the Cock, according to the propheticke of his Sauour. The principall was, that Christ looked backe vpon him, and then *Peter* remembered Christs words, which presently brake his heart, *Luk. 22. 61.* The manner of his repentance was, that he went out of that wicked place, and wept bitterly. He forsakes the needlesse society of the wicked, and with much sorrow bewailes his great sinne. Thus of the Story.

Now the reason why our Sauour suffered this kinde of affliction, to be denied thus of his owne seruant, was, that so he might satisfie Gods iustice for vs, that had denied God in *Paradise*: because we had denied God, he was content to be denied by his owne seruant.

There may be many vses made of this lamentable Story of *Peters* fall: 1. For first, we may all be warned by his fall, to take heed of the occasions that led him into this sinne; and so especially to take heed of security and trust in our owne strength. This is the man that a little before said he would not deny him, though he should die with him. Let him that standeth take heed lest he fall: No man is strong by his owne might, and therefore let vs work out our saluation with feare and trembling, and know that we are kept onely by Gods power and true faith in him. Againe, we see how pernicious a thing it is to fall suddenly into carnall company, without a Calling: It is hard to touch Pitch, and not be defiled, especially in euill times when men are heated with malice, we should altogether auoid their presence, if it be possible: The High Priests fire vndid *Peter*.

2 Wicked men must take heed of abusing such examples as this, by gathering from thence any libertie to sinne: think not to sinne securely, because *Peter* sinned so grieuously:

Remember two things, if thou take liberty to sinne, because *Peter* so sinned. First, that *Peters* sinne brought bitter griefe to his heart: *He went out and wept bitterly*, saith the Text: If thou wouldest as well consider the sorrowes Gods seruants brought vpon themselues for their sinnes, as the greatnesse of their offence, thou wouldest finde small prouocation from such wofull presidents. Againe, it is true that *Peter* sinned and yet was saued, and yet it is as true that *Indas* sinned and was damned, and yet was an Apostle of Christ as well as *Peter*.

3. We may hence learne what is necessarie to true repentance, viz. First, to get out from the society of wicked men: a man cannot repent, and yet remaine still by the High-Priests fire. Secondly, to bewaile our sinnes by true godly sorrow in secret: without mourning for sin, there can be no true repentance for sinne; and therefore the afflicting of our soule for our sinnes is peremptorily required, *Ioel 2. 12. Iam. 4.* And the sacrifices of God are a broken and contrite heart, *Psal. 51.*

4. Here are diuers things worthy the marking about the meanes of a mans conuersion: For first hence we may learne, that the Doctrine a man heares, though it doe not presently worke vpon him, yet the remembrance of it in after-times may be very powerfull to turne a mans heart to God: as here *Peter* is turned by remembring what *Iesus* said vnto him, though when he said it, *Peter* made no good vse of it. Againe, wee may gather hence, that God can awaken the conscience of a man by strange operations, by very simple and vnlikely meanes; as here the conscience of *Peter* is excited by the crowing of a Cocke; but especially the heart of *Peter* is dissolued, and grownd almost to powder, with the very lookes of Christ: *Iesus looked backe vpon him, and he went out and wept bitterly.*

5. Here is also matter of Consolation: for penitent sinners may hence gather, that great offences may be forgiuen, if they be truly humbled: If we weepe for our sinnes as *Peter* did, we may be receiued to fauour as *Peter* was. Besides, our Saniour that foretold his fall, annexeth two admirable

rable consolations: First, that he prayeth for the godly that their faith should not faile, though they fall grievously. Secondly, that how far soeuer the Deuill preuailes, yet all his temptations shall be but like a winnowing: God can tell how to draw light out of darknesse, and to waste the maine heape of corruption, euen from his working vpon mens hearts through the sight of their falls into some particular corruptions, *Luk. 22. 31, 32.*

Lastly, the example of the falls of godly men should teach vs to vse all meanes to strengthen one another, that wee may be vpheld from falling; especially such as haue fallen, and are recovered, should strue by all meanes to warne others, and to helpe by all waies they can to preserue others, *When thou art conuerted strengthen thy brethren, said our Saviour to Peter, Luk. 22. 32.*

Thus he was denied by *Peter.*

3. He was ill intreated by them that kept him bound: for as Saint *Luke* shewes chapter 22. they mocked him and smote him, and when they had blindfolded him, they stroke him on the face, and asked him, saying, *Prophecie vnto vs, who it is that smote thee. And many other things blasphemously spake they against him.* Here we may behold a lamentable spectacle, of that disorder into which wretched men fall, when they giue the reynes to their wicked malice, and thinke they may doe it without punishment. What wooll indignities are these, these base *Jewes* offer to our blessed Saviour? They blindfold and buffet that face, which their godly Forefathers and Prophets so longed to behold, euen that face that was fairer than the children of men. And what was of more authoritie than the sacred Prophecying of *Iesus*, who spake as neuer man spake, and confirmed it by miracles, and yet see how this base vulgar scornes his Prophecying? They that before persecuted the Prophets of the Lord, now blaspheme and deride the Lord of the Prophets. Thus it is still with vs in places where the wicked multitude dare oppose the Messengers of Christ, with opinion they may doe it without punishment. When Magistrates are wicked & haters of goodnesse, these things fall out amongst the

the multitude. There are two signes of a childe of God: The personall loue of the Lord Iesus, 1 *Pet.* 1. 9. and the high estimation of the word of Christ. Now on the contrary, there cannot be more palpable signes of a wicked or reprobate heart, than to loath Christ, and despise Prophecy-
 ing. Againe, note another madnesse and folly in these beasts: They thinke they can hoodwinke Christ: What, can their base couering hide the eies of the Son of God, that had so often made them know that he could see into their very hearts? Will God be blindfolded? Thus foolish are wicked men: and this mad folly is not out of the hearts of such men amongst vs, that thinke they haue the skill still to hoodwinke God, that he should not see their hypocrisie, and know their secret corruptions. But some one may say, it was wonder Christ would endure such meane vsage: I answer, we must looke higher than the wickednesse of these men: Christ as our surety suffers all this, that he might make expiation for our sinnes, that had lost the face or image of God, and that he might deliuer vs from those contumelies might iustly follow vs for our sinnes: and withall might leaue vs an example of patience, if we suffer meane vsage from the men of this world: and the rather because we see in the Text, what interpretation was made of this dealing of theirs, it is reckoned as blasphemy against God.

And thus of the things done in the Night tumultuously: Now followes the things he suffered in the Day, when they proceed to Iudgement; for in the morning early they bring forth Iesus to be indited, and heare Iudgement, and that both in the Ecclesiasticall and in the Ciuill Court. But before I open the particulars, our hearts should make a stand, and thinke of the generall, with amazement at the worke was done that day. There was neuer such a dreadfull sight to be seene, in any age of the world: for on that day, the Sonne of God, the King of Heauen and Earth, stood at the barre of mortall creatures, was indited and condemned of sinfull men, and had many grieuous things laid to his charge. Oh, in what *Labyrinths* are our dead hearts sleeping, that so prodigious a thing as this cannot waken vs to
 vnspeakable

unspeakable sense and wonder. But let vs consider the reasons of his Passion in this kinde in generall.

1. Our Saviour would not die in a tumult or secretly, but came solemnely to his triall in both Courts, that so his innocency might be fully cleared, and the wicked enuie and malice of the High Priests and the Jewes might be made manifest.

2. He stood there as surety for vs, that were obnoxious to the sentence of the eternall Iudge, and had deserved by our sinnes to bee indited and condemned to eternall perdition.

3. He was indited and condemned on earth, that he might free vs from the furie of Gods iudgement, that we might neuer appeare before Gods Tribunall to be arraigned for our sinnes, but only to heare iudgement for our absolution, and entrance into the possession of that euermlasting kingdome.

And therefore the Vie of this should be for singular comfort to the godly, even to all that beleue in Iesus. He was arraigned before the Priests, and Pilate, that they might not be arraigned before God. He was pursued in euery Court, that no Court of Iustice might lay hold on them. He was accused before an earthly Iudge, that they might be freed by the heavenly Iudge. He was condemned on earth, that we might be absolved in heauen. And withall here is terrible discomfort to the wicked, that will not repent of their sinnes and beleue in Iesus. They may gesse what shall become of them: if Christ endured to bee arraigned on earth, and to be so vsed at mans Tribunall, how shall they escape the terror of their arraignment at the dreadfull day of Iudgement? He that hath bene abused to these indignities, will pay them home with iust vengeance, when they shall fall into his hands at the last day: and if God spare not his owne Sonne, but arraigned him for our sinnes, how shall he spare them?

Thus in generall. Now in particular in the arraignment of Christ we are to consider: First, his accusation. Secondly, his condemnation or sentence. In his accusation

there was a double proceeding. For first he was brought into the Ecclesiasticall Court, before Caiaphas the High Priest, in a great Councell or Synedrion at Hierusalem; and then after he was brought before the Politicall Tribunall of Pilate the Roman Governor.

First of the arraignment of our Saviour in the Ecclesiasticall Court: The storie of the Euangelist shewes with what corruption and iniustice he was vsed in their Consistorie: For first the Iudges themselves, before they heare the cause, take counsell how to put him to death, intending by all their courses to deuise all the wayes they could to get colour of matter against him, to complaine to the Ciuill Magistrate that hee might put him to death. Secondly, it is expressly said, that they sought false witness against him: and this was a grosse iniustice to suborne false witnesses. Thirdly, in the very Court before the face of the High Priest, Christ is smitten on the face with a rod by a base slave that was seruant or officer to the High Priest, *John 18. 22.* Fourthly, he was accused of double blasphemie, the one against the Temple, and the other against God. Against the Temple, because he should threaten to destroy it, and pull it downe, and set it vp againe by his owne power, within three daies. Against God, because he said he was Christ the Sonne of God. And this is the summe of the proceedings in that Court. Now out of the whole storie many things may be noted which may serue for good vse, as

First, we may see hence, that Christ and true Christians may be persecuted and monstrously abused in Spirituall Courts as well as Temporall. Christ neuer had worser enemies, nor more corrupt and malicious than Churchmen. In his owne person none hated him more deadly than the Priests and great spirituall Counsellors of the State Ecclesiastike. And in times after of all the great ones that opposed Christ and his Kingdome, none deserued the name of that *Antichrist* more than the Bishops of Rome. And certainly if he suffer such wrongs in their Courts, if they repent not, and reforme, he will iudge them in his Court one day to their eternall confusion. Againe, it is most cleare from hence,

that the testimonie of Councels, or the outward glory of learned men professing a religion, are not infallible marks of the Truth. Here is a great Councell, and here sit the great *Rabbies* in their *Pantiscalibus*, when Christ stands amongst them in the condition of a poore prisoner. Now what could the Papists say in *Queene Maries* times to the Protestant prisoners, that might not be said by these Iewes against true Religion? Again, we may obserue out of this Storie, what horrible iniurie may bee done to a man in reporting his words, though the most of the words be reported that were spoken, and how a mans meaning may be vilely perverted by a little change of the words: Christ had said, *Destroy this Temple, and I will build it up againe in three daies*: he meant his body by the Temple, and his Resurrection should be the building yp of it againe. Now the false witnesses vge this sentence contrary to his sense, and instead of the word *Destroy* yee, they report it thus, *I will destroy*: and so out of all frame that accusation, that hee would pull downe the Temple. Let all men take heed what they heare, and what they report: especially in hearing doctrine let them take heed that by their fault they doe not make their Teachers sinne in the word as the Prophets phrase was, that is, that they doe not by mistaking make such report of their Teachers doctrine, as may bring them into danger, when they meant or said no such thing. And yet moreover wee may note one thing more for information, and that may be gathered from the behaviour of the High Priests servant, in striking Christ so proudly and vniuently, without any bidding or warrant; and the rather, if we marke how the night before Iesus was vied by these Serving-men and officers, and so afterwards: That I would obserue is, That it often falls out, that seruants are like their Masters. If the Iudges of Courts be not louers of goodnesse, and good men, but rather such as seeke all occasions against them, & disgrace and discountenance them, it is ordinarily seene, that their seruants and officers, their Sergeants and Apparitors, and such like, carry themselves with vile iniustice and scorne towards the goodly. What ver-

none in the world can be more odious than the servants and officers of great men, or Iudges, or Bishops, or such as have Authority in Ecclesiasticall or Temporall things, when the Masters prone to be men of corrupt minds, and not lovers of goodnesse and iustice. And so it is in all States, even in the family. How often doe the sinnes of Masters and parents breake out in their children and servants? Certainly the complaint of ill servants would be in the greatest part of it, taken away, if Masters were better themselves.

And thus for information: Now besides here may be diuers things learned for our instruction, from the behaviour of our Sauour at this time, from the things he said or did. Yea there is one thing to be learned from these wicked Rulers, though they did sinfully: We reade here of them, that they rise early in the morning & get to the Court, & dispatch the businesse quickly: Now if to doe mischiefe, then they make such haste to shed blood, surely good Iudges should learne expedition from them, so it be in good causes: Iudges of Courts should provide, if it be possible, to cut off these miserable delays in suits: and when they fully vnderstand the cause, dispatch the iustice of it quickly.

Now from the Behaviour of our Sauour we may learne diuers things.

1. Whereas he was examined both of his doctrine and his Disciples, he answers to the point of his doctrine, but saith nothing of his Disciples, and yet he might haue answered that one of them betrayed him, and another denied him, and the rest ranne away from him: To teach vs that no extremity befalling our selues, should make vs discover the weaknesse of others to the Enemies of Religion, when it may any way doe hurt to the honour of the profession of Religion. And againe, we may learne to be patient vnder the aspersions of Schisme, & not to be vniuersal at it. Our Sauour was examined about his Disciples, vpon pretence that he had made a Schisme in the Church, by admitting so many followers, and such concourse of people to heare him, with intimation that he might intend sedition in the State: Now to all this he giues no an-

swer, but rests satisfied, as knowing that the consciences of his aduersaries were perswaded otherwise of him.

2. When he answers about his doctrine, it is in generall, and sparingly, to teach vs wisdom in euil times, and to learne how to bridle our tongues, when we speake before men in authority, especially if they be enemies to Religion.

3. From his answer about his doctrine, the Hearers of godly Teachers may learne one profitable lesson, namely, to marke the doctrine of their Teachers, and to grow so cunning in it, that they may be able to defend their Teachers and the Truth: Christ referred himselfe to his Hearers, *Iohn 18. 12, 20.*

4. What admirable patience was that in Iesus Christ, when he was smitten by the High Priests seruant, to speake to him so coolly, saying, *If I haue euill spoken, heare witnesse of the euill: but if I haue well spoken, why smitest thou me?* *Iohn 18. 23.* He deales like a wise and patient Physitian: if he haue a patient that is madde, he doth not rage if his madde patient should strike at him, but rather quietly will striue to pacifie the fury of the madde man, or else binde him: So doth our sweet Physitian of our soules: they are spirituallly madde, that will strike Iesus their spirituall Physitian, or offer indignities to such as come in his name. Let vs all learne patience of our blessed Saviour.

5. We should from the consideration of all this vniust proceeding with our Saviour, be stirred vp from our hearts to praise God for the publique peace wee enioy in preaching and hearing the Gospell: We little know what we should suffer, if we should fall into the hands of vnreasonable men, whether in the Ecclesiastical or Ciuill Courts: but if at any time, without our fault, we should haue experience of corruption, and enuious and malicious proceedings against vs for our consciences sake, wee should comfort our selues by the remembrance of these things that befell our blessed Saviour.

Before I leaue this part of his Passion, one question may be asked, and that is, why our Saviour held his peace when the false witness gaue euidence against him; yea he held his

peace, though the High Priest urged him to speak to the accusation of the witnesses: Now for answer to this question we may conceive that our Saviour was silent for these Reasons.

1. Because he knew that he came thither to suffer, not to defend himself, as being sent thither to suffer by God himself.
2. Because he knew he should be condemned, though he did clear himself of their accusation.
3. That by his patience and silence, he might intimate the vanity of their accusation, and the falseness of it.
4. That the Scripture might be fulfilled, that said, *He was as a sheep dumb before his shearer.* *Esay 53. 7.*
5. That so he might pay for our shiftings and excuses.
6. That he might thereby acknowledge our sin-guiltiness: as suretie he stood there for men that were lustily accused of God; and therefore as one confessing a fault, he forbears to defend or excuse himselfe.
7. That hee might by his example teach vs to bee silent in euill times, when truth will not take place.

Thus of the Arraignment of our Saviour in the Ecclesiasticall Court. Now follows the things he suffered in the Ciuill Court before *Pontius Pilate*: And here first in generall we may consider the reasons why Christ would be iudged in the *Politickall* Court of Iustice: and he did it,

1. That his innocence might be made more publike; which fell out, as appears by the story, in many things.
2. That so he might be sentenced to die by the ordinary Iudge: for the Iewes had not power to put any man to death.
3. That so it might appeare that the Gentiles had interest in his death as well as the Iewes; and therefore the Gentiles lay their hands upon the head of this Sacrifice.
4. That the crueltie and vnequall dealing of the Chiefe Priests and their counsell might be more manifest; when it should appeare that the Politickall Iudge shall vse Christ with more respect, than they did. And thus it often comes to passe still in the case of his Ministers and seruants.

Quest. But why must he be iudged by *Pilate*, a Gentile, a Deputie of the Roman *Cesar*?

Ans. Euery thing was not without speciall cause: For first, Christ

Christ seemes to say himselfe that God had given that power to Pilate to put Christ to death, *Ioh. 19. 10.* In Secondly, it hath beene noted before, that by this circumstance it appeared that the Scepter was now departed from *Iudah*, and therefore Iesus was that *Shiloh* that should come. And here by the way they of the Church of Rome might learn, that Church-men must abide the iudgement of Lay Iudges; yea, though they be of a false religion. Christ yeelded himselfe to be iudged by Pilate; and therefore it is a trick of an Antichrist to refuse it.

Now in the Assignment of our Sinner before Pilate, we are to consider two things.

1. His Accusation.

2. The proceedings of the Iudge.

About his Accusation three things may be noted. 1. By whom he was accused. By the Chief Priests, and Elders, and Scribes, and Pharisees. They that were once his Iudges, are now become his accusers. Saine *Matthew* notes they did it of enuy, *Math. 27. 18.* Surely enuy is very cruell and very base. It is a cruell thing to pursue a man to the death, for no other cause, but because he is better beloued of God or man than themselves. And it was most base for these great men to turne accusers at the Barre of the Ciuill Iudge, and to doe it in their owne persons.

2. Where he was accused. At the doore of the Common Hall, *Ioh. 18. 18.* These wretched men that made no conscience of pursuing an innocent man to the death; yet are very strict about Ceremonies. They would not enter in to the Common Hall lest they should be defiled, and so be made vnfit to celebrate the Passecourt. And why would the Hall defile them, but because it was the seat of a Gentile? Oh vile hypocrisie! will the house defile them, and yet the presence of the man do them no hurt? It is a most hateful thing to be an Hypocrite, and an Hypocrite he is that straines at a Gnat and swallowes a Cammell; that is precise and superstitious about small matters; and yet makes not Conscience of grosse sinnes.

3. What they charged vpon him. They charged vpon him

him three things: First, seducing of the people, as one that had perverted their Nation, and stirred vp the people throughout all *Iudea*, beginning from *Galile* to *Hierusalem*, *Luke* 23. 2. 5. Secondly, sedition, as one that deceived and forbade the paying of tribute to *Cesar*, *Luk* 23. 2. Thirdly, high treason against *Cesar*, in saying hee was a King, *Luke* 23. 2. *Matth* 19. 12. The first of these was vaine, and the two last false. For the extraordinary mouing of the people is not in it selfe a fault, vnlesse they be moued without cause, or by ill meanes, or to ill ends. The other two are false: for he paid tribute himselfe, though as a Prince of the bloud hee was free, *Matth* 17. 27. And when the people would haue made him King he refused it, *Matth* 6. 15. Hence we see that euen Christ himselfe hath beene liable to the same accusations and slanders are cast vpon his poore seruants: which should the more comfort the godly when they are slandered and charged with Inuention, Schisme, Sedition, or to be enemies to Princes, or the like. But especially hence should the godly take comfort in the hope of the forgiveness of all their sinnes against God, how great soeuer: for to this end was Christ charged with these great offences vniustly, that he might make atonement for our sinnes that were guiltie, euen of high treason against God.

Thus of his Accusation. The proceeding of the Iudges followes, where we may note two things: First, how *Pilate* examined Christ. Secondly, what meanes he vsed to deliuer Christ. For the first, when the Iewes had thus accused our Saviour, *Pilate* went in to Christ, and examined him only vpon the three points, whether he were a King. The first, as a business concerned their owne Law, hee would not meddle with. And the second either he beleened nor, or accounted it to be comprehended in the third. Now to this question of *Pilate* our Saviour giues an answer: wherein we should take notice of foure things, which he thought good to iustifie and avouch at his Arraignement as truths most needfull, and not to be denied or controuled at any time: First, that hee was a King. Secondly, that his Kingdom was not of this world,

world. Thirdly, that the end of his comming was to beare witnesse of the Truth. Fourthly, that his subiects were such as were of the Truth, and did heare his voice, *Iob. 18. 36, 37*. These parts of the confession of Iesus, should not passe without liuely vse in our hearts. For first, if Iesus be King, why are we discontented with our estates, why liue we not out of feare and care? Is there not a King in *Sion, Mich. 4. 9.* and the rather, because our King is a King vniuersall, and all power is giuen vnto him in heauen and earth: and besides, he is a King immortall, and of his kingdome there is no end: and therefore we should seeke to him in all our necessities, who is so able to helpe, and trust in him. And for the second, if his kingdome be not of this world, wee should not expect to haue the glory of our Religion to be liable to outward obseruations, but rather pray that God would open our eyes to see wherein the true glory of Christs kingdome lies, *Eph. 1. 19*. And withall it should teach vs to imploy our selues about spirituall things, and not about earthly; for the wealth of his kingdome lieth not in earthly things, our trading must be about heauenly commodities, *Coloss. 3. 1, 2*. And further, seeing his kingdome is ouer the spirits of men, wee should labour to get spirits without guile, and to serue him in spirit and truth. And poore men should not be discontent with their estates: His kingdome is not of this world, hee neuer promised great things in earthly matters to his followers; they should rather reioyce that they are exalted to get the preferments of his kingdome in spirituall things.

Now for the third point, if the end of Christs comming were to beare witnesse of the Truth, we may gather diuers things from thence: As first, it may informe vs of the entertainment Truth findes in the world: It is more villanously neglected, and opposed, and wronged, when the Sonne of God must come from heauen to giue euidence in the behalfe of truth. It imports the truth is more often questioned than error and wickednesse. Againe, it may intimate, that Truth is great and will preuaile: God will send from heauen to helpe it, rather than it shall be suppressed, though it be oppressed. And besides, we may gather hence, that the preaching

and publishing of diuine Truths is a most excellent worke, in that the chiefe office of the Son of God was to beare witness of the Truth: and so it should teach vs to receiue the word of truth with all reuerence, and gladnesse, and good conscience: as accounting truth to be the most precious treasure God sends to men. And from the practise of Christ both Ministers and People should learne with all wisdome and constancie to stand for the truth, though it were to death, and neuer to be ashamed to witness to the truth, by holding out the light of the profession of it, and shewing our sound obedience, and subiection to it, howsoever it be taken in the world.

As for the last point, our Sauour giues an excellent mark to know his subiects by: They are of the Truth and heare his voice: They are of the Truth, not only as they take part with Truth to defend it, but as men that were borne and bred by the power of truth: they were regenerated and sanctified by the force of the sound of Truth: and accordingly the chiefe comfort and treasure of their liues they account to be the hearing of the voice of Christ: Hearing of Sermons is the Character of a true Christian. But it is not all hearing, but a hearing of such Sermons as haue the voice and power of Christ in them: and such a hearing as placeth such felicity in the voice of Christ, as they could be content (as it were) to doe nothing else but heare Christ still: and such a hearing too, as will giue glory to Christs voice in the hardest times, when it is most scorned and opposed in the world: and especially it is such a hearing as containes obeying and willingness to be ruled by the voice of Christ. And this was the answer which our Sauour made to the Governours question: but Saint *Matthew* notes that when the chiefe Priests accused him, he answered nothing, and though *Pilate* said vnto him, *Hearst thou not, how many things they witness against thee? yet he answered not, in so much that Pilate marvelled greatly, Matth. 27. 12, 13, 14.*

He thus constantly forbore and refused to answer,
 I. Because he needed not any apologie, being knowne to be innocent, and thus it became the Christ, the Lords appointed

nointed King, to carry himselfe: Kings need not seeke protection or defence for themselves by words against the false accusations of their subiects.

2. Hereby hee shewes his magnanimitie in contemning death: If he had answered, hee might seeme to doe it, to preuent the sentence of death: He that seekes not life, feares not death. He that saues all men, betrayes his owne safetie, that he might purchase our saluation.
3. By his Silence hee satisfies Gods iustice for the sinnes of our words.
4. He is silent on earth, that he might merit to speake for vs in heauen, by making intercession freely for vs at the right hand of God: and that we might haue free access to God for our prayers, in pleading for our liues through his merit.
5. Hee hath thereby left vs an example, to teach vs to beare false accusations patiently; and imports that our innocence shall not need defence, when wicked men are vnreasonable: He may well be silent that needs not defence. Let them be eager to make Apologies that feare to be found guiltie: the cause is the better, that is not defended, and yet is proued.
6. Hereby he proues himselfe to be the Messias promised, because he was as a sheepe dumbe before his Shearers, according to the prophecie, *Esay 53. 7.*

And as he was silent in these accusations that touched his life, so afterwards when they accused him for making himselfe the Sonne of God, *Ioh. 19. 7.* he would giue no answer to *Pilate*, that being much afraid, asked him whence he was, *vers. 8, 9.* both because *Pilate* was vncapable of the doctrine of the Trinitie, and because there was no time to reueale his Deitie, but rather to suffer and die according to his Humilitie.

Thus of our Saviours examination: Now follow the courses the Iudge tooke to auoid putting of him to death, and so to saue his life; and so in the story we shall finde, that *Pilate* vsed foure policies to saue Christ, or at least to put off the businesse from himselfe.

The first was, that he perswades the Jewes to take him themselves, and iudge him by their owne law, *Ioh. 18. 31.* but this policie succeeds not, and that for two Reasons: First, the Jewes plead they had not power to put any man to death, because the *Romans* had taken that iurisdiction into their owne hands. In which answer of theirs, we see their horrible wickednesse and impudencie that professe to haue resolved vpon his death, and to tell the Iudge so, before the cause be opened: and yet the prouidence of God was in this thing. God had sent him to die for the people, and by the people his death is called for with importunitie. Secondly, the Text saith, That this was done that the saying of Iesus might be fulfilled, signifying what death he should die: for he had said that he should be deliuered vp into the hands of the Gentiles to be crucified, and therefore this policie must be disappointed: whence we may note, that the Counsell and word of God concerning the sufferings of his people cannot be altered. It shall not be with vs according to the will of men, but Gods Counsell shall stand, which should make vs with the more patience to beare what may befall vs, seeing if God doe it, it will be good for vs, and no aduersaries can haue their wills of vs further than their plots and practises doe serue to accomplish Gods secret will.

The second policie vsed by *Pilate* was, that he took occasion from the report that Christ was a *Galilean*, to send him to *Herod* to be tried before him, *Luke 23. 6, 7, &c.* This *Herod* was he that cut off *Iohn Baptists* head, and was called (to distinguish him from other *Herods*) *Herod Antipas*. *Pilate* though he dealt herein politicly, yet he deales vniustly, for he ought to haue defended the innocencie of our Sauour, and deliuered him from the hands of his violent and vnreasonable aduersaries, and not send him to another.

In the Story of Christs appearing before *Herod*, obserue:
1. The disposition of *Herod*, and how he stood affected towards our Sauour: the Text saith, *He was glad of his coming, and had long desired to see him, and hoped to see him work some miracle before him, Luke 23. 8.* There is a great difference betweene godly men and wicked men, though they both

both mee: in this, that they desire Christ, or to see Christ. A wicked man desires more the miracles of Christ than his word: A godly man especially desires to heare the voice of Christ. *My sheepe heare my voice*, saith our Sauour. *Herod* had beene so searched by the ministry of *Iohn*, that he durst not aduenture to heare any effectuall ministerie afterwards: He hath no desire to haue Christ to instruct him in the great mysteries of the kingdome of Heauen, or to shew him how he might saue his soule. To desire Christ for carnall ends, as pleasure, glory, profit, or the like, is but an vnregenerat humeur. To desire Christ for his owne sake, or for his word sake, or for the holinesse we desire to get from him, is proper only to the godly.

2. The behauiour of our Sauour, who would not yeeld to worke any miracle before *Herod*, because he knew *Herod* would abuse the power of God, to make sport of such great works to feed his owne vanitie: and besides our Sauour constantly applies himselfe to the businesse he came about. He knew then, that was not a time of exercising his power, but of suffering. Secondly, though *Herod* questioned with him in many words, yet he answered him nothing. Which he did first to abate the pride and vanity of *Herod*, thereby intimating how little he esteemed his worldly greatnesse, and how much he contemned his leuitie and vanitie of minde. Secondly, he would not cast Pearle before Swine: He knew he should doe no good by talking to him, that was a man giuen to so much viciousnesse of life and voluptuousnesse. Thirdly, because he knew that he must receiue his sentence not from *Herod* a Jew, but from *Pilate* a Romane and Gentile, and be condemned and put to death after the Romane manner, viz. by crucifying.

3. The things our Sauour suffered: and so first from the *Jewes*, then from *Herod*. The *Jewes*, viz. the chiefe Priests and Scribes, stood and vehemently accused him; which our Sauour endured, and came to passe by Gods providence, that so thereby the innocencie of Christ might be the more manifest, which was easily discerned by *Herod*, obseruing the violent and tumultuous proceedings of the Priests: and

it may be gathered from *Pilate's* speech, that *Herod* did finde no fault in him, *Luk. 23. 15.* From *Herod* our Saviour suffered two things: First, he was extremely mocked by *Herod* and his men of warre: and then hee was sent backe to *Pilate* arraied in a gorgeous robe. For the first, we see how great men that are given to pleasure and worldly pompe, entertaine Christ and religion. It is no strange thing that religion should be scorned by voluptuous worldlings, or people given to vanitie. It is enough for the servant to be as his Lord is: If we be set at nought, and reproched, and scorned by the world, we should not thinke any great matter was befallen vs, for thus was Christ himselfe vsed, and that in the open Court of a great King publikely.

Againe, we should know that Christ did therefore endure to be thus vilified by *Herod* and his men of warre, that hee might make vs pretious before God and his heauenly Armie of Saints and Angels. And whereas *Herod* sends him backe clothed in a white or gorgeous robe, though *Herod* intended nothing but matter of scorne, yet Diuines conceiue that God did thereby acknowledge him to be that lambe without spot that should take away the sinnes of the world, and to be indeed the true King of Heauen. That which men did in iest, God did in earnest. *Herod* clothes him with a robe like a King, as one that foolishly had affected the kingdom. But God by permitting the Royall robe, doth acknowledge his iust claime to be King of *Sion*.

4. The event of this businesse, was the reconciliation of *Herod* and *Pilate*, who were made friends the same day, *Luk. 23. 12.* which shews the temper of the men of this world, who though they cannot agree among themselves, yet rather than Christ shall not be persecuted, they will become friends: Wicked men are easily agreed, when there is a common opposition to be made against religion: *Ephraim* is against *Manasses*, and *Manasses* against *Ephraim*, and yet both will agree to be against *Judah*. Yet obserue here, the vanity of all friendship amongst Politicians. *Herod* is greatly pleased, that *Pilate* will acknowledge so much right to him as to send his prisoner to

to him, only because hee was a *Galilaean*. Now *Herod* was mistaken, for though that were *Pilates* pretence, yet he intended another thing, which was to derine the hatred of so foule a businesse vpon *Herod*, as *Caiaphas* had serued *Annas* before. And thus of *Pilates* second Policie.

The third Policie which *Pilate* vsed to acquit *Christ*, was to make a motion to the people to haue *Christ* giuen to them, in honour of their great Feast. About which obserue

1. The occasion of this practise, and that was a custome which the *Iewes* had, to haue a prisoner deliuered at the Feast of the Passecouer, by the Gouvernour, which they would. Now this custome was either an ancient custome of the *Iewes*, who to signifie their deliuerance out of *Egypt*, had deuised this custome at the Passecouer to let a prisoner goe free: Or else it was some grant which the *Romanes* had made vnto the *Iewes*, after they had reduced the Country into the forme of a Prouince.
2. The manner of *Pilates* dealing to accomplish his will in this motion: and so he matcheth *Christ* with one *Barrabas* that was a murtherer and a notorious malefactor, and then giues them power to chuse their prisoner, so as they chuse one of the two, supposing that the horrible offence of *Barrabas* would for the very shew of it, hinder them from chusing him.
3. The choice the *Iewes* made: and so by the perswasion of the Priests, the multitude chuserh *Barrabas* and reiecteth *Iesus*. The author of life is by the *Iewes* reiected, and a murtherer chosen: The innocent must die, and the guilty liue: He that thought it no robbery to be equall with God, hath a Theefe and a Robber preferred before him. Now doth he pay for our sinne, that preferred the Deuill that murtherer, before God the author of life. In these *Iewes* we see the nature of carnall persons: They make more account of grosse offenders, than they doe of godly Christians. They chuse the *Barrabasses* of the world (Drunkards, Papists, Whoremongers, Swearers, Murtherers,)

therers,) to be the companions of their liues, but altogether shun and auoid the company of Gods seruants. But the godly that are so vilified, should comfort themselves by this example of our Saviours suffering herein. Christ was not so well accounted of as *Barrabas*, and yet endured it: but what cause haue those Christians to be so vnquiet, when others are preferred before them, that are indeed more wise, learned, godly & humble than they?

4. When none of these courses will serue turne, then *Pilate* yet tries one more to see whether he can appease the cruell malice of the *Jewes*. The way he vsed was this. He tooke *Iesus* into the common Hall, and caused him there to be extremely scourged and vilified by the souldiers, *Iohn 19. 1, 2, 3.* thinking that when the *Jewes* saw him so hardly vsed, and abased, and that he being a *Jew*, should be so dealt withall by *Gentiles*, they would haue relented, and so haue beene satisfied with that punishment was now inflicted vpon him. Obserue the implacable malice of men, that hate sinceritie and true religion, nothing but blood will satisfie their thirst of reuenge: And withall obserue the foolish reasoning of *Pilate*; *I finde no fault in this man, I will therefore chastise him, and let him goe*: Most senselessly spoken: Shall he be chastised, and yet be innocent? *Luk, 23. 14, 15, 16.* But wee must looke higher, if we would finde out the true cause of the scourging of *Iesus*.

1. He was scourged, that he might redeeme vs from those spirituall and eternall scourges were due vnto vs for our sinnes. Amongst the *Romans*, fugitiue seruants were brought backe to their Masters, and beaten with rods. We haue all beene fugitiue seruants, and run away from God our Masters workes: *Iesus* now beares our stripes, and giues his owne hands that giue liberty, to be bound, and his owne bodie to be beaten, that he might deriue our stripes vpon himselfe.
2. That he might sanctifie those bodily scourges which befall vs, such as are diseases of any sort. For diseases are called scourges, *Matth. 5. 29.*

3. That by the verue of his stripes, our soles might bee healed of our sinnes, 1 *Pet.* 2. 24. and the sores that arise from the buffers of Sathans remprations.

4. That we might learne in patience from his example: If we be scourged vniustly either with the scourge of the tongue, or of the hand: and in particular, seruants that are beaten by froward Masters vniustly, are exhorted to patience by the force of this ensample, 1 *Pet.* 2. 20, 21.

Hitherto of the accusation of our Sauour, and the proceedings of the Iudge in his tryall: his condemnation folowes: and there foure things may be noted;

1. How our Sauour was pronounced innocent before sentence.

2. Why *Pilate* would not deliuer him knowing him to be innocent.

3. The Sentence it selfe.

4. The consequents of the Sentence.

For the first, our Sauour was declared to be innocent: first by *Pilates* wife, and then by *Pilate* himselfe.

Concerning *Pilates* wife it is obserued, *Matth.* 27. 19. That when *Pilate* was now set on the Iudgement seat, shee sent to him, saying, *Haue thou nothing to doe with that iust man, for I haue suffered many things this day in a dreame because of him.* Where we may note diuers things.

1. The great glory of Gods power in giuing testimonie to the innocence of his children: When *Iewes* and *Gentiles* haue banded themselues against Christ, and when his owne Disciples are now fled, and dare not speake for him, yea when all that professe religion were swallowed vp with amazement, God herein raiseth vp a woman, a stranger, a Pagan, to force a way for his testimony euen at this great Affises.

2. Note that God keeps this testimonie till the very last moment, for the Iudge is now set to giue Iudgement: to shew vs that God can send comfort and succour to his seruants, though he withhold it till almost all hope bee gone.

3. Gods message must be deliuered though neuer so many

objections lie against it. Shee might haue thought how vnfit it was for her to meddle being a woman, and a stranger, and her owne husband being Iudge, but yet shee will send the message.

4. The Diuinitie of Christ shewes it selfe maruellously in this thing, while *Pilate* is ready to condemne him, hee miraculously conuerts his wife. His Godhead breakes through the veile: and their opinion that thinke this woman was truly conuerted, is charitable, and not improbable. For what was in the confession of the Centurion, or the Thiefe vpon the Crosse, that is not in the confession of this woman? Shee confelleth him, when all the world refuseth him: yea she vrgeth her Husband to saue him, when it might proue his vtter overthrow, considering the tumult of the *Iewes*, and the displeasure *Cesar* might take, seeing Christ was charged with Treason against *Cesar*: and besides so peremptorily to acknowledge his goodnesse, at such a time, when it was so generally questioned, imported a minde much affected to *Iesus*. Howsoeuer we may learne of this great woman to stand for the truth, how euill soeuer the times be, or what danger soeuer it may bring vpon vs. Yea note that *Iesus* can doe great things in Prison as well as at Liberty: No outward abasements or restraints can hinder Gods counsell, or the successe of religion, or Gods worke for the soules of his people.

5. Concerning Dreames, we must vnderstand that they are of foure sorts; Naturall, Morall, Diuine, or Diabolicall. Naturall dreames arise from the constitution of the body, according to the complexion or present estate of the bodie, either as diseased, or well. Morall dreames arise from the studies and imployments that we are extraordinarily affected withall in the day time. Diuine dreames arise either from the working of some Angell, or by some other way vnkowne to vs, and are vsed by God either to shew his power, or foretell things to come, or vnkowne, or as an extraordinary entertainment he would giue vnto his seruants. Diabolicall dreames are villanous conceptions wrought

wrought in the mindes of men in their sleeps, either to torment them, or to seduce them, or to tempt them to some monstrous euill. The question is what kinde of dreame *Pilates* wiues dreame was? There is no colour of reason to thinke it was Naturall. Some Diuines thinke that it was Diabolicall, and giue this reason, that the Deuill some way now perceiuing that the death of Christ would be the life of the world, hee seekes to hinder it by this dreame. But if that were so, why had not *Pilate* the dreame? or why did not the Deuill vse the Iewes that were his owne instruments? and therefore it is more than likely that the dreame was from God. *Quest.* But may we now giue heed to dreames? *Ans.* By dreames we may guesse at the state of our bodies sometimes. And by dreames wee may guesse at the corruption of our natures, and finde what sinnes we are secretly prone to.

Yea no doubt, but wee may haue Diabolicall dreames, which we may discerne by the same signes we know the temptations of the Deuill from corruption of nature. As when we are tempted to things contrary to our natures, and prodigiously vile, or when we feele that our nature doth abhorre the motion, and giue no consent to it. Nor doe I doubt but God may treat with his people also by dreames: and we should be thankfull for holy dreames, wherein God giues vs speciall comforts, or doth in any speciall manner fire our hearts to the loue of goodnesse. Only we must receiue no opinions by dreames which are not agreable to the word, nor must we trust vpon Predictions of things to come, only when they are come to passe, glory should be giuen to God, with a resolution still to depend vpon the Law and the Testimonies only, as the direction of our liues.

6. We should all feare the great power and wrath of God: we should be afraid to displease him: for hee can finde strange wayes to make vs suffer: If all the world were at firme peace with vs, and all the Deuils in Hell would be quiet, yet God can fight against our spirits with a very Armie he can raise in our very dreames: Little doe we

know how suddenly, and how easily, and yet how fearefully God can seaze vpon vs either body or soule.

7. Note that shee saith *I haue suffered many things*, and yet it was *Pilate* that offended: whence we may gather, that ill husbands may make all that belongs vnto them suffer for their faults. They may be as a common plague to all that is about them, or comes of them: They sinne, and their wiues may suffer many things for their sakes, so may their children and their posterity.

Lastly, obserue that she dreames in the day time. It seemes she was no early riser, but guilty of that fault which is still too common amongst great persons, yea amongst them that are much inferiour to her, to lye long in bed: whereas the good woman described in the *Proverbs*, chap. 31. is commended for *Rising while it was yet night*.

Thus of the declaration of our Saviours innocence by *Pilates* wife.

By *Pilate* himselfe he was declared to be innocent, partly in words, and partly in action: In words, *Pilate* came forth publicly three times, and professed that he found no fault in him, after he had heard out their accusations, and examined him, *Luke 23. 14, 22*. Whence we may gather, that wicked men in the Visible Church may be as vile, yea more vile than those that are not in the Church at all. The Iewes accuse him, when a Gentile absolues him. They wilfully pursue Christ to death, when the Pagan for a good while strives as hard to saue him. *Pilate* was afraid when his very accusers had charged him that he said that he was *the Son of God*, and yet these cursed Iewes are not afraid, though they had seene many signes that proued he was the Son of God. And therefore it shall be easier for Pagans and Papists in the day of Iudgement, than for these wicked men in the Church, as our Saviour said of the Cities of *Galilee*, *Mat. 11. 22 & 23*.

In Action, *Pilate* pronounceth our Saviour innocent, by vsing solemnly the Ceremony of washing his hands, and expoundeth his meaning, thereby to signifie, that he was innocent, and did not consent to our Saviours death. It seemes that he had borrowed this Ceremony from the Iewes, who had

had an ancient vse of it in some cases, as appears *Dent. 21. 6.* and did thereby think the more to affect them with remorse, see *Psal. 26. 6.* Though this Ceremony were not necessary, yet Iudges and publike Officers of State should haue cleane hands, hands (I say) cleane from bribes and corruption, and hearts fearing God, and hating couetousnesse: and so all solemne seruice in Pietie, as well as Iustice, requires the washing of the hands in innocencie, *Psal. 26. 6.* for if the Ciuill seat of Iustice must not be compassed but with integritie of heart and life, much lesse should we dare to compasse Gods Altar, vnlesse we haue washed our hands in true innocencie. But further obserue what poore shifts a troubled and ill conscience flies to. What will it iustifie *Pilate*, that he washeth his hands, and yet by and by doe that which himselfe condemnes? The basenesse of his minde cannot be scoured off, with the water on his fingers. An ill conscience is often attended with a senselesse minde. To conclude, Note one fearfull thing that fell out vpon this Action: *Pilate* said, *I am innocent from the blond of this man*: Immediately the madde Iewes shout it out, that for his blond, let it light vpon them and their children, *Matth. 27. 25.* How suddenly did the Iudge of the world take vp this Imprecation; He ratified it in heauen: This direfull curse fell vpon them, and yet lyeth vpon them to this day, as a standing monument to warne all cursing Caitifes, such as wish death and damnation or desperate diseases to themselues or others, God may say *Amen* before they be aware.

Thus of the declaration of our Sauours Innocencie.

The second thing about his condemnation, is the cause, why *Pilate* would not deliuer him, knowing him to be innocent: and so two causes are assigned; the first was his willingnesse to content the people, *Marke 15. 15.* And *Luke* saith, the instancie and clamour of the Commons and the chiefe Priests preuailed, *Luke 23. 23.* And a second cause is assigned by Saint *Iohn*, *Chap. 19. 13.* And that was the feare of *Cesar*, for they had charged him, that if he did not condemne *Iesus*, he was not *Cesars* friend; and when he heard this saying, he sate downe in the Iudgement seat to giue sen-

tence. Which shewes vs, that it sometimes comes to passe, that Christ and the sincerity of Religion may suffer very vniustly, either to satisfie the stubborne humours of wicked people, or vpon pretence that Christ and true Christians are enemies to Princes. Many things are done in *Casars* name, and vpon pretence of *Casars* right, which yet *Cesar* knowes not of, or if he did, ought not to fauour such proceedings. We see that of old these two things haue beene great mo-
tines to iniustice.

The third thing was the manner of the Iudgement: and so Saint *Iohn* reports that *Pilate* brought forth *Iesus*, and sate downe in the Iudgement scat, and after some reproachfull speeches to the people about *Iesus* as their King, and after their last tumultuous crie to haue him crucified, he deliuered him to be crucified. Oh what heart can by faith see *Iesus* come out vpon the *Panement*, and so patiently set himselfe before the Tribunall of *Pilate*, and not be dissolued into teares, to see our sweet Sauour after so many indignities, to stand amongst such vile people to receiue iudgement of death, that was the blessed Author of life! But in this sentence of condemnation lieth one chiefe consolation: for in that houre, and in that sentence did God our heauenly Iudge giue sentence vpon our sinnes in him our Surety, and condemned sinne in his flesh, that had no sinne; and therefore our faith should gather hence assurance of eternall comfort, seeing he was condemned, that we might be saued: and in this sentence vpon him, God hath fully satisfied his iustice, so as we need not feare the day of Iudgement, for *Iesus* hath beene already iudged for our sinnes, *Rom. 8. 3.* and a part of the iudgement it is to be reckoned, that he found no mercy in the Iewes, when *Pilate* said, *Behold the Man*, but rather with greater rage they called for the sentence to haue him crucified: and withall that he was reiectd of the chiefe Priests, and Scribes, and Elders of the people. He found no mercy in the Iewes, that he might thereby procure for vs the eternall Mercy of his Father: He found no mercy with Men, that we might obtaine mercy with God. And he was reiectd of the chiefe Priests, that the Scripture might be fulfilled,

led, that had said, *That the stone that the builders refused should be made the head of the corner, Psal. 118. 22.* And that he might thereby satisfie for vs that had refused God, and would not haue him raigne ouer vs, but yeelded our selues to the Deuill to rule vs.

The fourth thing in the Story is the consequent of the Iudgement, or what followed immediatly vpon the sentence, and that was most vile vsage by the Souldiers of the Gouvernour: for they tooke him into the common Hall, and gathered vnto him the whole band, and they stripped him, and put on a Scarlet Robe, and a Crowne of Thornes vpon his head, and a Reed in his righthand, and bowed the knee, and mocked him, saying, *Haile King of the Iewes*, and spit vpon him, and smote him on the head with the Reed; and after they had mocked him, they tooke off the Scarlet Robe, and put his owne rayment on him, *Matth. 27. 27. to 32.* Now whereas Saint *Iohn, Chap. 19. 1, 2, 3.* mentioneth that diuers of these things were done before the sentence, to moue the people to pitie, we may suppose that they were twice done, once by *Pilates* commandement before sentence, and then by the prophane rage and storme of the Souldiers after sentence: howsoeuer, to vs it is sufficient to know they were done, and why hee endured such things wee should chiefly inquire.

Now out of this part of the Story some things may be learned in generall, and some things from the signification of some speciall things here mentioned.

In generall wee must inquire after the Reason of two things.

1. Why he is here shewed in the habit of a King, and scorned by the representation of the ornaments & reuerence of a King. He is crowned, and clothed with a Robe, and a Reed put into his hand like a Scepter, and saluted as a King, all in scorne. Consider first, that God did by his speciall providence acknowledge the regall dignity of his Sonne, euen in the middest of his greatest abatement: that which *Pilate* and the Souldiers did in scorne, God did in earnest; for all these things are ensignes of his

Kingdome. Secondly, hence we may gather how senselessly and scornfully the men of this world doe iudge of the Kingdome and glory of Iesus Christ. It is so farre removed out of their sense and iudgement, that they account it but foolishnesse and scorne, yea as lyes, being only capable of that glory can runne into their senses. Especially it is impossible for the men of this world to see the glory of Christs Kingdome in the daies of tribulation and affliction. And therefore Christians should be content with the excellencie of their estate, though the world will not acknowledge their glory as the sonnes of God. Thirdly, herein he payes for our affectation of Gods own Kingdome, when in Paradise our hearts would not be content vnlesse they were gods, or like the Almighty in Maiesty. Fourthly, hereby hee merited for vs an eternall kingdome, and made vs Princes and Kings before God, *Renel. 1. 6.*

2. Why did he suffer these strange indignities, as to be stripped of his cloathes, spit vpon, and bearen on the head, and all so publikely? *Answ.* First, that hereby he might beare that ignominie and shamefull disgrace, and loathing, which was due vnto vs for our sinnes: hee herein carries our filth, and suffers that abomination was due to vs, and so satisfies for the many and base iniuries which wee haue done to God, and to his holy Name. Secondly, that he might here leaue vs an ensample to learne of him, and so might be armed and fenced against all the scornes and base vsages we may finde in the world, especially when wicked men doe therefore deale shamefully with vs, because they abhorre it, that we should professe the hope and expectation of a kingdome from God in heauen. Wee should neuer account any indignity strange, that haue had a Saviour that suffered so vnspeakable meane and base vsage.

Thus in generall: Now almost euery one of these particular things done to Iesus, haue their speciall vse and signification: These things were done in a Myserie: as

1. He is stripped of his cloathes, that thereby he might expiate

piate our fall in *Adam*, that by sinning lost our garments of originall Righteousnesse.

2. They put vpon him a Scarlet Robe, that thereby it might appeare that he was that excellent Warriour, so liuely foretold and described, *Esay* 63. 1, to 7.
3. He was crowned with Thornes, that thereby hee might merit for vs a crowne of glory in heauen; and that hee might take vpon him our cares, and beare that malediction which God had laid vpon vs in our bodily labours, and that he might thereby signifye that he should make vnto himselfe a royal and diuine people, that should compasse about when he spake in the name of the Lord. For out of men that were like Briers and Thornes, for iniustice and hurtfulnesse, doth he gather a People, which in the publike assemblies do compasse him about, in the honour of his Name, and publike profession of his Truth, as the King and Lord of heauen and earth.
4. He had a Reed in his hand as a Scepter, to signifye that it was he that should breake the old Serpents head: for they write that a Reed is mortiferous to Serpents: and therefore now that he was in the Chase of the old Dragon, he takes a Reed into his hand, that wee might be deliuered from the power of that Serpent.
5. That face of his, that was to be reuerenced of Angels, was dishonoured with the loathsome spittle of these base wretches, that thereby he might cleanse the face of our soules (once made in the likenesse of God) from the filth and loathsome foulenesse that temptations and sinnes had left vpon them.
6. They tooke off his purple garment, whereby was signified that his kingdome of grace should be laid downe, and put off.
7. His owne garments were put vpon him againe, to signifye that as he clothed his owne body, so should we be clothed with his owne garments of Righteousnesse, and life, and immortalicie.

Crucified.

Crucified.

1 COR. 2. 2.

For I determined not to know any thing among you, saue Iesus Christ, and him crucified.

Hitherto of the Arraignment of Christ. The parts of his Passion after his Arraignment follow in the *Creed*: and so his crucifying is the first to be considered of. And about the crucifying of our Sauour six things are memorable in the storie.

1. The place where he was crucified.
2. What fell out in the way, and before he was crucified.
3. The causes why he was crucified.
4. The manner how he was crucified.
5. The things that befell him on the Crosse.
6. The glorious testimonie was giuen concerning him, when he was on the Crosse.

First, for the place where he was crucified, and that in generall was without the Citie, and in particular it was called *Golgotha*. Now he suffered without the Citie of *Ierusalem* for foure reasons. First, that thereby he might fulfill that which was foresignified by the figures of the old Law. For the bodies of those beasts, vpon which the sinnes of the people were put, (whose bloud was offered by the High Priest in the holy place) as things accursed, were burnt without the campe of the people of Israel, *Leuit. 1. 11, 12.* and *6. 30.* and *16. 27.* *Heb. 13. 11, 12.* So Christ as the Sacrifice that bare the curse due to the sinnes of the people, as vnworthy the societie of men, was led to be crucified without *Ierusalem*. Secondly, that thereby he might teach vs to take notice of it, that we haue here no abiding Citie, and must not looke for any long peaceable entertainment in the world,

world, but must seeke an abiding Citie in the world to come, *Heb. 13. 14.* Thirdly, that thereby we might be armed and resolu'd to goe to him without the campe, bearing his reproach, not caring what indignities we finde from the world, so we may meet with *Iesus, Heb. 13. 13.* Fourthly, he was cast out of the earthly *Ierusalem*, that he might bring vs into the heauenly *Ierusalem*. The particular place was called *Golgotha*, (that is to say,) a place of a Skull. Why this place was called *Golgotha* is not with one consent affirmed. Many of the Fathers say it was called the place of the Skull, because *Adam* was buried there, and his Skull was found there. Some haue said it was called so of a little Hill that was in the place, of the likenesse of a mans Skull. But the most likely opinion is, that it was so called, because it was a place full of Skulls of dead men that had bene executed there: and so it must needs be a place, whither only notorious offenders were brought, and besides a place of pollution, by reason of the touch of dead bodies. Now our Saviour suffered in this place, First, that the Scriptures might be fulfilled, that said, he should be despised and reiected of men, *Esay 53. 3.* Secondly, that so for our exceeding consolation, he might cure the barrennesse of our iustification and saluation in the very place of condemned men, whom Iustice had sentenced to die: and that he might deliuer vs from the place of eternall Iudgement, where wee should haue all lyen as so many dead mens skulls, and bring vs to a place of eternall ioy. Thirdly, hee is defiled with the dead, that we might be deliuered from the filthinesse that is in the world, and be presented pure before God, being washed in his blood.

For the second point, that is, the things that fell out before his crucifying, we haue three things noted in the storie. The first is about his carrying of his Crosse. The second is about his speech to the women that met him on the way. The third is about a potion they gaue him, when he was come to the place where he must suffer.

About the cariage of his Crosse, it is noted in the storie, both that they made him carry his owne Crosse, and that when

when by reason of his former Agonie in the Garden, and ill vsage by *Palate* and the souldiers, he was not able to carry it any further, they compelled one *Simon of Cyrene* to carry it to the place of execution.

Our Sauieur carried his Crosse for diuers reasons. First, that thereby he might fulfill the figures of the Old Testament: for *Isaack* who was a type of Christ, carried the wood for the Sacrifice, when *Abraham* would offer him vp to God, *Gen. 22. 6.* Secondly, that thereby he might signifie that he had taken vpon him the malediction of the Law due to vs, and carried it vpon his owne shoulders.

About *Simons* carrying of the Crosse diuers things are thought to be signified in the storie. First, that when godly men faint vnder the burthen of their crosses, God will send some helpe; he will provide one *Simon of Cyrene* or other to helpe vs. Secondly, that there is a spirituall fellowship and consociation betweene Christ and the Saints in suffering: The Martyrs carried Christs crosse; their afflictions are Christs afflictions, as *Paul* said of his sufferings, *Coloss. 1. 24.* Thirdly, this *Simon* was a *Cyrenian*, a stranger to Christ, and not a *Jew*, and is now made to beare his Crosse, and in bearing it, is first discovered to be a disciple of Christ, which might signifie two things: The one that the Gentiles should haue their part in Christ crucified: and the other that men are strangers to Christ, till they suffer for him: if wee be at peace in the world, and are not put to beare Christs crosse, we are still strangers to Christ. Some conceiue that the interest of the Gentiles in the Crosse of Christ was intimated by that that the Euangelist saith, *Simon* came from the country *E villa seia*, now *Pagos* was the Greek terme for a village, whence came vp the terme of Pagans, which now noted the Gentiles.

Concerning our Sauieurs speech to certaine women that met him by the way, the Euangelist Saint *Luke, chap. 23. 27. to 32.* notes both the occasion of it, and the matter of it. The occasion was, that as he went to execution, a great company of people followed him, and women also which bewailed and lamented him. Now it is noted of our Sau-
our,

our, that passing ouer the forlorne multitude, as men that were senslesse, and not yet ripe for repentance for their late horrible crime in crying to haue him crucified, he turnes his speech to the mournfull women: and in that speech, First, he compassionately seekes to restraime their lamentation for him. Secondly, he foretels the horrible misery shall fall vpon that Citie, which he describes both by intimation, when hee bids them weepe for themselves and their children, and by way of aggrauation expresse the horror of the destruction, shall fall vpon the *Jews*, by telling how they shall be affected in that day, wishing they neuer had had posteritie, *v. 29.* and that they might speedily die before they felt it, *v. 30.* Thirdly, he giues a reason of it by an argument taken from the lesse to the greater: If God suffer men to shew such seueritie vpon Christ that flourished in grace and good workes like a greene tree, how can they escape Gods terrible vengeance that haue beene voide of all goodnesse and good workes, like a dry tree fit for nothing but the fire? And out of all this I will obserue a few instructions.

1. We may see what power teares haue ouer Christ. Hee that for no words or terrors would speake to *Pilate*, *Herod*, or the *Jews*, now of himselfe with great compassion answers the teares of these women. God is much moued with the teares of tender-hearted persons. He must needs speake to a melting heart. Howsoeuer these women were wrought vpon we know not, but sure it is that God can deny nothing to a broken and contrite heart. The teares of such persons are strong arguments with God. The like to this we reade of Christ, *Iohn 11. 33.*
2. The vniuersall death of godly persons hath more comfort in it, than the life of wicked men. They must not weepe for Christ dying that haue great cause to weepe for the *Jews* liuing.
3. Publike miseries vpon the Church and State where we liue are to be wailed. And out of *verse 29. and 30.* we may obserue these things.
 1. That strange punishments shall be to the workers of iniquitie:

iniquitie: Notorious offenders shall be followed with notable iudgements. Though God may spare for a time, yet there daies are comming vpon them, *Eccles. 8. 12. Iob 31. 3.*

2. Wicked men are monstrous impatient when God visits them for their sinnes. They blesse the barren and wish to die. Iudgements when they come from God haue such a face of terror, and a guilty conscience is so outragious, and besides when outward things are taken from the wicked, they are vtterly vndone in their owne sense: and if they be no better able to beare temporall iudgements, what will they doe when they come to suffer eternall torments? And here is implied, that a Christian that can stand in the euill day vndaunted, is an excellent creature, one of a thousand: if godlinesse did neuer appeare to be of great worth, yet in the euill day it is most remarkable, for that it works vpon godly persons.

3. To say, It is good to be barren, or to be dead, only for temporall crosses, is the saying not of God, nor any godly, but of wicked men only.

4. Wicked men neuer begin to talke of their misery till it be vpon them.

And our of *verse 31.* we may note

1. That Christ and so godly Christians are like a greene tree, they alwaies flourish whether they be in prosperitie or aduersitie, they are good, and they doe good.
2. That wicked men are like a dry tree, and so to haue a heart void of gifts, and the affections of godlinesse, and a conuersation void of good works, is a signe of a wicked man.
3. That if iudgement begin at the house of God, where shall the wicked and sinners appeare? If profitable Christians suffer from men, how shall vnprofitable people escape suffering from God? *1 Pet. 4. 17.*

Thus of his speech to the women. The third thing that befell our Sauour before his crucifying, was a Potion which they gaue him when he was come to the place of execution. Concerning which Saine *Marke* saith, They gaue him wine mingled with *mirrhe*, *Mark. 15. 23.* Saine *Matthieu* saith, They

They gaue him *vineger* mingled with *gall*, chap. 27. 34. As for the reason of this fact, it is generally receiued amongst Diuines, that either the Iudges appointed, or that the women of *Ierusalem* out of pittie to the malefactors, going to execution, prepared a Potion of strong wine the better to comfort them against death, or to inebriate their senses, so as they should not feele the paines of crucifying. And it is guessed that this was a custome euen in *Solomons* time, because of that sentence hee vscth, *Prou. 31. 6. Giue strong drinke to him that is ready to perishe, and wine to him that is of a heavy heart.* If the Potion were giuen only to cheere their hearts, it was a worke of mercy, at least in their intendment, but if it were to make them drunke, it was horrible cruelty to the soules of the poore creatures, that should be better prepared for death. Now for reconciling of the difference berweene the Euangelists, (to omit many opinions) I thinke their iudgement is the most probable, that say that the women of *Ierusalem* gaue him *wine* mingled with *mirrhe*, but the Souldiers and the Jewes out of very spight and cruelty changed it into *vineger* mingled with *gall*. Now it is said of the first Potion, he receiued it not, and of the latter when he had tasted he would not drinke of it. By all which was signified,

1. That Christ hath paid for our vicious pleasures, by tasting of the cup of gall.
2. That true solace and comfort is not to be found or sought from the earth, or the men of this world, who in stead of sweet encouragements, vsually doe of purpose giue vnto Gods seruants drinke of gall and vineger, that is, proffer them all occasions of vexation and discontent.

And for further vse let vs consider, that it was our sinnes that were this gall and vineger to Christ. If we blame the *Jewes* for giuing him such a Potion, let vs iudge our selues for our sins, for it was we that gaue him this gall to drinke, *Dent. 32. 22, 23.*

Now for the third question in the diuision: Christ was crucified for these Reasons or Vses. First, that thereby it might appeare, that he was the true Messias and Sauour promised.

mitted to the Fathers, as he himselfe saith, *Iohn 8. 28.* Secondly, that thereby he might deriue the malediction of the Law vpon himselfe which was due to vs, and that we might possesse and inherit the blessing, *Gal. 3. 13, 14.* Thirdly, that by a vertue flowing from his crucifying, the viciousnes of our corrupt natures might be abolished, that we might not afterwards serue sinne, *Rom. 6. 6.* Fourthly, that our debts being there paid, the hand-writing that was against vs might be cancelled, so as our sinnes should be no more remembred of God, *Col. 2. 14.* But the speciall thing to be considered in Christs crucifying is to looke vpon it as a sacrifice offered vp to God for the sinnes of the elect, in which an atonement and expiation is made for our sinnes. About this Sacrifice diuers things are to be inquired into: As first, who is the Priest? And that is Christ, considered in both Natures, as is proued in many chapters of the Epistle to the *Hebrewes*. And he is indeed the only Priest of the New Testament, considered really, for he came in stead of all the Leuiticall Priests, & his Priesthood is euermore lasting, *Heb. 7. 24.* because it doth not passe from man to man by succession, as the Leuiticall High Priesthood did. Secondly, what is the Sacrifice? and that is Christ as he is man, or the manhood of Christ: so we are said to be *sanctified by the offering up of the body of Iesus*, *Heb. 10. 10.* and this Sacrifice of his was not an *Eucharisticall*, but an whole burnt offering, or a propitiatorie Sacrifice, such a Sacrifice as was seized vpon by the fire of Gods wrath and all burnt to ashes. Thirdly, what was the Altar? And that was the Godhead of Christ, not the Crosse properly, because *the Altar sanctifieth the gift*, *Matth. 23. 19.* and that which sanctified the Humane, that it might be a meritorious Sacrifice, was the Diuine Nature vpon which it was laid and presented to God. Fourthly, how often this Sacrifice was offered? *viz.* but once only, as is proued, *Heb. 10. 14.* and *9. 28. 25.* Fifthly, the excellencie of this Sacrifice, which appeares by the fruit of it, and by the continuance of it: The fruit of it was both the bearing of our sinnes, *Heb. 9. 28.* and the taking away of our sins from before Gods sight, *Heb. 9. 26.* so as he made thereby

thereby a perfect atonement and propitiation for our sinnes, God smelling a savour of rest, and his sacrifice being a sweet smelling savour vnto God, so as he is well pleased, *Gen. 8. 2 1. Ephes. 5. 2.* And besides, by this Sacrifice we are consecrated as a holy and peculiar people to God, as the Priests were consecrated in the Law, *Heb. 10. 14.* Thus of the fruit of it. The continuance of the Atonement and fruit of this Sacrifice is for ever, it was not such as needed to be renewed, *Heb. 10. 14.* for he is a Priest for ever after the order of Melchisedech. Sixtly, what is required of vs, that we may haue benefit of his Sacrifice and crucifying for vs? And so three things chiefly are required: First, that we be crucified with him, not only in sorrow for his sufferings, *Zach. 12. 12.* but in bewailing our sinnes, and crossing the corrupt disposition of our Natures, and forsaking the vaine pleasures and glories of this world, *Rom. 6. 6. Gal. 6. 14.* Secondly, that we looke vpon Christ by faith, as the Sacrifice offered for vs, or the brazen Serpent lifted vp vpon the Crosse for vs, *Ioh. 3. 14.* Thirdly, wee must be sanctified as a people willing to consecrate themselves to God as a living sacrifice, soule and body for his seruice, *Heb. 10. 14. Rom. 12. 1.*

The fourth point is the manner how he was crucified, and so six things are distinctly to be noted.

1. That he put off his garments, and suffered naked.
2. That he was lifted vp vpon the Crosse.
3. That he was fastened to the Crosse, and fastened with nailes driuen into his hands and feet.
4. That he hanged with his armes spread abroad.
5. That he was crucified in the middest of two Theeues.
6. That he suffered the effusion of his precious blood on the Crosse.

For the first, our Sauour being to be crucified, put off his garments for diuers reasons.

1. That he might thereby shew that he was ready for death, and did willingly imbrace it.
2. That he might satisfie for the sin of our first Parents, that made them selues naked, by losing the garment of innocencie, in which they were created; and so make expia-

tion for their abominable nakednesse.

3. That hee might vncloath vs of sinne and mortalitie, of which the garments giuen to our first Parents were a Monument: for when they had sinned, God made them garments of the skinnnes of dead beastes, and put them vpon them as memorials of mortality inflicted for their sinne.
4. He vnapparelled his body amongst men, that our soules might be clothed with his Righteousnesse before God.
5. That as the first *Adam* entred into the earthly Paradise naked; so the second *Adam* might enter into the heavenly Paradise also naked in body, but graced and apparelled with glory and innocencie and immortalitie, and that we might likewise so enter into heauen.
6. That we might be comforted in the example of his Passion, if at any time we be vnclothed of earthly things, and suffer the spoile of our goods by the hands of vnreasonable men.
7. That he might teach vs, that he that prepares for heauen, as a man that hath vanquished the world, and the Prince thereof, must not seeke earthly things, but rather forsake them as hinderances to his passage: The world must be crucified to him, and he to the world.

For the Second, he was fastened to the Tree.

1. That as by the Tree death entered into the world, so vpon the Tree it might be conquered, and driuen out of the world, and life and immortality brought backe againe.
2. That the old shadowes might be fulfilled, *Isaack* was laid vpon the wood for sacrifice: and the brazen Serpent was fastened to the tree, and so the sacrifices were laid vpon the wood.
3. He was fastened with nailes for foure reasons: The one that the Scriptures might be fulfilled that said of him, *They haue digged into my hands and my feet, Psal. 22. 17.* The other that he might thereby declare, that the hand-writing that was against vs, was cancelled, and therefore he nailed it on high on the Crosse, that it might appeare to be of no force, and so that we might be deliuered from the Ordinances of *Moses*, which were but as so many confessions

fections or Bills of our hands against vs. Thindly, that by his wounds, we might be cured of the spirituall wounds, with which the old Serpent had wounded our Natures, *Iohn 3. 14.* Fourthly, that when we are wounded by the enemies of the Truth, we might beare them as the markes of the Lord Iesus in our bodies, *Gal. 6. 17.*

For the Third point, hee was lifted vp on high on the Crosse for three reasons. First, that thereby he might fulfill the figure of the old Law, for the sacrifices were lifted vp vpon the Altar, and there sacrificed, *And as Moses lifted vp the brazen Serpent, so must the Sonne of Man be lift vp, Iohn 3. 14.* Secondly, that he might thereby carry on high in his body our sinnes, and so take them away, and make it manifest he was sacrificed for vs, *1 Pet. 2. 14. Ioh. 1. 29. Hebr. 9. 26. 28.* Thirdly, that being lifted vp into the Aire, he might subdue and triumph ouer the spirits that rule in the Aire, that is, the Demill, *Coloss. 2. 15.*

For the fourth point, hee was crucified with his hands spread abroad: First, that he might draw all men vnto him, and vnite both Iewes and Gentiles among themselues. This day of his crucifying was the day which the Prophet *Zacharie* spake of, *Chap. 3. 9, 10.* in which he should remoue and take vp the sinnes of the world, and make peace amongst men, so as men should call one another by the preaching of the Gospell into the communion of the Church, which hee resembles to a Vine and Fig-tree *see also Ioh. 12. 32. Ephes. 2. 16.* Secondly, that thereby he might signifie his great loue to vs, readie to imbrace vs, and take vs into his armes, and bestow vpon vs the benefits of his Passioun, and that his torments made him the more to long after vs.

For the fift point, our Saviour shed his bloud on the crosse for diuers reasons: First, that he might fulfill the figures of the old Law, for the bloud of the sacrifices shadowed out the effusion of Christs bloud. Secondly, that thereby he might make expiation for our sinnes, and reconcile vs to God, and so make peace betweene God and vs, pacifying his displeasure, *Hsb. 9. 28. Rom. 3. 25. Coloss. 1. 20.* and so get forgiveness of all our sinnes for vs; for without effusion of bloud

there could be no remission, *Heb. 9. 18, &c. Matth. 26. 28.* Thirdly, that his blood might be a fountaine and lauer, in which our soules might be washed and purged from all our sinnes, *Zach. 13. 1. 1 Cor. 6. 11. Reuel. 1. 5. & 7. 14. Heb. 9. 14. & 20. 22.* Fourthly, that the partition wall might be broken downe, and Jewes and Gentiles be made one, *Ephes. 2. 12, &c.* Fifthly, that we might be deliuered from the Ceremoniall Law of *Moses, 1 Pet. 1. 18, 19.* Sixtly, that his blood might be our drinke to eternall life, *Ioh. 6. 55, 56.* Seuenthly, that his blood might be an vniuersall medicine for all the infirmities and languishings of our soules, *1 Ioh. 1. 7.* Lastly, that thereby he might open heauen for vs, and obtaine an eternall Redemption for vs. *Hebr. 9. 12. & 10. 19, 20.*

For the sixt point, he was crucified in the midst of two theeues, for diuers reasons: First, that the Scripture might be fulfilled that said, *Hee was reckoned among the wicked in his death, Esay 53. 12.* Secondly, that he might sanctifie the death of malefactors, that turne to God by repentance, that they might know that their kinde of death shall be no hindrance to their Salvation. Thirdly, that hee might thereby shew, that the fruit of his death should be diuided amongst sinners, and that he came to die for them, *Mat. 9. 13.* Fourthly, that thereby he might shew that he should be the Iudge of the quicke and dead, of good and bad, hauing the good on his right hand, and the bad on his left.

Thus of the fourth thing in the History of his crucifying.

The fifth point, is the things he suffered, while he hanged on the Crosse: and those were,

1. The diuision of his garments.
2. Derision from the High Priests and people.
3. Griuous torment both of soule and body.
4. Thirst of body.

Concerning the diuision of his garments, the Euangelists say that the Souldiers diuided them into foure parts, to each one a part; and for his Coat without seame, for it they cast Lots who should haue it: and all this was done.

1. That the Scriptures might be fulfilled that had foretold of so much, as *Psal. 22. 19.*
2. That thereby might bee signified, that the goods of Christ and his grace should be diuided euen amongst his enemies, and that he would enrich them that were sometimes enemies to him: which we reade was fulfilled in the Story of the *Acts* of the Apostles, and is still found to be true by experience.
3. The diuision of his garments into foure parts, signified that the grace of Christ should be caried into all the foure parts of the world, and diuided amongst the Elect, whose sinnes crucified Iesus.
4. The not diuiding of his Coat without seame, imported some Mystry, as that the whole righteousnesse of Christ is giuen to the godly without paring of it.
5. The casting of lots for it whose it should be, shewed that men do not attaine the righteousnesse & merits of Christ, by their owne deserts, industry, or skill, but by lot, that is, by the immediate gift of God. Our portion amongst the Saints in light is by lot, *Coloss. 3. 12.*

Concerning the derision he suffered, it is obserued by the Euangelist Saint *Matthew, Chap. 27. 39, &c.* that they that went by *waggd their heads at him*, vpbraiding him with the destruction of the Temple; and the chiefe Priests, and Scribes, and Elders derided him many wayes, and tempted him, mocking at his Miracles and trust in God: and the Theeues also that were crucified with him, vpbraided him; also the standers by mocked him about the very prayers hee offered vp to God, peruertering his words wilfully, as if he called to some creature to helpe him: so that he was here on all hands despised as a worme and no man; and all this he suffered.

That from those often extreme contempts powred out vpon Christ at other times & now, we might be thoroughly made to know how hatefull our sinnes are to God, especially the sinnes by which we and our first Parents haue despised or slighted God, and dishonoured him; and caused others to blasphem his Name, in that God doth

so reuenge our Transgressions vpon his Sonne.

2. That wee being deliuered from that eternall scorne and contempt which was due to vs, might in this life inioy the comfort of a good name, and in the life to come eternall glory before God and his Angels: Christs ignominie did merit and procure our honour.
3. That by his example wee might be comforted, and by his silence and patience learne to despise the shame and scornes of sinfull men, and not render reuiling for reuiling, *Heb. 12. 3.*

It may perhaps runne in mens mindes to wish that our Sauour would haue done as they said, seeing they promise to beleeue in him, if he could saue himselfe from the Crosse. But let men consider: first, that our Redemption had beene hindered, if he had not died on the Crosse, and besides being brought to that houre, as our surety, hee could not come downe till he had satisfied Gods iustice: and further, he had denied to worke Miracles in his life time, when they and *Herod* desired him to doe it, because they were an adulterous generation, and cast off of God, who was now loth to haue them conuert, *Esay 6. 10.* Neither would they haue repented though they had had their desire; and if Miracles would haue satisfied them, he had done store of them in his life time, and in that kinde, he had saued himselfe from the hands of a multitude that intended to kill him, as when they tooke vp stones in the Temple to stone him; and it was more that he did, to rise from the dead, then to come downe from the Crosse; and yet they did not beleeue him. Again, in these reproches we may obserue, that wicked men doe hate godly men, for the very goodnesse that is in them, and the true glory God hath stamped vpon them, and the good they do: They doe not vpbraide Christ for any euill, no not for the euils they accused him of before, for they themselues knew hee was innocent, but for the good hee had done in sauing others, and for his trust in God, and for his prayers to God.

Farther, we may gather from hence, that all persecutors are Atheists, though they professe Religion: for these men, though

though learned and great men, yet blaspheme God, and deride him, as if he had no power to saue him.

Moreover, we may obserue how malice and wickednesse had besotted the Priests and Scribes. They alledge a place in the Psalmes, *viz. He trusted in God, let him saue him now, if he will haue him*; which words were there vttered in the name of the wicked enemies of God: and yet these men so skilfull in the Old Testament, haue not the braines to discern that by their owne mouthes they haue condemned themselves. Thus doth God in his iustice intarate wicked men, so that their owne mouthes doe betray them.

Lastly, see how desperately wickednesse is set in the hearts of men: the poore Theeues now ready to dye for their offences, yet haue no loue of *Iesus* or the truth in him, but ioyne with the *Jewes* in reuiling *Christ*. It seemes both the Theeues reuiled *Christ* when they first came vp vpon the Crosse, which increaseth the wonder of the conuersion of one of them.

The third thing he suffered was grieuous torments both of soule and bodie: And first for the torments of his bodie, they must needs be great, both in respect of what went before, and what he then felt. Before he had beene grieuously pained in that Agonie in the Garden, when he sweat blood: and afterwards was tyed & bound and carried away bound; and was buffered and beaten with rods, and with extreme contumelie kept waking all night, and then cruelly whipt, crowned with thornes, and beaten with a Reede, and made to carry his Crosse on his shoulders: and after all this to be so tortured with nailes in his hands and feet, it must needs import a most grieuous torment he felt: so as of him may be said what *David* vttered, *My heart melted like wax, my tongue cleaued to the roofof my mouth, and thou hast placed me in the dust of death*, *Psalm. 22. 15, 16.* and this exceeding weaknesse and torment of body he suffered.

1. That thereby he might satisfie for vs that had so often despised the power of God, and his threatnings against our sins, and in generall to pay for all the sinnes we had committed in the body.

2. That thereby he might free vs free vs from eternall torments in our bodies, and that he might make vs strong in his might, so as to say, *The Lord is the strength of my life, of whom shall I be afraid? and through Christ I can doe all things.*
3. That hereby he might sanctifie the paines we feele in our bodies, either from diseases, or from the hands of violent men or persecutors, and to teach vs with patience to beare our paines, by faith looking vpon the torments such a Sauour endured for vs: and when we feele our bodies weakned by diseases, we should by faith remember, that our Sauour was beyond all comparison made more weake in body for our sinnes.

That he suffered most grieuous distresse and anguish in his soule appears by that lamentable voice, *My God, my God, why hast thou forsaken me?* By which words it appeares, that he was not only tormented in conscience vnder our sinnes and Gods wrath, but that he was also forsaken of God: and forsaken he was in two respects. First, that God left him in most vnutterable distresse, and did for the time defer his deliuerance. Secondly, that God withdrew from his Humane Nature the consolation might support him, suffering him to endure those torments we should haue endured for euer.

Ob. How could God forsake him, seeing the Diuine Nature was vnited to the Humane inseparably?

Sol. The Diuine Nature of the Sonne did not forsake the Nature assumed, but secretly sustained it; but yet so as the glory of that vnion was hidden for the present. Nor doth the Humanitie of Christ complaine, that the second Person in the Trinitie had forsaken him, but that God the Father did forsake him.

Ob. God loued his Sonne with an eternall loue, how could he then be so wroth with him?

Sol. God loued Christ with an eternall loue, and yet as he was our surety he powred out vpon him the vials of his wrath deserued by our sinnes.

The Vse of these grieuous torments in soule, and Gods forsaking

forsaking of him may bee diuers.

1. It may confute their opinion, that say he suffered not in soule at all, when the Scripture saith, *His soule was made an offering for sinne*: and these words cannot without great iniurie to Christ be thought to be vitered by Christ in respect of his bodily torments: then not onely the Martyrs, but the Theeues on the Crosse should beare their paine and death more patiently than he.
2. It may make vs all afraid of sin, when we seriously thinke on it; how wroth God is with his owne Sonne, to pursue him so that was but a surety, to make him vtter this pitifull complaint. Can men euer thinke that God can endure sinne in them, that in the spirit heare Christ making this moane? Now was the time that the whole Sacrifice was on fire, and burning in the flame of Gods wrath.
3. It may greatly comfort Gods seruants when they are in great distresse, Christ was forsaken of God for a time, that they might not be forsaken for euer: and therefore wee should take heed of doubting of Gods care for vs, *Esay 40. 28.* and *49. 15.* and resolute vpon it, that though he leaue vs for a time, yet he will receiue vs with euerlasting mercy, *Esay 54. 7, 8, 10.* Yea and withall it may bee some comfort to weake Christians, that doe too much feare lest God will leaue them, to thinke that this feare was in Christ.
4. We may hence gather what is the wofull case of all impenitent sinners: if it were such a griefe to Christ to be forsaken for a time, what is their case that shall be forsaken for euer? If God thus torment his owne Sonne, that neuer knew sinne, how can he spare them that haue beene transgressors from the wombe?
5. We should hence learne to pitie poore Christians that are afflicted in conscience: no torments of the body are like the trouble of the conscience, which our Sauour shewes here in his owne case. And withall we may hence learne to iudge charitably of such as say they are damned or forsaken of God, for we see it may be found in Gods deare children: though it be true that in some men these words

words are the fruits of hellish despaire.

Lastly, note in the words of Christ, that he expresseth his faith in the midst of his conflict: *My God, my God,* are words of hope, as *why hast thou forsaken me,* are words of feare. Whence we should learne to esteeme assurance, and to make vse of it, as the only thing will be left to vs to hold by, if great extremities come vpon vs. To know that God is our God, if the chiefe support of our spirituall life.

The last thing which he suffered while he was aliue on the Crosse, was the Thirst, of which he said, *I thirst,* *Iob. 19.* and this thirst of body he suffered: First, that the Scripture might be fulfilled, that said, *In my thirst they gaue me vineger to drinke,* *Psal. 69. 22.* Secondly, that thereby he might merite the satisfying of our spirituall thirsts, and the desires of our hearts.

In his thirst they gaue him vineger to drinke, that thereby the same Scripture might be fulfilled, which was mentioned before, *Iob. 19. 28.* Secondly, that thereby hee might expiate for the tasting of the Iuice of the forbidden fruit, and for all our sinfull pleasures. Thirdly, that we might be warned, not to looke for better intertainment from the world, but to be serued with sharpe and bitter potions; for we must drinke of his cup, *Matth. 20. 23.*

Thus of the things our Sauour suffered while he hanged aliue vpon the Crosse. The glorious Testimonies giuen to Christ on the Crosse while hee was yet aliue follow: and they were foure.

The first was, in the Superscription was written ouer his head.

The second was, in the darknesse was ouer the Earth.

The third was, in the wonderfull conuersion of one of the Thieues.

The fourth was, in the rending of the veile of the Temple.

For the first, *Pilate* caused a Superscription to be written ouer his head, in Latine, Greeke and Hebrew, in these words, *Iesus of Nazareth the King of the Iewes:* or rather, as the originall

original sounds, *Iesum that Nazarene that King of the Iewes*, *Ioh. 19. 19.* This Superscription (it is likely) was written in a Table and hanged over our Sauours head; for it is not probable that so many words, in so many Languages in great Characters, that might be read of them that passed by, could be grauen vpon the head of the Crosse. As for *Pilates* meaning herein, some Writers thinke that it was the custome for the Iudges to set over the heads of them that died, the cause of their death. Yet we reade not of any such custome in Scripture, nor of any Title set over the heads of the two Theeues: It is very probable that *Pilate* meant in this Title both to vpbraid the Iewes, and withall to saue himselfe from blame with *Cæsar*, and to shew how carefull he had bene of *Cæsars* right. But God intended by a speciall providence herein, to giue testimonie to his Sonne: which we may gather two wayes: First, by the consent of the Euangelists, who all make mention of this Title, which must needs import that they saw some mystery in it. Secondly, by the very words, for (besides that, they containe a most exact description of the substance of our faith in Iesus) they are not the words of the Iewes accusation vpon which he was condemned, but an expresse affirmation of his glory: which is the more plaine, because when the Priests (galled by the Title) would haue it amended thus, *He said he was King of the Iewes*, yet *Pilate* would not alter it, his hand being stayed by the power of God. This Title then was giuen from God from aboue, and is of Gods owne deuising, and they vs, for the confirmation of our faith, when God himselfe acknowledgeth, and what he would haue vs make vse of in the meditation of the Passion of Christ. Many things may be hence noted.

1. That God acknowledgeth his Name vpon the Crosse to his beliesus, that is, a Saviour of his people from their sins. This name was giuen him by an Angell before he was borne, with this signification, yet with an acknowledgement of his Divinitie, that he was *Emmanuel*, God with vs, *Math. 1. 22, 23.* And now on the Crosse did he fulfill what was signified, and God doth acknowledge that in that houre he had made an Atonement and saued vs from our

our sins: so that we haue Gods owne hand to acquit vs, if we beleeue in Iesus.

2. That God acknowledgeth him to bee that *Nazarene*: which title importeth his condition, and may be diuersly interpreted. As that Iesus was the more deare to God, euen in that wherein he was most despised of men: It was one of the wayes by which the Iewes derided Christ, to call him a *Galilean* or a *Nazarene*; as intending thereby to proue he could not be a fit man to saue *Israel*, in that hee was not a *Bethlehemite*, and of the house of *Dauid*: But this reproach God puts into the crowne of Iesus, to signifie, That he can loue and honour such as men reproach and deride. It was a Nick-name giuen to true Christians as well as to Christ, to be called *Galileans* by the Iewes. Besides, he was that *Nazarite*, in as much as he was separate to God, and had all those perfections of holinesse, of which the *Nazarites* in the Law were types. But chiefly I thinke by this Title is signified, that Christ was that Branch foretold by the Prophets, *His name was the Branch*; which terme in the Hebrew is *Netzer*, *Isai. 11. 1*. And God would by this Addition tell the Christian Church that he can raise the Kingdome of his Sonne out of the dust, and from small beginnings can erect a mightie frame of Soueraignie and power to his Sonne Iesus: and withall to comfort vs in our abasements: that God that can lay the foundation of Christs Kingdome, in such extreme abasements of Christ, can glorifie his power and grace to his people, euen in rescuing them from their lowest extremities.

3. That God acknowledgeth Iesus not only to be a King, but that King by an excellencie, that the Prophecies had made such honourable mention of, and that excelled all the Kings of the earth. God now giues him a Name aboue every Name that is named, *Phil. 2. 11*. The name of a King is greatest on earth, and amongst Kings, *Iesus* is that King that excels them all; and that in diuers respects, as that in the preheminance of his Person, and in the excellency of his gifts for government, and in respect of his independencie,

dencie, and in the extent of his Kingdome, hee being a King vniuersall, and other Kings being but his subiects, and in the Laws by which he gouernes, and in the power of his prerogatiue, and in distributing of Iustice, and in the nature of his kingdome, and in the continuance of his kingdome, as hath beene shewed in the former Article of the *Creed*, vpon the word *Christ*.

Quest. But why would God haue the Christian Churches to know that Iesus is a King, and such a King, and why doth he tell it them now when Iesus is in so ignominious a condition?

Ans. 1. That they might know that his kingdome comes not by obseruation, and that neither his right nor his power is lost by any outward abasements: Hee can triumph vpon the Crosse, and can come forth of so low a condition, to conquer as a mighty King: and withall, that they might know for euer, that tribulations shal not hinder the kingdom of Christ, and that he can bring strange things to passe, when all humane helpes doe faile.

2. That they might know that he was able to saue them by application, as he now did by merit: He did like a great King pay the Ransome for all the Elect on the Crosse: as he is called of God a King, to let vs know that he can deliuer vs in the day of our saluation, by making his sufferings effectuell for all the worke of our redemption; and can grant vs better priuiledges than any of the Kings of the earth: See the first vse of the word *Christ* before.

3. That notice might hereby bee giuen to the Christian world, that the redemption made in the blood of Iesus must giue no liberty to sin: for he was a King, and would looke for seruice and subiection, and that we should doe all that to him, which subiects owe to their Soueraignes, as to studie the mysteries, and bowe at the Name of Iesus, and stand for his honour, and obserue whatsoeuer he commands, fearing to displease him in any thing, yeelding themselves to be gouerned by his ordinances.

4. That Christians might be encouraged to seek to *Iesus* in all

all time of distresse, seeing he is so great a King, and hath had such experience of sorrowes himselfe.

Fourthly, it is to be noted, that God acknowledgeth *Iesus* to be the King of the *Jewes*: which imports the great glory of Christs power and soueraignie, that can raise vp a Kingdome to himselfe, euen among the very *Jewes* that crucified him: which was shortly after made manifest, when so many thousands of the *Jewes* were conuerted to the faith of Christ: of the *Jewes* I say, not those *Jewes* that said they were *Jewes*, and were not, but were the Synagogue of Satan, but of the spirituall *Jewes*, *Rev. 3.*

Fifthly, this Title was written in three Languages, and that was to signifie that euery tongue should confesse the glory of *Iesus*, *Phil. 3. 11.* so as the Gospell should be carried into all Nations. It is likely *Pilate* did it, that so the people of all Nations that were at the Passecouer might vnderstand the Title: but God did it to shew that the Gospell should be carried into the whole world. These three languages were the most knowne of all the rest. The *Latine* because of the *Romane* Empire, and the *Greeke* by reason of the studies of *Philosophie*, and the *Hebrew* for the antiquitie of it, and being the language of the *Jewes*. But why in three languages? but to shew vs that God would haue his seruice, and his will made knowne in the mother tongue of their Nation: and withall to signifie that neither the superstition of the *Jewes*, nor the wisdom of the *Greeks*, neither power of the *Romans*, should hinder the conquest of *Iesus* in his kingdome.

Lastly, *Pilate* though moued to it, would not alter a letter of the Title. Which should teach vs, that no aduersarie power in the world can hinder the kingdome, or saluation by *Iesus*: and that God will not suffer vs to lose a iote of our right in Christ: and withall such Christians as can suffer *Papists*, or *Sectaries*, or *Arminians*, to alter the records of their faith, and put out and deface one Article after another, these Christians are not true Christians, and in some respect worse to *Iesus* than this Heathen man was.

Thus of the first testimonie giuen to our Saviour vpon the Crosse.

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The second testimonie was giuen by the darknesse that fell out from the sixth houre to the ninth. About this darknesse two things are to be inquired after: First, the manner of it, and then what it might signifie.

For the manner of it: It was without question miraculous: for first it falling out at the time of the Passecouer, which was the fifteenth day of the Moone, the Moone was then at the full, whereas the Sunne is neuer eclipsed in the course of Nature but in the new Moone: and besides Saint Luke seemes to import that there was a darknesse brought vpon the whole earth, besides the darkning of the Sunne, *Luke 23. 44, 45.* And whereas Saint Luke saith, *it was ouer all the earth*, Interpreters are diuided in opinion about the meaning of *all the earth*. Some thinke it was but ouer all the land, *viz. of Iudea*: other thinke it was ouer all the world: About this latter opinion, something seemes to make for it, and something makes against it: for it seemes to be the testimonie of *Dionysius the Areopagite*, who is said to see it in *Egypt*; and of the *Philosopher at Athens*, that seeing it should say, Now either the world is perishing, or the God of Nature suffers: and of *Crisostom*, that said it was at *Rome*, and ioyned with great trembling of the Earth; and of *Eusebius*, who saith it was in *Bithinia*. Against it seemes to be manifest reason: for with the *Antipodes* it was at that houre midnight: and it could not be at the sixth houre in all places. It is very likely it was chiefly in *Iudea*, but yet so as in the neighbouring Countries it might be obserued, and a part of the darknesse might extend thither.

Now for the second point, many things may be hereby signified, as

1. It might signifie that the Sunne of Righteousnesse did now set: That the true light and life of the world was now a dying.
2. It might signifie the horrible blindnesse of the *Iewes*, and foretell the spirituall darknesse should be confirmed vpon them, that as heretofore the *Egyptians* had darknesse, and in the Land of *Goshen* was light, and by that darknesse was signified the imminent destruction of the *Egyptians*,
and

and by that light the liberty and saluation of the *Israelites*: so now the *Jewes* should be left in horrible darknes and desolation, and the light of the Gospell should shine in other Nations to bring saluation to them.

3. It might import the decestation of that fast. The great light of the world withdrawes his beames, as abhorring to see so dreadfull a spectacle, as the Sonne of God crucified, or to vouchsafe light to so mischieuous creatures as the *Jewes* about such a worke, and at that very time railing and blaspheming.
4. It might signifie the vnspeakable vilenesse of our sinnes, seeing that at the time they were opened, and by imputation laid vpon our surety, the very frame of Nature is turned vpside downe: and it was vsuall in Scripture, by the threatning of the darkning of the Sunne, to set out the wrath of God against the sinne of man, *Ier. 15. 9. Exech. 32. 7, 8. Ioel 2. 10. 30. 31. Amos 8. 9.*
5. It did most evidently signifie the Diuinitie of Christ: this and all other miracles which fell out at that time, were therefore wrought that it might appeare hee was more than man that suffered: If he had died without miracles, he might haue beene thought to be but a meere man; and that our faith might be strengthened by the greatnesse of the wonders, that otherwise might be weakened by the ignominie of his suffering so vile a death as to be hanged on a Tree.
6. Was it not to teach vs compassion? Is Nature troubled at this sight, and doth the Sunne mourne, and couer it selfe with blacknesse as with a garment? and cannot our hard hearts be melted to mourne for him, who was pained for our sinnes?

Thus of the second Testimonie. The third Testimonie was the conuersion of one of the Theeues vpon the Crosse: and his conuersion did notably serue to demonstrate the glory of Christ, both in respect of his Diuinitie that could conuert a soule without meanes: he must needs be more than man that can immediatly make the heart of man new: as also in respect of the vertue of his Passion and Death, which

which so lively shewes it selfe vpon the soule of the Theefe, in killing his corrupt humours, and kindling in him the life of true grace: and both the more wonderfull in respect of the circumstance of the time, that it was when Christ was on the Crosse, derided of men, and plagued of God, and forsaken of his owne, &c.

Now in particular concerning this conuersion, I would make vse of three things: By considering first who was conuerted. 2. When he was conuerted. 3. How he shewed the truth of his conuersion.

For the first: The person conuerted was one of the two Theeues: whence we may gather, That notorious malefactors may repent and be saued: for God is abundant in mercie, and the blood of Christ is of vnspeakable value: which as it should teach vs to admire Gods goodnesse, so it should keepe vs from despairing of any, though their course be neuer so vile, so long as God continues the day of his grace, and prolongs his patience towards them.

For the second: He was conuerted at his last end, euen when he was ready to die vpon the Crosse. I suppose diuers that heare but this point named, will hence gather that men may repent them at their latter end, euen at the last gaspe. It is true that a man may be saued that repents not before his end: This Theefe was saued; and they that went into the Vineyard at the eleuenth houre: and God hath promised to receiue the sinner in what day soeuer he shall returne and repent, *Mat. 20. Ezek. 18.* But yet lest men should abuse this example to confirme themselues in that most dangerous procrastination, consider with me foure things.

1. That we here reade of one that repented at his latter end, that no man might despaire; and yet but one, that no man might presume.
2. That the conuersion of this Theefe was an immediate worke of the diuine power of Christ, and so a dreadfull miraele: and though this one man was saued so extraordinarily without meanes, yet that doth not proue that God will doe so to other men: if Christ doe conuert thee at thy latter end, he doth as great a worke, as to raise

the dead, or darken the Sunne, and cleave the rocks, or the like. And what warrant hast thou that thou shalt be faued by miracle?

3. That men haue as much reason to be afraid they shall not repent, because the other Theefe did not repent at his latter end, as to thinke they shall, because this Theefe did repent.

4. That it is said by them that went into the Vineyard at the eleventh houre, that therefore they went not in sooner, because no man hired them, *Matth. 20.* which was like to be the case of this Theefe. He neuer was called before, he had not had the meanes of conuersion: but this can be no ground for such as haue had the meanes from the third, or sixth, or ninth houre, and will not be hired, nor perswaded to enter into the Vineyard, but put all off till the eleventh houre. Indeed if men had neuer had the meanes till their old age, or sicknesse, they might haue the better assurance that God would shew mercy; but this is not the case of most of our people.

5. That the repentance of this Theefe had a great deale of businesse in it, more than saying three words at his latter end; as will appeare by opening the third point, and that is how he shewed the truth of his conuersion.

So that for the third point, we may obserue in the storie of his conuersion, *Luke 23.* that he shewed three excellent fruits of his conuersion. The one was reproofe of sinne in his fellow: The other was his confession that he made both concerning himselfe and Christ: The third was his petition or prayer to Christ for mercy.

For the first, Saint *Luke* saith, *vers. 40.* that when the other malefactor railed on Christ, he answered and rebuked him, saying, *Dost not thou feare God, seeing that thou art in the same condemnation?* Out of which words I obserue diuers things.

1. That a true conuert cannot abide sin, or that God should be dishonoured by those that they conuerse withall: He that repents of his owne sinne may discern it by his true dislike of sinne in others. They are farre from true repentance,

tance, that can live in places where God is daily dishonoured, and yet haue not their hearts vexed, or their tongues loosed to reprove sinne.

2. That he that will reprove sinne in others, must be sure they haue mouing and effectuall arguments. They must haue skill to admonish. We see here what a stirring argument the converted Theefe brings. Yea it is true, that if the hatred of sinne be sincere in vs, it will furnish vs with solid arguments to furnish reproofe.
3. That the want of the feare of God is the cause of all disorder: as it was of this mans rayling, so it is of drunkenness, whoredome, swearing, stealing, lying, vsurie, and the like; if men had the feare of God before their eyes they would not doe so.
4. That such as do abuse Christ by scoffing or rayling, haue great cause to be afraid of God, and what he will doe to them, though they escape punishment amongst men. Such sinnes as men will not punish God will, especially these sinnes of scorning, or reproching Christ, and true Christians, and the ordinances of Christ.
5. That a true conuert doth loue Christ better than his old acquaintance: as here the Theefe speakes against his old comrade and companion, and for Christ, though he had neuer scene him before.
6. That such as will scoffe and raile at the truth, haue no feare of God in them.
7. That for a man not to repent when the iudgement of God is vpon him, is a signe of a carelesse and gracelesse heart. It is a wickednesse or stubbornnesse to be wondred at, that a man being vnder the execution of condemnation, as a malefactor, should yet be void of the feare of God: see *Ier. 5. 3, 4.* Hee that will not thinke of paying his debts, when the Arrest is serued vpon him, hath no minde to pay it at all. And the childe that relenteth not when he is vnder the rod, is in a manner past grace. So is it with men, that haue hearts like Adamans when Gods speciall hand is vpon them. *Dost not thou feare God?* As if he would say, though others were carelesse, yet it is

an infinite shame for thee, that art in the same condemnation, nor to feare God.

Now for his confession that he made, it stands of two parts: In the one he doth penitently accuse himselfe, and his fellow, as suffering iustly, and receiuing the due reward of their deeds: and in the other he doth excuse Christ, and auouch that hee hath done nothing amisse, or that is absurd, or out of place, as the originall word doth import, *ὡς ἄνομος*.

In the first part of his Confession, I obserue these things.

1. That without confession of sinne, there can be no true repentance, *Prov. 28. 13. 1 Ioh. 1. 9.*
2. That a true Conuert doth from his heart acknowledge that he hath deserued all the miseries are inflicted vpon him from God or man: and doth patiently submit himselfe to beare them, *Dan. 9. 7, 8.* without stomack, or malice, or desire of reuenge vpon such as are instruments of his punishment.
3. That he that reprocnes sinne in others in sincerity of heart, doth acknowledge sinne in himselfe, if he be guilty of the same, or the like offence: The repenting Theefe makes this confession in his owne name, as well as in the name of the railing Theefe.

In the second part of his Confession, I obserue;

1. It is a signe of true grace, to haue from the heart an honourable opinion of Gods seruants, though they be extremely disgraced, and slandered, and reuiled; as in the Theefe here, to beleue Christ did nothing amisse, though almost all the world accused him, and put him to death as a malefactor.
2. That in Religion it is not enough to be free from grosse sinnes, but we must be free from the sinnes of indiscretion and rashnesse: Nor is it enough to doe good duties, but we must doe all things wisely, and in their place: so the word in the originall imports.

About his prayer we are to obserue, both what he said, and what our Sauour answered. His words were these, *Lord remember me when thou comest into thy kingdome, vers. 42.*

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In which words of his prayer, I note, the wonder of his faith, the truth of his deuotion, and the humilitie of his Petition. His faith was to be wondered at, both for the things beleueed, and the circumstances of beleueing. For the things beleueed, hee here saith foure great things of Christ: First, that he was Lord and King. Secondly, that his Kingdome was spirituall, and not of this world. Thirdly, that in that very abasement he was possessed of a Kingdome; he saith not, When thou shalt come to reigne, but, when thou comest reigning. Fourthly, that he had power to let in all penitent sinners into that Kingdome. The circumstances make it more wonderfull; that he should confesse all this, and yet haue no Preacher to instruct him, and Christ himselfe so much abased, and being a man that had not seene his former Miracles, that he should say thus, at this time, when the curing of the sicke was ceased, and the giuing sight to the blinde, and the raising of the dead; and that he should thus acknowledge these glories in Christ, when the great Rabbies, the Priests and Scribes blasphemed him, and could not acknowledge him for the *Messias*. The truth of his deuotion appeares in this, that he askes not temporall but eternall life: He is more carefull to pray for the saluation of his soule, than for the deliuerance of his body. The humilitie of his petition appeares in this, that he askes not for a great place in heaven, or to sit at his right hand, or his left (as the sonnes of *Zebodee* did) nor to be preferred before others, nor at all to prescribe vnto Christ, but onely desires to be remembred of him, for any place in heaven.

We must all learne of him, and that diuers points out of his prayer. The one is, to flie to Christ only, and to rely vpon him alone for saluation. Another is, to deale particularly for our selues, and euery one to say as he did, *Lord remember me*. Thirdly, he may teach all the Christians in the world how to exercise their faith; euen to beleue though it be against all sense, and aboue reason; for this. These beleuenes these great things of Christ, when there was no outward appearance of any of them, but rather of the contrary. It is the greatest praise of our faith, to beleue when we haue no sense or feeling.

And the practise of the Theefe in this point, doth greatly condemne a number of Christians now adaies. The Theefe worships him, and honours him, beleues and repents, when Christ was on the Crosse in extreme ignominie: What shall become of them then that will not worship him, now, especially such as blaspheme him, and dishonour him, now that he sits at the right hand of God?

Here is consolation also: for if this be all the suit to Christ, that he would remember vs when he comes into his kingdome, this we may be sure of if we be truly godly: for he hath now an infinite memory: and he loues vs with an vn-speakable loue, and he must needs remember vs, for it is his office to be our Remembrancer before God: and he being our High-Priest, hath all our names written on his Brest-plate, so as he cannot chuse but be still looking vpon vs: besides, he hath bought vs at such a price, that hee hath good cause to remember vs, and therefore howsoeuer it goes with vs here, and though all the world forgets vs, yet we may be sure that Iesus Christ remembers vs in heauen: and if wee would haue our faith confirmed in this point, we were best to doe as the Theefe doth, viz. put him in minde of vs in particular, and pray him to remember vs; and withall, it will much helpe, if we remember him here on earth, to confesse him before men, and to stand for his honour and glory; desiring to know and remember nothing more than Iesus Christ: setting our affections on things aboue, where he sits at the right hand of God.

But on the other side, if men be workers of iniquitie, and will not repent, and be such as loue not the Lord Iesus, and can spend daies, weekes, months and yeares without Christ in the world, he will not remember them: He cannot think of them in heauen, if they forget him on earth: Yea if they had bene acquainted with Christ on earth, and eate and drunken with him, and bene of in his company, as *Matth. 7. 22.* yea if they had died with him at the same time, and the same kinde of death (which was the case of the other Theefe) when Christ shall come from heauen againe, he will let them vnderstand, that hee did not remember any such thing.

thing, he knew them not, all such naked relations vanish out of his minde; if they had repented of their sinnes, he would neuer haue forgotten them. The answer of our Saviour is, *Verily I say unto thee, this day shalt thou be with me in Paradise*: In which answer we may obserue diuers things concerning prayer, as also diuers things concerning heauen.

1. That the prayer of penitent sinners gets great suits: here is a Kingdome giuen for asking.
2. That poore men may speed in great suits, as well as great men: A poore Theefe here speeds as well as if hee had beene a Patriarch or a King. What could *Abraham* or *David* haue had more than is granted to this Theefe?
3. That poore sinners obtaine speedy Audiences, they are not put to long suits when they seeke the greatest things; *This day shalt thou be with me*. If we speed not presently with God, it is long of ourselues, or God delays for some respect of vs, *Esay 65.24. Dan. 9.21, 23.*
4. That Christ stands not vpon the length, or eloquence of our prayers, he will heare a short prayer as well as a long: he loues a plaine heart; if wee speake the words of our hearts, and aske according to Gods will, in the name of Christ, we shall speed.

Now concerning heauen, it is described by the terme of *Paradise*. The Scripture makes mention of a two-fold Paradise; The Terrestriall, where the first *Adam* was placed, and the Celsstiall, into which the second *Adam* was now about to enter. And that by Paradise is meant the Heauen of the blessed, or rather the blessednesse of glorified soules, is plaine, because it is the kingdome mentioned by the Theefe; and Saint *Paul* shewes, that when he was caught vp into Paradise, he was in the third heauen, *2 Cor. 12*. But here are two questions.

Quest. 1. How could the Theefe vnderstand what our Saviour meant by Paradise, seeing no place of the old Testament did speake of heauen by that name of Paradise?

Ans. The earthly Paradise was a Type and shadow of the heauenly, or of the glorie of heauen: and it seemes that by Tradition that was so commonly knowne among the

Jewes, that our Sauour is assured he shall be vnderstood in the Terme.

Quest. 2. But why doth our Sauour call heauen Paradise, at this time? why Paradise, and why at this time?

Ans. He calls heauen Paradise, because it was that which was shadowed out by the earthly Paradise. In the earthly Paradise was a Tree of life in the midst thereof; & in the heauenly Paradise, is Iesus Christ the true Tree of life, by whose vertue and grace we shall liue for ever. The great pleasures in that first Garden, the Trees of all sorts, did shadow out the vnspcakable variety of heauenly delights in the kingdome of Christ: In the earthly Paradise was a Riuer that diuided it selfe into foure heads, and so runne euē without the Garden: What is this Riuer, but the abundance of holinesse flowing from the Holy Ghost, for the qualification of the Elect gathered from all the foure parts of the world, the streames of which Ocean runne in the hearts of the godly in this life, euē on the outside of Paradise? And at this time did our Sauour fitly vse this *Metaphor*: for thereby he signified, that though this world were but a place of banishment, yet in death Gods banished should returne. After all the labours, and trauels, and sorrowes they haue felt in this cursed world, they should in death come to a place of pleasure and eternall rest: and that as by the first *Adams* meanes, all were cast out of the first Paradise; so Christ was the second *Adam*, that hauing at that time satisfied Gods wrath for the sinne of the first *Adam*, would let all the godly into the celestiall Paradise, and that hee had now driven away the Angell with the flaming sword, and so the passage into Paradise was open: Yea fitly doth Christ talke of Paradise now, because now was the very time in which the second Creation was beginning to be wrought; & therefore he would signifie that the new world had a Paradise prepared, as well as the old world had at first.

In this answer of Christ diuers errors are confuted, as

1. Theirs that said, that the soules of men after death did either sleepe or perish.
2. Theirs that dreame, that mens soules must got into Purgatory: for this Theefe had been a great offender, and had not

not performed the satisfactions they talke of, and yet went to heauen presently.

3. Theirs also, that say the soules of the faithfull before Christs Ascension were not in heauen, but in *Limbo*.
4. Theirs that say, the soule of Christ went downe into hell locally after his death: Paradise is not Hell, and into Paradise he went.
5. Theirs that say, that outward Baptisme with water is precisely necessary to saluation: whereas this Theefe was not baptised, and yet saued.
6. Theirs, that thinke heauen is had for mens merits, euen for the deserts of their good workes: that is false: for as *Adam* was placed in Paradise by Gods free gift and Creation, so are all the godly placed in heauen, and therefore doth Christ liken it to Paradise: *Eternall life is the gift of God, Rom. 6. 23.*

Thus of the Conuerſion of the Theefe.

The fourth testimony giuen to Christ on the Crosse before he died, was the miraculous rending of the Veile of the Temple from the top to the bottome: and that this fell out before the death of Christ, appears by Saint *Luke, Chap. 23. 45.*

The Temple had three roomes in it: the one more inward (as it were our Chancell) and into that room came only the High Priest once a yeare, and was called *Sanctum Sanctorum*, *The Holy of Holies*; and in that room was the *Arke*, and the *Meray Seat*: The next to that was the *Holy place* (as it were the body of our Church) and into this place came the Priests only to offer sacrifice; for there was the Altar for burnt offering, and the Altar of Incense, and the Table of the Shewbread. Now without this was a third room whither the People came to worship, and was called the *Court*, and *Solomons Porch*: It is resembled by our Church porch; but it was a very great room, able to receiue a multitude of people. Now the Veile was that parted the *Holy of Holies* from the *Holy place*, and was made of Blew, and Purple, and Skarlet, and fine twined linnen of cunning worke, hanged vpon foure pillars of Shittim wood ouer-layed with gold.

The

The most holy place was a type of Heaven, and the holy place a type of the Church Militant on Earth, as it consists only of Gods elect, as a Nation of Priests offering holy sacrifices to God. The outward Court was a type of the visible Church, as it consists both of good and bad, professing the true worship of God.

The rending of the Veile signified diuers things.

1. That God did abhorre and despise the Temple of the *Jewes*, and was departed from them, with indignation, and had reiected that Nation, for their reiecting of Christ his Son, and that he did dissolue all their priuiledges and staine their glory. If the *Jewes* will forsake God, he will forsake them: and so will hee deale with all Nations, where he hath dwelt, if they despise his word, and Gospell, and will not walke worthy of his mercies shewed to them.
2. That there was now an end of ceremoniall worship: the rending of the Veile was the seal of the words of Christ, saying, *It is finished*. Now that Christ had fulfilled all was shadowed by these ceremonies by the tearing of the Veile, he signified, that there was now no further vse of those rites.
3. That now we haue access freely to goe to the Mercy-seat, euen to the Throne of Grace, with our suits and requests in the name of Christ, *Iohn 1. 51. Eph. 2. 18. Heb. 4. 16.*
4. That whereas heauen was shut for our sinnes, now it is opened by Christ, and we may enter in, as the Apostle expressly shewes, *Heb. 10. 19, 20.* The passage into heauen is now set open. Only we should looke to our assurance and sound sanctification as followes, *vers. 22.*

Dead.

Dead.

I THESS. 5. 9, 10.

9. For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.
10. Which died for vs, that whether we wake or sleepe, we should liue together with him.

Hitherto of the crucifying of Christ: His death follows. And concerning his death, I shall first consider of the Proposition, Reasons, and Vse in generall, and then consider of diuers particular things that concerne the explication of the doctrine and storie of his death.

That Christ died is abundantly testified by the Scriptures, 1 Cor. 15. 3.

Now the reasons why it was necessarie that Christ should die are these:

1. To satisfie the iustice of God for our sinnes. *The wages of sinne is death, Rom. 6. 23.* Christ therefore taking vpon him the similitude of sinfull flesh as our surety, God condemned sinne in his flesh by inflicting death vpon him, and so satisfied his iustice, *Obiect.* But can the death of one man satisfie so as to be accepted for the death of many men? *Sol.* The death of one bare or mere man cannot, but the death of him that is the Sonne of God, both God and man, is of infinite price, and so an infinite satisfaction. *Act. 20. 28.*
2. In respect of the truth of God: God had said, *The day thou art of them, dying thou shalt die, Gen. 2. 17.* which presently fell vpon Adam in respect of spirituall death, and in time invaded his body, and sealed vpon the bodies of his posteritie. Now Christ coming in the first

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Adams stead, must suffer what God had threatned, and beare that punishment he had appointed.

3. For the fulfilling of the types and prophecies of Scripture, the Sacrifices were slaine: and *Esay* had said, *He must be as a sheepe led to the slaughter, Esay 53.7.* and Christ himselfe had foretold his owne death and buriall diuers times.
4. For the ratifying of the New Testament, and the confirming of his last Will, wherein he grants by vertue of the new couenant with God, all those Legacies, that comprehend the spirituall and eternall felicitie of the Church. This will is not of force without the death of the Testator, *Heb. 9. 15, 16, 17.*
5. That he might abolish the power and kingdome of death, and so deliuer vs from eternall death, and from the authoritie of the Deuill, who had power to inflict death vpon vs, *Rō. 6. 10. 2 Tim. 1. 10. Heb. 2. 14.* *Ob.* But seeing eternal death was due to vs for our sins, how could Christ deliuer vs from it, seeing he suffered not eternall death? Or how did he suffer al was due to our sins, seeing he suffered not eternall death? *Ans.* Death in it self is the wages of sin, & growes eternal only, because men or deuils that suffer it cannot ouercome it, & performe sufficient satisfaction in a shorter time. Now Christ in a short time makes sufficient payment to Gods iustice, and ouercomes death for vs, and that by reason of the worthinesse of his person. It is more for Christ to die one houre, than for all the world to be dead for euer. For it is in this, as it is in a prison into which many debtors are cast: It is an euermore lasting prison to such as cannot pay their debts: but it is but a temporarie prison, to such as either by themselves, or any other, make full payment of what is owing.
6. That by his death he might make a medicine to kill sinne in vs, which might so eat downe the power of sinne that it should no more reigne in vs, and so by degrees abolish sinne. He died, that we might die to sinne by the vertue of his death, *Rō. 6.*
7. That thereby he might buy life for the world: He gaue his flesh for the life of the world, euen to purchase eternall life

life for the elect world, *Iob. 6. 51.*

8. That many sonnes might be borne to God. Christ was like seed falling from heaven to the earth, and there dying, it quickned and brought forth many sonnes to God, *Esay 53. 10. Iob. 12. 24.* yea the doctrine of Christ dead for our sinns is still like to diuine seed falling into our hearts, which conuertes men and turnes them to God.

Thus of the Reasons.

Now what vse may we make of the consideration of the death of Christ? Many things we may learne from hence.

1. It should teach vs to be stedfast in the faith, and to belecue and trust vpon Gods mercies: for Christ died for our sinnes, and therefore wee are certainly reconciled vnto God, *1 Cor. 15. 3. Rom. 5. 10.* And God doth assure vs of so much in the Sacrament of the Lords Supper, *Matth. 26.*
2. We should neuer be afraid of Death and Hell, *1 Theff. 5. 9, 10.* Christ by dying for vs hath deuoured and euen swallowed vp Death and Hell, so as they shall neuer hurt vs. As the fire consumes the stubble, so by wonderfull Art Christ by dying hath consumed all the forces and power of Death, and the sting of it, *1 Cor. 15. 54. Heb. 2. 15. 14.* Death as a curse was laid vpon Christ, that our death might be blessed to vs.
3. It should maruellously inflame our hearts with the admiration of the loue of Christ to vs, *1 Iob. 3. 16.*
4. Henceforth we that liue should not liue to our selues, but to him that died for vs, and carry our selues as men that are dead to the world, and the sinfull pleasures and lusts thereof, and shew the prooffe of the vertue of Christs death in vs by the mortification of our sinnes, *2 Cor. 5. 15. Rom. 6. 2. 6.*
5. It should breed in vs a holy resolution to suffer any thing for his sake, euen to forsake Father, Mother, Wife, Children, Husband, yea and Life it selfe for his sake and the Gospels, *Iohn 12. 24, 25, 26.* yea it should make vs willing to lay downe our liues one for another, if our life may doe seruice to the Church of God and our brethren, *1 Iob. 3. 16.*

6. Seeing

4. Article. *An Exposition of the Creed.*

6 Seeing Christ in death falls to the ground like a dead carcas, we should be like spirituall Eagles, to flie to it where-soeuer we finde it, whether in the Word or Sacraments, and our soules should feed heartily (but spirituallly) vpon it, *Matth. 24.* And seeing God in his ordinances presents vs still with the dead body of his Sonne, it should be a meanes to draw all men to it, and to gather into one all the children of God that were scattered abroad, *John 11. 52. and 12. 32, 33.*

7. The meditation of the death of Christ should make vs in all estates to liue at rest, and in a holy security, as knowing that Christ died for vs, that whether we wake or sleepe, we might liue together with him, *1 Thess. 5. 10. If we liue, we liue to the Lord, and if we die, we die to the Lord, whether we liue or die we are to the Lords, Rom. 14. 7, 8.*

Thus of the generall proposition concerning the death of Christ, and the Reasons and Vses of it. In the Explication these things are to be considered :

1. Who died.
2. Who were the speciall witnesses of his death.
3. How he died.
4. For whom he died.
5. When he died.
6. The consequents of his death.

For the first, if we aske who died, the Apostle *Paul, Rom. 8. 34.* answers, *It is Christ which is dead.* Which is to be obserued, the better to stirre vpon our hearts to consider, both the wonder of it, and the reason of it. That any other man should die, is no wonder, because all other men were sinfull and mortall, but here *Iesus Christ the Righteous*, who onely hath immortality, dies : and withall, it leads vs to thinke of the reason of it, for he did not die, nay he could not die, if he had beene considered as a private person, because he deserved not death in his owne person, but he died as our suretie, and as a publike vndertaker for vs all, hce died in our roome.

But yet we are further to inquire into this question, and to consider whether this death belong to the person of Christ,
or

or only to his Natures, or to each of them, he being God and man in one person: And in this we must take heed what our hearts answer for though it be true that Christ died in respect of the flesh, so as it was only the flesh that suffered death, in respect of the Nature that died, yet his death belonged to the Word, in respect of the Person: for the Word, the Lord of life and glory, suffered and died, not in respect of his Divinitie, which is immutable, and altogether impassible, but in respect of his Humanitie, or in his flesh, God did not die with the flesh, but in the flesh, and he died in his flesh, that is, in that flesh which was vnited to the diuine Nature. If the flesh of Christ were the flesh of the Sonne of God, then his dying in the flesh, doth belong to him as the Sonne of God. Thus his blood is said to be the *Blood of God*, *Act. 20. 28.* and this we must needs belecue, for else his death, as a bare man, could not haue bene of sufficient merit for all our sinnes.

There is yet one thing more to be thought on about this Question, and that is, that the Humanitie, that is, the soule and flesh of Christ did in death, and after death remaine in the Person of the Sonne of God firmly vnited: Though the Soule was dis-vnited from the Body, yet neither Body nor Soule were dis-vnited from the Person of the Sonne of God. The parts of the Humane Nature were diuided in death one from another, so as one was on earth, and the other in heauen, but yet both of them remained and subsisted in the Diuine Nature; else if in death there had bene a new manner of subsisting, Christ had had two Persons as well as two Natures, which is Heresie to belecue.

Thus of the first Question.

For the second, we shall finde in the Story of the Euangelists, that the chiefe Witnesses of Christs death were women, that followed Christ from *Galile*, and ministered to him, by name *Mary Magdalen*, and *Mary* the mother of *James*, and *Ioses*, and *Salome*, and the mother of *Zebedies* children: These a farre off beheld what was done. Of all the Apostles and seauentie Disciples here is not one, but onely *Iohn* the Euangelist, who was by the Crosse with the Virgin *Mary*.
Thus

Thus will God exercise the faith of his seruants, the Church must receiue the report of the things that concerne the death of Christ from women, as the chiefe Witnesses: and hereby did Christ honour the pietie of these women that followed him to the death, when the Disciples fled and left him, which is an euerlasting honour to their sex, and shewes that God can make women glorious confessors of the Truth, euen at such times as men hide their heads for feare. What a shame is this for the Apostles to be absent from a spectacle, vpon which the saluation of the whole world doth depend? Besides, hence we may gather, that Christ can preserue vnto himselfe some number that professe his Truth, and can arme them against the feare of danger, euen in the most desperate persecutions: Yea some such as will neither flie nor hide themselves.

Now for the third Question, there are many things to be noted in the manner how Christ died: for

1. Hee died truly: It was not a putatiue death, but a true death. He died in deed, and not in shew, or appearance onely.
2. He died a grievous death: for hee died a painfull death, and he died a violent death, and he died a cursed death. There were certain in ancient times that held that Christ receiued many wounds, was smitten, whipped, nailed, and shed his blood, and died, his Soule going out of his Body; but yet neuer indeed felt any paine. He had, they said, a body that could suffer, but not a Nature that could grieue, or feele paine. But that he did feele paine, is not only manifest by his owne words, but is expressly affirmed by the Prophet *Esay, Chap. 53*. He suffered also a violent death, he did not die a naturall death: and it must needs be so, because Christ had nothing in him to cause him to die; and besides, he thereby answers to the Types in the Sacrifices of the old Testament, which were not onely beasts dead, but beasts slaine. Thirdly, he suffered a cursed death: for such was the death of the Crosse, and God had before pronounced it a cursed way of dying, *Galat. 3*.
3. All which, as it shewes the grievousnesse of our sinnes by

*Vid. Amand. Po-
lan. de morte
Christi.*

by nature, so doth it import the greatnesse of our blessednesse by grace: for therefore did Christ die a cursed death, that wee might liue a blessed life, as the Apostle shewes, *Gal. 3. 13, 14.* Yea, and besides, hereby the Curse is remoued from our death, so as it is a blessed thing for a Christian man to die, and go out of the world when God calls for him.

3. He died willingly, not by compulsion, he laid downe his life, for no man could take it from him, *Ioh. 10. 18.* and that may appeare by the Story, for Christ cried with a loud voice, and gaue vp the ghost. Now men that lye a dying, languish, and their voice failes them, or at least growes weake: Againe, it is said Christ laid his head aside, and then gaue vp the ghost; whereas other men first giue vp the ghost, and then their heads fall aside: and further, to shew that he died when he listed, he was found dead sooner than other men that died on the Crosse, which *Pilate* himselfe wondered at. Now this is for our great comfort that he died so willingly, for it both addes to the sufficiencie of the propitiation in his death, and shewes vs the greatnesse of his tender loue to vs, and with all it should fire vs to a holy resolution, with all willingness to doe any thing he would haue vs, or suffer any thing for his sake.
4. He died most religiously, and his piety in his death is commended for his obedience to his Father, and for his care for his Mother, and for his loue to his enemies, and for his deuotion in respect of himselfe. His obedience to God his Father in his death is commended, *Phil. 2. 9.* because hee did not onely obey all the Morall Law, that all men were bound to, but obeyed the singular commandement giuen by his Father, euen that of dying for the people, which as Man he was not bound to, but as a Mediator. Which should teach vs abnegation of our selues: whatsoeuer it is God commands vs, we should be willing to do, how hard soeuer Gods work seemes to be. This care for his Mother is recorded by Saint *John, Chap. 19. 25, 26.* when he saw his Mother standing by, with the belo-

ued Disciple, he said, *Woman behold thy Sonne*, and vnto him, *Behold thy Mother*. Thus is Christ a most perfect Patterne of righteousness in both Tables: for as hee had before shewed his godlinesse in the first Table, so doth he here shew his naturall affection and tender care of his Mother in the second Table. Now was the time come when *Simeons* propheticie was accomplished vpon his poore Mother, now did the sword of bitter sorrowes pierce thorow her righteous soule, while shee beholds that dolefull spectacle of her matchlesse Childe suffering death vpon the Tree, *Luke 2. 35*. And therefore now to comfort her, doth he commit her to *Iohn* his beloued Disciple, with charge that he should looke to her after his death: taking this care for his Mother of whom he was made man, and commending her to his Disciple with such humane affection, he shewes himselfe to be that high Teacher sent of God. The Tree to which the members of Christ dying were fastened, was a chaire of a spirituall master teaching, for hereby he teacheth children how they should honour their parents, and continue a reuerent loue to them, euen to their last gaspe: and hereby he teacheth hearers how to performe gratefulnesse to their Teachers, not only by releueing their Teachers while they liue, but by helping their parents or children when they are dead. He calls her *Woman*, not out of contempt, but to tell her and all men, that he that then was a dying, was more than the Sonne of *Mary*. Yea, and thereby he comforts her, for he intimated, that being more than Man, hee was able to overcome death, and could not be vanquished by his enemies. His loue to his enemies he shewes, by praying for them, when they most outrageously and blasphemously persecuted him to the death: He said, *Father forgive them, they know not what they doe*. The crie of their blasphemies and his innocent blood went vp to heauen against them, but Iesus makes haste to send vp the crie of his prayers for them, that they perish not for euer: and therefore the first words he speaks on the Crosse, is the words of his intercession, *Luke 23. 34*. which should be an admirable patterne

terne to teach vs to goe, and doe likewise. Neuer was there a greater man on earth, nor did euer man suffer such wrongs, and yet you see how he is affected: He that bids vs pray for our enemies, doth it himselfe, in a harder case than euer can be ours. If we will be true disciples, we must shew it by forgiuing men their trespasses, and by praying for them: especially when we are about to die; if we would euer haue God forgiue vs, we must forgiue men their trespasses against vs. This prayer of Christ was heard, as appears by the conuersion of many of those enemies of his after his death: Yet obserue, he prayes not for such as sinned of malicious wickednesse, but for such as sinned out of ignorant zeale, or generall prophanenesse of Nature: many of the people were carried with blinde zeale, and many of the Gentiles were ignorant of the true story of the life, and cause of Christ for which he suffered, those were curable, and for those he prayes. And this may be a comfort to vs, he that can obserue this difference in his persecuting aduersaries, will much more shew it, in considering the frailties and ignorances of his owne seruants that desire to please him, though they faile of that they desire to doe, through strength of temptation or other weaknesse and ignorance. Again note, it is not enough for the partie offending, that the partie offended doe forgiue, but God also must be sought vnto for forgiuenesse. Lastly, our Sauieur shewes his religiousnesse in his maner of dying, by his deuout care for his owne soule shewed in his prayer, when he said, *Father into thy hands I commend my Spirit, Luke 23. 46.* when he had bequeathed all other things, as Peace to his Disciples, his body to the Iewes, his garments to his Tormentors, Paradise to the Theefe, pardon to the penitent, and his Mother to his Friend; now only remained his Soule, and that he commends to God. Euen Iesus can carry nothing with him out of the world, but his Soule, and therefore he provides for that. Which should teach vs what we should doe; our greatest care should be that our soules may be safe when we die: and that they may be so, we see here two things must be done

while we liue: First, we must get assurance that God is our Father, & we are his children, and then when we come to dye we must commit our soules by faithfull and heartie prayers into his hands; and for feare of the worse, wee should begin betimes to prepare for death, and by daily prayer to put our soules into Gods hands. Obserue that these words were first vsed by the Prophet *Dauid*, *Psal.* 31. 5. who committed his soule to God, being horribly persecuted by *Saul*, and in great danger, and hauing no friend to trust to. Now our Saviour being in like, but greater distresse, doth make choise of *Dauids* words to expresse his prayer in, which should teach vs to acquaint our selues with the Scriptures, especially of this kinde: for as it will be accepted if our prayers be made according to Gods will, so is it a speciall aduantage and helpe to our faith and prayers, to fashion them to the very paternes in Gods Booke; and to say, as the godly haue said to God in the like case. Finally, this practise of our Saviour may be a great comfort to vs, and that two waies: for first we may gather from his example, that if once we haue committed our soules to God he will keep them safe, as *Paul* said, *2 Tim.* 12. And secondly, it will be comfortable for vs in death or danger to flie to Iesus Christ, to beseech him to helpe our soules with his Father, who cannot forget that once himselfe on earth made the same moane to his Father, that we doe now to him. Thus *Stephen* doth, *Act.* 7.

John 3. 14
The fourth question is, for whom Christ died? and the Answer is given distinctly in many places of Scripture: First, he died for men, not for other creatures, *Heb.* 2. 14. 18. Though the effect of his death reach to other creatures, as to the Angels, *Phil.* 2. 10, 11. and to the creatures that suffered vanitie for mans sinne, *Rom.* 8. 19, 20, 22. Secondly, he died not for his friends, but such as in the state of nature were his enemies, and sinners, not iust men, *Rom.* 5. 8, 10. Thirdly, he died not for *Iewes* only, but for the *Gentiles* also, *1 Iob.* 2: 2. Fourthly, hee died not for goats, but for his sheepe, *Ioh.* 10. 11, 15. not for the world, but for the Church,
Ioh.

Ioh. 17. 9. Eph. 5. 25. euen for such as should belecue in his name, *Ioh. 3. 16.* Fifthly, he died not for some belecuers, but for all belecuers, *Rom. 8. 32.* and so not for learned men or great men, but for all men of all sorts that belecue, *1 Tim. 2. 6.* Sixthly, he died not for those that did belecue his words, but for all that should belecue the words of his seruants afterwards to the end of the world, *Ioh. 17. 21.* And so he died for vs many hundred yeares before wee were borne. Seuently, not for all belecuers in generall only, but for euery particular by name, *Ioh. 10. 3. 14, 15.*

And the knowledge hereof should serue for diuers Vses. For first it should be very comfortable for all sorts of Christians to thinke that Christ died for them, and did thinke of them in particular, and by name. Secondly, it should much affect vs with admiration of the greatnesse of his loue, that would die for such vile wretches as we were by nature, wicked, and enemies to him, as the Apostle vgereth it, *Rom. 5. 6. to 10.* And thirdly, in speciall it should much incourage such as are burthened with the greatnesse of their sinnes, to know that he well vnderstood it, that he was to die for the vngodly. Fourthly, it should reach Christians to restraîne censure and iudging of them that are without. The vertue of Christs death may reach to many more than we know, and to such as for the present are vile enemies to the Christian name. Fifthly, wee should all labour to be such as Christ hath described to haue actually a part in his death. And so Saint *Paul* tels vs, we must be such as see and acknowledge how vile and wicked we are by nature, whatsoever gifts or priuiledges we haue, and how ciuill soeuer we haue liued in comparison of others, *Rom. 5. 6, &c.* and our Sauour tels vs, we must be belecuers, and sheepe such as will heare and beruled by his voice: and *2 Cor. 5. 15.* the Apostle saith, We must be such as will liue to him that died for vs: and Saint *Iohn* saith, *Reuel. 14. 3, 4.* we must not be defiled with women, that is, with Idolatry or spirituall whoredome, that is, with any beloued sinne, and must follow the Lambe whither soeuer he goeth. Finally, if Christ died for vs, it must needs be an excellent estate he brings vs to:

we are redeemed out of the earth: we are first fruits to God, and the Lambe, *Revel. 14. 4.* hee accounts of vs as a peculiar people, and as his onely treasure in the world, *Tit. 2. 14.*

The fifth question is, when Christ died? And that is answered either by the season of his death, or by the Chronologie of it. For the season, *S. Paul* saith, he died in the due time, *Rom. 5. 6.* Christ himselfe saith, it was when he had finished the performance of what was shadowed in the types and ceremonies of the Old Testament; when all things were accomplished hee gaue vp the ghost, *Ioh. 19. 28, 30.* The Author to the *Hebrewes* saith, it was once in the end of the world, *Heb. 9. 26, 27, 28.* The Angell told *Daniel*, that the Messiah should be cut off after 62. weekes (in propheticall account) from the time of his prayer, *Dan. 9. 26.* Saint *Peter* said, it was at the time that God had appointed in his eternall counsell and foreknowledge, *Act. 2. 23.* yea he died precisely at the very houre God had set, so as he could not be killed either before or after, *Ioh. 7. 30.* and *13. 1.* and that houre was the ninth houre of the day, euen at the time when the Euening Sacrifice was offered vp, *Matth. 27. 46. 50.*

For the Chronologie, *Sealiger* saith he died in the yeare of the world 3982. and the common opinion is that hee died in the 34. yeare of his owne age, and on the Friday (as we terme the fifth day of our weeke) which that yeare was the 15. day of their Moneth *Nisan*, or as others thinke, the 14. day, which that yeare answered to the seuenth day of our Aprill.

Quest. If Christ were slaine towards the end of the world, how can it be said, that he was the Lambe slaine from the beginning of the world? *Revel. 13. 8.*

Ans. Both are true in diuers respects. For in respect of the Storie of his death he died at the time before specified, but for many other respects it may be truly said hee was slaine from the beginning of the world, as

1. In respect of Gods counsell and foreknowledge: He was dead in Gods counsell from euerlasting.

2. In respect of the promise of his death giuen in Paradise, *Gen. 3. 15.*

3. In

3. In respect of the efficacie of his death : for the iustice of God was satisfied with that promise of his death, knowing it should as certainly be, as if it had beene then fulfilled. Neither was the effect here before the cause : for if a Suretie compound with the Creditor, the Debtor is deliuered out of prison, though the payment be made long after, at the time the Suretie and the Creditor agree vpon : so it was here.

4. In respect of the Sacrifices, which shadowed out his death, which were slaine from the beginning of the world. Christ was slaine typically in those Sacrifices, *Adam* or *Abel* offered to God.

5. In respect of his seruants that were martyred. So Christ was slaine when *Abel* was slaine.

6. In respect of the faith of the godly : for it is the propertie of faith to make things to come to be present, as giuing a substance or person to things hoped for, and a present demonstration of things which yet are not seene, *Heb. 11. 1.*

7. In respect of sinne, which was the cause of his death, which was committed by the Elect, and was the cause of his death. Their sinne was his death, when they began to sinne, death was in the pot for Christ, and so their sinne was remitted them, only for the respect of that satisfaction was to be made in the sacrifice of Christ, *Rom. 3. 21. to 27.*

The Vse wee may make of the time of Christs death, may be

1. To leaue the times and seasons to God, and not to exact an account of him why he doth not doe the things concerne the Church in the time we desire or looke after. Though the death of Christ was deferred almost 4000. yeares, yet we see God saith it was the due time ; though perhaps a full demonstration of the reason of it doe not appeare to vs. God is so wise and good, as we must beleue that is the best time for euery worke which he chuseth : and therefore we should giue God the glory of the time of euery worke of his whether concerning the Church in generall, or our selues in particular : as beleueing that God hath done in the very day, that which was fittest

for the day: and so also in the things we desire, either of deliuerance or blessings, we should wait till the time appointed come, and beleue that all shall be done, when it is most seasonable.

2. We should hence be much established about the time of our owne death; God hath set the houre, and till that houre come, no disease, nor enemies shall euer be able to take away our life, and therefore wee should follow our worke with diligence and a holy securitie, and leaue it to God to take vs from our worke, when he sees it to be the fittest time.

Thus of the time when he died.

The consequences of his death follow: and they must be considered negatiuely, or affirmatiuely.

Negatiuely: It is obserued by the Euangelists, That not a bone of Christ was broken: which is worthy to be noted: First, because the *Jewes* had made a request to *Pilate*, that the leggs of those which were crucified might be broken to hasten their death, that they might not hang on their Crosses on the day of the great Sabbath, *Iohn 19. 31, 32*. But notwithstanding they were preuented, for Christ was dead before they came backe, to shew that he died when himselfe would, & not when they would, & to let them haue cause to guesse thereby that he was more than a bare man. Secondly, because of the excellent signification of this thing; for it is said, the Scripture had said, that *not a bone of him should be broken*, *Iohn 19. 36*. Now the Scripture had only said so of the Paschall Lambe, that not a bone thereof should be broken, *Exod. 12. 46*. which manifestly shewes that Christ was the true Paskeouer, the true Paschall Lambe which was sacrificed for vs, *1 Cor. 5. 6*. and withall it signifies that the mysticall bodie of Christ shall be preserved. The Church may haue many enemies, but yet a bone thereof shall not be broken. The flesh of the Church may be wounded, but not a bone of the Church shall be broken.

Affirmatiuely, the consequents of his death; both the piercing of his side with a Speare, and the testimonie giuen of his glory in his death.

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The side of Christ after he was dead was pierced with a Speare by one of the Souldiers, and forthwith came out water and bloud, *Iohn 19. 34.* and this was a businesse of so high a nature, that the Euangelist saith thus vpon it, *He that saw it bare record, and his record is true, and he knoweth that he saith true, that he might beleene.*

Now the side of Christ was pierced, First, that the Scripture might be fulfilled, which said, *They shall looke vpon him whom they haue pierced, Iob. 19. 37. Zach. 12. 10.* Secondly, that great myserie of the originall of the Church is here imported: As *Eue* was formed out of the side of *Adam* when hee was asleepe, so the Church was to bee formed out of that which flowed from the side of Christ when he was dead. God opened the side of *Adam* when he would make the woman; and so God opened the side of Christ the second *Adam*, when he was to make the Christian Church. Now that place of the Prophet shewes what vse wee should make of this part of the Passion of Christ, namely, to take occasion from thence to bewaile our sinnes, that were the cause of his death, and to acknowledge that we were the men that are spiritually guilty of that cruelty shewed vnto Christ. And because our hearts by nature are barren and vnapt to this godly sorrow, we must pray God to powre out vpon vs of his Spirit, as it is a Spirit of compassion to melt our hearts, and a Spirit of deprecation, to make vs able by prayer to sue for pardon of our sins, and to beseech God to accept of the propitiation made in Christs bloud, that so his wrath may not fall vpon vs for our sinnes.

Now the water and bloud that came out of the side of Christ, was both miraculous (as is thought) and wonderfully mysticall. That it was miraculous is gathered from that extraordinary notice *S. Iohn* takes of it, *Iohn 19. 34.* and *1 Iohn 5. 6.* wherein the miracle should lye is not easie to tell. There is a skin that incloseth the heart, called *Pericardium*, which holdeth water in it, that coolerh the heart of man, which is so essentiall to life, that if it be consumed it is impossible the creature should liue. Now I take it that
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the wonder lyes in this, that whereas in death (especially such a painefull death as Christs was) that water is consumed and dried vp with the extreame heat of the heart struing for life, yet in Christ who died not only willingly, but also before the time he needed to die with the paine, the water was still in that bag or skin, and therefore when the speare pierced the heart both water and blood came forth.

Now for the Reasons why this fell out, diuers are assigned.

For first hereby the truth of Christs death is infallibly proued: For no creature can liue, if the heart and that *Pericardium* be pierced. And it concernes our saluation that Christ should die indeed, and not in appearance.

Secondly, the chiefe thing intended by this suffering, was the discouery of a dreadfull mysterie concerning the vertue of the death of Christ: for this is he that came by water and blood euen Iesus Christ, that brings with him for our saluation, both the water of Sanctification to wash vs from the staine of our sinnes, and the blood of expiation to make full atonement before God for the guilt of our sinnes: Not by water only, but by blood also. *Moses* when he deliuered the people of *Israel* in that bodily deliuerance, came by water, when he went thorow the Red-sea; but he brought no blood for atonement. *Iohn Baptist* when he brought tidings of Spirituall deliuerance, he came by water, washing men to signifie repentance: but there was no blood that he could exhibite, and his water was but Symbolicall, and significatiue. But Christ came by water and blood, which hee not onely powred out on the Crosse, but hath left in the hearts of all beleeuers as witnesses, not only to him, but to them also, *1 Ioh. 5. 7, 8.* For as there be Three in heauen that beare witness of Christ, and the happinesse of Christians in him, *viz.* the Father, who testified by voice from heauen, *Mat. 3.* and the Word, who testified both by doctrine and miracles; and the Holy Ghost, who testified as at other times, so on the day of *Pentecost*, *Act. 2.* So there be Three on earth that testifie, *viz.* the Spirit of Adoption, that witnesseth to our spirits, and the water of Mortification, which washeth away and destroyeth

stroyerh the staine and power of sinne, and the bloud of Iustification; for a beleuer relying vpon the bloud of Christ, as the pacification for his sinnes, is effectually deliuered from the guilt of them. Now there would be no water to wash him from his sinnes, nor bloud to make atonement, if Christ had not shed both water and bloud vpon the Crosse. Now all this is testified by the Spirit also in the Gospell, and by water in Baptisme, and by bloud in the Lords Supper: and these also receiue all their life and force from the water and bloud that came out of the side of Christ on the Crosse. Now the vse that we should make of this dreadfull Mystery, should be to flie vnto this part of the Passion of Christ, for our comfort, against the power and guilt of our sinnes, as beleeuing that out of the side of Christ at this time, did runne that Fountaine that was opened vnto the house of *Danid*, and to the inhabitants of *Ierusalem*, for sinne and for vncleanness, *Zach. 12. 1.* Though our sinnes were neuer so many and loathsome, yet in this Fountaine they may be cleane washed away: but then withall wee must striue to get this Fountaine within vs, (this miraculous Fountaine, I say, that runnes water and bloud) and to shew that we haue indeed a part in the death of Christ, by the sound fruits of mortification, and by the solide tranquillitie of our conscience, beleeuing the expiation made in the bloud of Christ for vs, as verily as if that bloud had beene really sprinkled vpon our hearts.

Some Diuines doe obserue another mystery in this water and bloud running out of the side of Christ; for they obserue, that as out of the side of the first *Adam* came the woman that deceiued all the world; so out of the side of Christ came redemption and oblation from that deceiuing.

Thus of the piercing of Christs side after his death.

The testimonie giuen of his glory in his death, was partly diuine and partly humane.

The diuine testimonies were three, the Earthquake, the rending of the Rockes, and the opening of the Graues, *Matth. 27. 51, 52.*

The trembling of the earth may signifie diuers things, as
First,

First, the immediate presence of the Diuine Nature: for as the earth trembled when Christ came to giue the Law on *Sinai*, *Psal.* 67. 8, 9. and as both heauen and earth shall melt, and be in a mahner consumed when Christ comes to Iudgement, *2 Pet.* 3. 10. So now that Christ is making atonement for the sinnes of the Elect, and going out of the world, hee makes the earth doe him homage, and acknowledge his Diuinitie at that time, when he seemed so despised amongst men.

Secondly, the horrible indignitie of the fact of the *Iewes* in killing Christ: the senselesse creatures tremble, when the Lord of life dies, and the Creator is slaine by the creature; which also vpbraids the stupiditie of men, that cannot be moued with such an obiect, especially the horrible wickednesse of the chiefe Priests and Rulers, and people of the *Iewes*, that are not stirred with remorse for so grieuous a sinne.

Thirdly, this shaking of the earth is thought to signifie and foretell the shaking of the world, by the Gospell afterwards, so as all the world should be moued at the sound of the voice of Christ in the Gospell, *Heb.* 12. 26, 27.

The rending of the Rockes

1. Did vpbraide the *Iewes* for the hardnesse of their hearts, that were worse than the very Rockes: The Rockes cleaue at the death of Christ, and yet their hearts are vn-moued.
2. It might signifie the same with the Earthquake, *viz.* that the vertue of Christs death carried by the Gospell into the world, would bee of force to teare and rent the hearts of wicked men, though they were as hard as Rockes.

The opening of the graues signified, that Christs death had vanquished Death, and that it should not haue power to hold the body of the Saints in the graue long; and withall, it told the *Iewes* aforehand, that it would be in vaine for them to roule great stones vpon Christs graue, for he would rise againe, doe they what they could. It is said that the dead bodies arose after the Resurrection of Christ, which hath made

made some Diuines thinke, that the graues were not opened till after the Resurrection, though Saint *Matthew* reckons this thing together with the rest of the Miracles that concerned Christs death.

Thus of the Testimony Diuine.

The Humane Testimony, was the Testimony of the *Roman Centurion*, and the Souldiers with him, who feared and glorified God, and said, *Of a truth this was the Sonne of God*: and the multitude that came to the execution, beholding the things that were done, smote their breasts and returned, *Matth. 27. 54. Mark, 15. 19. Luke 23. 47, 48.* And this Testimonie shewes,

1. The maruellous senselesnesse of the Priests and learned men, and great men of the *Jews*: that these men that were *Pagans*, and these poore *Plebeians*, should be so affected with feare and wonder, and giue such an honourable testimony to the innocencie and Diuinity of Christ, when these great Pillars of the Church are so obstinately auerse, and hostily minded, it shewes that they were prodigiously sinfull and hard hearted; and withall it shewes what a plague a hard heart is, wherefoeuer it is found, though in learned or great men. Though God shake the earth, teare the Rockes, open the graues, and though he make strangers to confesse his glory, yet they are the same men still.
2. That it is easie with Christ to defend his owne credit and cause euen in the hardest times: though *Judas* betray him, *Peter* deny him, and the rest of the Disciples flie from him, yet he can make a *Centurion*, a Souldier, a *Pagan*, to doe the worke his Disciples should haue done. Hee can glorifie himselfe by the mouth of Babes and Sucklings, if need be, *Psal. 8. 2.*

Buried.

Buried.

* ACT. 13. 29.

And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

THat Christ was buried, is manifest by the Storie of the Euangelists, and is a part of the *Creed*, not doubted of by any amongst vs. Concerning his buriall I propound these things to be considered.

1. The reasons why it was needfull Christ should be buried.
2. The place where he was buried.
3. The persons by whom he was buried.
4. The manner how he was buried.
5. The time how long he continued in the graue.

Our Sauours bodie was buried for these Reasons.

1. That the Scripture might be fulfilled that had prophesied of it: see *Esay 53. 9.*
2. That it might appeare he was truly dead.
3. That he might pursue and overcome death in his owne cell or den.
4. That he might burie our sins with him; and for euer hide them from the sight of God.
5. That we being made partakers of the fruit of his buriall, might be buried with him in respect of our sins. The immersion in the water of Baptisme is a signe of this spirituall buriall with Christ, *Rom. 6. 4. Col. 2. 12.*
6. That he might sanctifie our buriall to vs, and so expell from vs that horror and feare we might conceiue about our lying in the graue, and so confirme vs in the hope of our Resurrection.
7. That we might learne from thence to giue honour to the body

body of Christians, in providing honest and decent buriall for them, such as might answer the hope wee haue of our Resurrection. Mens bodies shall rise, and to signifie so much, we should lay them in the graue as in a safe place to keepe them till the Resurrection.

For the place where he was buried, that may be diuersly answered.

1. He was buried in a noted place neere to *Ierusalem*: and that for two causes: The one, that so all occasion of doubting of his death, or truth of his buriall, and so of his resurrection might be remoued. The other, that by the rest of Christ in the graue, the vision of rest and peace (which the name *Ierusalem* signified) might be knowne to bee procured by Christ: Rest I say spirituall and eternall.
2. He was buried in a Garden: thereby hauing relation to the first *Adam*: for as our vnrest began at the sinne of the first *Adam*, so here in a Garden doth the second *Adam* come to rest, and so begins our spirituall rest. And withall to giue vs hope, that as from the sinne of the first *Adam* we were cast out of the garden of pleasure, so by the suffering of the second *Adam*, who lay buried in a Garden, we might haue a happy returne to the heauenly Paradise. And as Christ was carried from the Crosse to the garden of rest, so shall we be taken from the calamities of life, into heauenly rest.
3. He was buried in a Sepulchre hewed out of a rocke, that so his enemies might haue no occasion to cauill, and say his Disciples stole him away by secret holes, or passages vnder ground: and withall to signifie what the state of our naturall hearts is, when Christ comes spiritually to rest in our soules, hee must hew him a place out of the rocks, if he get roome in our hearts.
4. He was buried in a Sepulchre that was new, that thereby might be signified, that the condition of death was by the merit of Christ made new, and was altogether different from that which it was wont to be: and withall to tell vs, that Christ will rest in the heart of no man vnlesse it be new.
5. He

5. He was buried in a Sepulchre in which neuer man was laid, lest his aduersaries should cauilt, and say it was some other that was risen, or that he rose from the dead by vertue of touching some other corps: see 2 *King.* 13. 21.
6. He was buried in another mans Sepulchre, to signifie that he died and was buried not for himselfe, but for other men: and that he might shew that graues properly belong to vs which haue sinned, to warne vs of our mortallitie. *Ioseph* caused his sepulchre to be made in his garden of pleasure, that he might be thereby put in minde of his mortallitie in the midst of the delights of this life.

The persons by whom Christ was buried, are diuersly described; as by their names, *Ioseph of Arimathea* and *Nicodemus*; and by their worldly estate, they were Senators and rich men; and by their profession or religion, they were disciples, iust men, such as waited for the kingdome of God: but yet all was done secretly for feare of the *Jewes*, and by the authoritie they had to doe it, viz. the consent of *Pilate*, *Matth.* 27. 57. *Mark.* 15. 45. *Ioh.* 19. 38, 39.

For the first of these it is to be obserued, that God hath giuen these men an honourable name in the Storie of the Gospell, so as what they haue done shall alwaies be remembered where the Gospell is preached: and this honourable mention they attained not, till this seruice done to the dead bodie of Christ. Whereby God would teach vs, that such as honour Christ God will honour: and the best way to get into the Catalogue of Gods Worthies, is to imploy our selues in well-doing, and in the seruice of Iesus Christ, and then we can doe no good worke, to Christ dead or liuing, in himselfe or his members, but it shall be had in honour, yea it may be in euerlasting remembrance.

For the second, Christ was buried by rich men, First that the Scripture might be fulfilled, that said, He exposed his graue to the wicked, and to the rich man in his death: To the wicked, because he could not be buried without *Pilates* consent; and to the rich man, because hee was buried by *Ioseph of Arimatheas* meanes. Thus he was said to be buried and raised vp according to the Scriptures, 1 *Cor.* 15. 4.

Secondly,

Secondly, he gave his dead bodie to rich men, to signifie, that amongst rich men he had his elect, and that the vertue of his death should reach euen to them: for though it bee impossible in respect of men, that a rich man should be saved, yet it is not so vnto Christ, who can effect wonderfull things, and so can by the vertue of his death so vntwist the gable of a rich mans heart, as to make it in true humilitie like a thread to goe thorow the eye of a needle, *Matth. 19. 24. Iam. 1. 10. 1 Cor. 1. 26.* And hence rich men should learne of *Ioseph of Arimathea* and *Nicodemus*, that they ought to professe their loue of Christ and sincere Religion, not only when Christ is adorned wth miracles and worldly applause, but euen when he falls into the hands of wicked men, and is buried in ignominie, they must not feare danger or reproach. They must honour Christ not onely in the peaceable times of the Church, but in troubled times: Euen when Christ in his members is betrayed, persecuted, oppressed, forsaken of his owne, condemned either in spirituall Courts or politicall, pursued by warres or any other vexations. And the poore seruants of God that suffer for the testimonie of *Iesus*, may hence take comfort, God that stirred vp rich men to doe this honour to the bodie of *Iesus*, will nor forsake the afflicted members of *Iesus*; he can stirre vp men to prouide for them, and honour them (euen great men when it pleaseth him) both in their life time, and at their death, and after their death also.

Now for the third point, they were disciples of Christ, but yet it was secretly for feare of the *Jewes*. Whence we may obserue the great wonder of Gods power in these men. When Christ was in prosperitie, they were afraid to be seene to follow him, or to professe respect to him: Now that Christ is in extreme disgrace, and the enemies of Christ fleshed in cruelty and malice, now these fearfull men proue valiant, and whatsoeuer comes of it, Christ shall be honoured, euen the dead bodie of Christ shall not be forsaken by them. Which is the more wonderfull, because the best disciples of Christ were so overcome with feare, that they had all forsaken Christ. Which may serue for great vse to all of

vs. They that stand should take heed lest they fall. Those that now go for strong Christians, if euill daies come, may proue faint-hearted, and by their fearefulnesse dishonour the Religion they professe. And on the other side, weake Christians should not be dismayed, God is able to make them to stand, *Rom. 14.4.* Such as in dayes of prosperitie were afraid of the reproach of men, may proue so full of courage in the euill day, as not to feare though the foundations of the earth be moued.

Further, we may hence gather a distinction of true Christians. Some are so and seeme so, they make a profession before men. Some are so but seeme not so, as here these Counsellors were iust men and disciples, and waited for the kingdome of God, and yet they were not taken for disciples, nor knowne to be so commonly: which should re- straine censure in rash Christians; some of those persons they despise as prophane, may be true Christians in Gods sight. But yet lest wicked men should be hence emboldned, obserue that how weake or fearfull soeuer these men were, yet they would not consent to the death of Christ: Though the weake Christians I speake of doe not so much for the truth, as others doe, and they should, yet they will doe nothing against the truth, *2 Cor. 13.8.* and therefore such persons as not onely make no profession, but withall doe scoffe at and oppose sinceritie in others, cannot be reckoned in the catalogue of true Christians.

Pilates consent was had for the buriall of Christ,

1. That there might be no doubt made of his death and buriall, seeing so great a person is made priuy to the ordering of it.
2. That we might know that the hearts of the greatest men are in Gods hands, and he can turne them which way he will, euen to execute his counsell, when they thinke nothing of it. He can make the very enemies of the Church become friendly and louing when please him.

And further, in that *Ioseph* doth not take the dead body downe, and burie it without leaue of the Magistrate, it serues to teach men, that they should doe all things with due respect,

respect, not only of the warrant of the action, but of all circumstances belonging to it: especially great respect should be had to authoritie, that by rash zeale the power of Magistrates be not prouoked against vs.

Thus of the third point.

The manner of the buriall containes diuers things: First, they did it hastily towards the euening, because of the preparation of the *Jewes* for the Sabbath, *Ioh. 19. ult.* Secondly, they did it openly. Thirdly, they did it with great cost, for *Ioseph* brought fine linnen to wrap it in, and *Nicodemus* brought a mixture of *Mirrhe* and *Aloes* to the quantitie of about an hundred pound weight, *Ioh. 19. 39. Mark. 15. 46.* but it was done without washing or embalming. Lastly, it is noted it was done after the manner of the *Jewes* buriall.

For the first, in that *Ioseph* makes such haste, in respect of the Sabbath approaching, it shewes that all men that haue worke to doe towards the end of the weeke, should order the matter so, as they take vp not any part of the Lords day, but vse the more haste and prouidence to haue all dispatched that they may wholly attend vnto Gods worke in that time which he hath consecrated to himselfe. And by the way here seemes to be an intimation, that burials are not so conuenient to be performed vpon the Sabbath day, vnlesse it be in some case of necessitie, when the bodie will not keepe till after the Lords day, and cannot be prepared for buriall before it begin.

For the second, Christ was buried openly, that so there might be no colour of obiection, that there was any fraud vsed about his buriall, and besides to testifie that the fruit of his death and buriall did belong to all men: and withall it shewes the courage and strength of faith in these disciples; that are now no more afraid of men and their terrors, but giue glory to God in their hearts, and will suffer what can come of it.

For the third point, diuers things may be noted.

1. From the cost they are at, we may obserue that men that will follow Christ and be true disciples, must not thinke much to be not only at labour, but at cost also in what

may be requisite for the service of Christ living or dead. If rich men must be at cost with the dead bodie of Christ, then must they also doe to the living members of Christ. And further hence it is manifest, that it is not vnlawfull to be at cost about the funerals of the dead Saints: God makes great account of the dead bodies of his people, that haue bene the Temples of the Holy Ghost, and therefore it is no sinne according to mens estate to be at such cost as is requisite to comely and decent buriall according to their condition; though vaine ostentation or idle ceremonies are not to be justified.

2. In that he was wrapped in pure linnen, and with such costly spices: it was

1. To proclaime the innocencie of Christ, and to take away the ignomie of the Crosse: and therefore they would not suffer his bodie to lye amongst the carcases of theues and malefactors: They tell the world hereby that Christ was no such man.

2. To signifie that the memoriall of the iust is blessed after they are dead. Therefore they vsed things of such sweet smell in burying the dead, that they might thereby signifie how sweet the memorie of the departed Saints is. They are amiable euen when they are dead.

3. It might in speciall signifie, that from Christ dead and buried should arise a most sweet saour in the hearts of men brought vnto them by the efficacie of the Gospel, causing Christ to dye and be buried in their soules.

4. This cost about the bodies of the dead was vsed to signifie their assured hope of resurrection, and therefore they bestow that cost, as knowing that it is bestowed vpon bodies that shall huc againe.

Yet for all this cost Christs bodie was not embalmed, which in respect of them came to passe by reason of the shortnesse of the time, the Sabbath was so neere: and therefore the women came the third day to anoint him after the Sabbath was ouer, but he was risen. But in respect of God, this embalming was not performed, that thereby might be signified,

nified, that Christs bodie needed no embalming, because it could see no corruption in the graue, *Psal. 16. 10.* and that this incorruption might not be imputed to skill, or medicines of men, but only to the diuine power: and withall to signifie that by Christ wee should be freed from that corruption which the sinne of the first *Adam* brought vpon vs all.

Lastly, in that it is said, that Christ was buried after the manner of the *Iewes* burying, it shewes plainly, that respect is to be had to the customes of any country or place where we liue, and that Gods seruants haue beene carefull to obserue them, and not willing to giue offence by crossing such customes. This is true of all customes that are not sinfull, and against the word of God; though they be such vsages as are not commanded in Scripture: for this manner of buriall was no where commanded in Gods word, and yet the custome preuailes, and good men obserue it.

Now in this place I may adde further two adiuncts of the buriall of Christ. The first was the rowling of a great stone vpon the mouth of the Sepulchre; which was not done so much out of any fashion, as first that the bodie of Christ might not be exposed to any indignities or vile vsages by the enemies: and further, that thereby the glory of the power of Christ might the more appeare, that could rise though a great stone were rolled vpon the mouth of the Sepulchre. The second adiunct, was the presence of certaine women, that were witnesses of the buriall, when the Apostles were fled. Which also was done the better to shew the glory of Christ, and his power and triumph, that could make such weake ones strong, and braue the enemies of mans saluation, by setting weake women in the forefront of the battell, that hold out the confession of Christ, and giue not backe for all the furie of the aduersaries. And thus of the manner of his buriall.

Now for the last point, our Sauiour continued in the graue till the third day: for he was buried the euening before the *Iewish* Sabbath, and lay in the graue all the Sabbath day, and rose about the beginning of the first day of the weeke,

4. Article. *An Exposition of the Creed.*

Matth. 28. 1. and a little after his buriall, his aduersaries desired of *Pilate*, that the Sepulchre might bee watched, lest his Disciples should steale him away by night. *Pilate* grants them the Band of Souldiers, who were appointed for the guard of the Temple; and these they set to watch the Sepulchre, and besides sealed the mouth of the Sepulchre: now in all that time the bodie of Christ did suffer no putrefaction or corruption. Now of all this, foure questions may be demanded;

Quest. 1. Why did our Sauiour continue in the graue three daies?

Ans. That the type of *Jonas* might be fulfilled: As *Jonas* was three daies and three nights in the Whales belly, so must Christ be three daies in the belly of the earth, *Matth. 12. 40.*

Quest. 2. Why did he rest in the graue on the Sabbath day?

Ans. 1. Because as God when hee had finished the works of the Creation, especially the making of man, rested the seventh day: So Christ having finished our Redemption on the Crosse, rested the seventh day in the graue.

Ans. 2. That this resting of his on the Sabbath might be a pledge of our spirituall and eternall rest from sinne and labour.

Quest. 3. Why was the Sepulchre so fenced and sealed?

Ans. That to the glory of Christs resurrection might the better appeare, in that all their power and care could not hinder it: and besides God hereby catcheth them in the works of their owne hands, for by these meanes their owne Souldiers are made wittneses against themselves of the truth of the resurrection of Christ.

Quest. 4. But what was the reason that the bodie of Christ did not putrefie?

Ans. Christ was without sinne, and so his bodie could not corrupt, and as for our sinnes he had made expiation for them on the Crosse: besides this was so, that the Scripture might be fulfilled, that said, *Thou wilt not suffer thy holy one to see corruption, Psal. 16. 10.* Thirdly, our Sauiour foretold

foretold vs thereby that one day our bodies should be as his was, viz. after the resurrection they should be incorruptible for ever.

The Vses of the whole doctrine of the buriall of Christ, may be

1. For consolation: for by the casting of the body of Christ into the graue, wee know that Gods anger is pacified, and our sinnes are expiated: for as the tempest was laied and stilled, when *Ionas* was cast out of the ship into the Sea; so when Christ was cast from among the living into the graue among the dead, all the tempests of Gods wrath conceived against vs were quieted, and fully stilled, and pacified. Besides, Christs buriall may greatly comfort vs against our buriall: His bodie hath sanctified and perfumed our graues.
2. For instruction: and so the speciall Vse should be, to teach vs to strue to be buried with Christ in respect of our sinnes, *Col. 2. 12. Rom. 6. 4.* and this we may the rather hope to attaine, because there is a vertue flowing from the buriall of Christ able to produce this spirituall buriall of sinne in vs. Now there be foure things in which our sinnes should be like a dead body in the graue. First, dead bodies are for euer removed out of the society of men: so should our sinnes be abandoned from vs. Secondly, dead bodies in the graue vse to spend and consume away by little and little: so should our sins. Thirdly, dead bodies vse to grow loathsome more and more: so should our sinnes. Fourthly, dead bodies waxe out of memorie, and are quite forgotten: so should our sinnes in respect of any delight we should take in remembering them.

He descended into Hell.

CONCERNING this Article of Christs descension into Hell, I propound three things to be considered of.

1. The Originall of it.
2. The Authoritie of it.
3. The sense and meaning of it, with the Vse.

For the first, these words, *He descended into Hell*, were not in the most ancient *Creeds*. Learned men giue instance both in the *Creeds* that haue them not in, as also of most ancient *Expositors* that vndertooke to expound the *Apostles Creed*, and yet makes no mention of this Article at all. *Amandus Polanus* saith they are not in the *Nicene Creed*, nor in the *Creed* of the *Councell* at *Sardis*, nor in the *Creed* of the first *Councell* at *Constantinople*, nor in the first *Toletan Councell*, nor in the *Creed* of the *Councell* of *Ephesus*, nor in the *Creeds* of the sixt and the eleventh *Toletan Councells*, nor in the *Creeds* of the *Councels* of *Wormes* and *Frauckford*, nor in diuers other *Creeds*. And besides, it is obserued, that neither *Clement* the first, nor *Iernauus*, nor *Tertullian*, nor *Iustine Martyr*, nor *Origen*, nor *Augustine*, though they expound the *Creed*, yet make any mention of this Article: and *Ruffinus* that doth receiue the words, yet saith that they are not in the *Creed* of the *Romane Church*, nor amongst the *Churches* of the *East*.

For the second, though these words haue not beene found to be acknowledged in the first *Churches*, yet because for many ages they haue beene receiued with an vniuersall consent of all *Christian Churches*, and are acknowledged by many of the ancient *Fathers*, and *Councels*, and are receiued by the *Church* of *England*, and by all sorts of *Diuiues* in our *Church*, therefore it were great impudencie for any man to reiect these words, or question their authoritie, either for the truth or vse of them: onely for the interpretation of the words, the learned know that the *Diuiues* of no one age since

since they came into the *Creed*, did fully agree about the proper meaning of them: and as I conceiue, the Church of *England* hath neuer made any interpretation of them, in any Nationall *Synode*, or *Conuocation*, that might declare which sense our Church hath taken to. And therefore men must be aduised, and take heed of rash censuring of the opinions of Diuines in our Church, that deliuer their consciences in this Article, though there bee difference about the sense amongst them: and weake Christians must know, that it is possible for a Christian to be saued that beleeueth the word of God, and the rest of the Articles of the *Creed*, though he neuer come to know infallibly what is the proper sense of this Article.

Now for the sense of the words of this Article; if the opinions of Diuines be gathered together, some of them will be found apparantly false, some of them *verisimilies*, things that be like Truth, some of them are manifestly true: And lastly, there is a sense is not onely a truth, but the proper truth of this place, if we could finde it out.

Now for an introduction, it will not be vnprofitable to take notice of the diuers acceptations of the Originall words rendered here *Hell*: The *Hebrew* word is *Sheol*, and the *Greeke* word *Hades*. Now the Kings Translators of the Bible, doe not render the words all alike in euery place. As for the word *Hades*, in the new Testament they translate it the most places *Hell*: Yet in one place I finde it translated the *Grave*, viz. *1 Cor. 15. 55*. So for the word *Sheol* in the old Testament, vsually they translate it *Hell*. Yet in diuers places they call it the *Pit*, as *Iob 17. 16*. and likewise in sundrie places they call it the *Grave*, and it cannot well be otherwise rendered, as *Gen. 42. 38*. and *37. 35*. *1 King. 2. 6*. *Psal. 49. 15*. and *6. 5*. *Esay 38. 18*.

Now Christ may be said to descend into Hell, either in respect of the whole man, or in respect of the body only, or in respect of the soule only.

In respect of the whole Man, it is true that he descended into Hell in foure Respects.

1. In respect of Incarnation: when our Sauour descended from

In this point, the Author being dead, I thought not fit to alter any thing: he deliuereth herein but his private opinion. What is the iudgement of the Church of *England*, touching the meaning of this Article, thou maiest see in *Nowels* Catechisme set out by public authoritie, to which I referre thee.

from heauen to take our Nature, in a large sense he may be said then to descend into *Hades*. For the ancient *Grecians*, whence the word *Hades* comes, vnderstood by *Hades* the *Earth*; and many of the ancient Fathers, call the earth *Infernum*, or *Hell*: for they make a distinction of *Hell*, and say, One is superiour, and that is the *Earth*; and another is inferiour, and that is the *Hell* of the damned. Nor did Christ descend only to be vpon earth, but to assume *Earth*, when he tooke our nature, and that too considered as the earth was vnder malediction for the first *Adams* sinne, and exprest in that sentence, *Thou art earth, and to earth thou shalt returne*: and that other, *The earth is cursed for thy sake, thorns and briars shall it bring forth*. And that he descended both in respect of his body and soule, and of both of them together: In respect of his body, as *Adam*, made of the earth; so was Christ borne of a *Virgin*, who had her originall from the earth: and the earth is vsually said to be the common mother of vs all: and his soule descended into this earth, when it was vnited to his most sacred body: In both soule and body in his Incarnation he descended into the earth, euen the earth as it was accursed, both in respect of infirmitie, and in respect of mortality. The infirmities of our Nature which he tooke, both in soule and in body, what were they but so many thornes and briars to afflict, and scratch, and paine his most blessed Nature? I meane by his infirmities, such as were without sinne, such as came from sinne, but did not tend to sin: such were in his soule, sorrow and feare, and in his body, thirst, hunger, pouertie. And besides our Infirmitie, he tooke our Nature as it was Mortall, and so descended into that *Infernum*, the Fathers call *Infernum mortalitatis*: for though he died not so soone as hee was borne, yet he liued alwaies vnder the sentence of death. A prisoner in the Goale when he is condemned, all the time he liues is reckoned but as a dead man. So was Christ. Now the Scripture seemes clearly to acknowledge the descension of Christ into the earth of mortalitie and infirmitie, as when he descended to take vpon him the forme of

of a servant, *Phil. 2. 7.* So it is by some Interpreters conceiued to be meant, *Rom. 10. 7.* and *Ephes. 4. 9.* though it is not doubted but these places haue a further meaning. Thus of the first sense, as *Hades* signifies the earth: and the rather because some Diuines make it a rule, that Christ is neuer said to descend any whither, but into *Hell* or *Hades*.

2. Christ may be said to descend into *Hades*, when by death he went among the dead, both in his body and soule. He descended when he went downe among the dead: And thus he descended not only into the *Infernum mortalitatis*, but into the *Infernum mortis* also. Thus according to the *Psalme* he was free among the dead: and this was the greater abasement, because hee was detained so long among the dead, kept downe as a Prisoner in the graue, in respect of his body: He descended then, when he suffered the state of the dead both in body and soule. I say his abasement was very great in this condition, because both his friends thought all was lost in him, *Luke 24. 21.* *Marke 16. 10.* and his enemies insulted ouer him as conquered, and called him *Doeener*, *Matth. 27. 62, &c.* *Luke 23. 43.* See what God saith, *Dan. 9. 26.* And death held him downe as his prisoner, *Rom. 6. 9.* So as it was with him, as *Iob 17. 12, 13.* But yet it is true he was glorious in this estate, both in that his soule was in Paradise, and his body inioyed incorruption. But yet all this was secret, and not knowne to men; therefore some Diuines call this a kinde of middle state, betweene humiliation and exaltation, because it was partly glorious, and partly ignominious. And his detention in the graue answers fitly to the order of the Articles. For as Resurrection answers to his death and crucifying, so Ascension answers to his going into the graue; and Session at the right hand of God, answers to his continuance in the graue.

In this sense
Master Perkins
takes the Article.

3. Christ may be said to descend into *Hell* in respect of efficacy: because though neither soule nor body went into the Hell of the damned locally, yet the vertue of what he suffered in soule and body penetrated into Hell it self:

This

This was an operative descension: The merit and vertue of his Passion descended euen amongst the damned Angels, to spoile them of their power, and confirme them in the horror of their estates, and to signifie the deliuerance of the Elect out of their hands.

4. These words, *He descended into Hell*, may be taken as an effectuall *Epitome* and repetition of all his Passion described before, with a generall intimation of the vnexpressablenesse of the things he suffered for our sinnes: as if they that inserted the words into the *Creed*, would say, he suffered all things that might concerne our Redemption, which were so many and so grievous, as the heart of man is not able to reckon them, or to finde the bottome of them; for when he came to suffer for vs, he descended into a very *Abissus*, or bottomlesse pit of misery, not to bee sounded by any mortall heart. This sense is taken too by some Diuines, as the most proper sense of the words in this place. And for mine owne part, (with submission to information of better iudgements) if one particular sense must be taken to, I best like this.

Thus of his descension in respect of the whole Man:

In respect of his body our Sauour descended into *Hades*, or *Sheol*, when he descended into the graue; and so it is the same in sense with his buriall: and this interpretation is not to be slighted, for first I haue quoted many places of Scripture before, where the Translators themselues render the words by the terme of the graue. So *Iacob* descended into Hell, when he went downe into the graue, *Gen. 42. 38*. And besides, *Athanasius* in his *Creed*, (which is one of the most ancient that haueth this Article in) leaues out *Buried*, and puts in, *He descended into Hell*, as if he signified thereby, that he tooke that to be the meaning of the Article. And *Ruffinus* saith in his Exposition of the *Creed*, that the sense of these words seemes to be the same with the other word *Buried*.

Thirdly, in respect of his soule, our Sauour may be said to descend into Hell in two senses: First, in that hee abased himselfe so farre, as to let his soule to be in that condition which our soules are in betweene the time of our death and our

our resurrection, which was a great abasement, though the soule suffered no paine: for his very soule herein endures the common condition of all mens soules in death, though the soule die not in respect of the substance, yet in a general sense every change from that being wee have for the present, is a kinde of death, because it makes a not being of that which was before, or makes something not to be, which had a being before: What is marabillie but a kinde of death, which while it changeth any thing into another fashion, that ceaseth to be what it was, and beginneth to be what it was not. Thus in the soule of Christ, there was not only a change, but a privation of what he had before: for first the Body was taken from the soule, and a divorce made between that couple that had liued so long together: See 2 Cor. 5. 2. Secondly, the sensitive part of the soule was abolished, seeing, hearing, breathing, speaking, and the like, all ceased in Christ, all the vessels or instruments of the senses being taken away from the soule. Thirdly, all outward operations did cease, in which the soule was wont to worke, and now could worke no longer: This is to be understood of doing worke in the visible and corporeall world. Fourthly, there is in the soules euen of the goodly, and so in Christ, a most earnest longing (yet without paine or sorrow) for the consummation of felicitie to be enjoyed with the body resumed: The soule departed is ioyned to the body still, though not in life and sense, yet in naturall affection, so as it enioyes no happinesse which it doth not wish to the body. The soules of the righteous crie vnder the Altar, for though they rest, saith one, *in labore*, yet they doe not rest *in clamore*: and though they have nothing that molest them, yet they have not yet what would more delight them, *viz.* their bodies.

Plus of the first sense.

Secondly, Christ in soule descended into Hell, when as our saretie he submitted himselfe to beare those hellish sorowes, which we were bound by our finnes to suffer for ever: His descension is his profection of himselfe into the sea of Gods wrath conceived for our finnes, and his ingression into most unspeakable straits and torments in his soule, which

* Or equivalent to them.

we should else have suffered for euer in Hell. This way of Christ descending into Hell is expressly vttered in the person of *Dauid*, as the type of Christ, *Psal.* 86. 13. and 116. 3. and 69. 3. Thus the Prophet *Esaie* saith, *His soule was made an offering.* *Esaie* 53. 10. And this I take it *Dauid* meanes, when hee said of Christ, *Thou wilt not leaue my soule in Hell.* *Psalms.* 16. *Act.* 2. And thus Christ descended into hell when hee was aliue, not when he was dead. Thus his soule was in Hell, when in the Garden hee did sweat bloud, and on the Crosse, when hee cried out so lamentably, *My God, my God, why hast thou forsaken mee,* *Matth.* 26. 38. And according to this sense is the Article fully placed in the *Creed*: for hauing reckoned before what hee suffered in bodie, in this Article is expressed what hee suffered in soule: and in the sixteenth *Psalme* it seemes hee first reckons what hee suffered in soule, and his deliuey from it, when hee said, *Thou wilt not leaue my soule in Hell*, and then speakes of the priuiledge of his body in the graue, as a thing which followed the suffering and deliuerance of his soule out of Hell.

The use of this Article may be,

1. To informe vs againe of the hatefulnesse of sinne, that hath thus abased the Sonne of God: and withall to shew vs how great that surpassing loue of Christ to vs was, that could bee content for our sakes, to be thus abased.
2. To instruct vs especially in two things, Humility and Patience. This is a matchlesse patterne for vs to learne by: how should our hearts fall low, and descend in vs, when we heare how many wayes Christ hath descended and abased himselfe for vs? this should destroy our pride, and those high thoughts in vs, that hinder true lowlinesse of heart, *Phil.* 2. *Matth.* 11. 29. And for Patience, what can wee suffer that is comparable to the descension of Christ into Hell in all those senses? Such vnworthy creatures are we, as whatsoever God doe with vs, wee cannot descend lower than wee are, or deserue to be, and if God haue deliuered our Saviour from this bottomlesse

tomelisse sea of misery, into which he descended for our sakes, why should wee doubt through vnbeleefe or despaire? This should teach vs to trust vpon God, and wait for deliuerance from whatsoeuer distresse we doe, or can fall into.

3. To comfort vs: for his Descension is our Ascension. He descended into Hell, that we might ascend into heauen. He hath endured vnspeakable sorrowes on earth, that we might enioy riuers of pleasure in heauen.

The



The fifth Article.

2 TIM. 2. 8.

The third day he rose againe from the Dead.



Hitherto of the Articles of the *Creed*, that describe the abasement and humiliation of of Christ the Mediator on earth, Now it folloves to consider of the Articles that concerne the exaltation of Christ, as hee is the Mediator made glorious: and so three things are entertained into the Christian faith, as the three parts or degrees of the glorification of Christ, *viz.* his Resurrection, Ascension, and Session at the right hand of God. But before I handle these in particular, I must consider of his exaltation in generall.

Concerning the exaltation of Christ in generall, two things are to be considered: both what in Christ was exalted, and what good it is to vs that hee was so exalted.

For the first of these: The person of Christ was exalted, and that in respect of both Natures: The Diuine Nature was exalted but in some respect, the Humane Nature was exalted simply: The Diuine Nature being immutable, could receiue no increase of glory or essence in it selfe, but yet was exalted in respect of the manifestation of the glory and Majesty, which in the estate of humiliation was hidden, as is

were, vnder a vaile, *Rom. 1. 4.* so that Christ was exalted in respect of Manifestation onely, as he was God. The Humane nature was exalted absolutely and simply, and that two waies, namely by the deposition or laying downe of Infirmities, and by glorification or susception of most excellent gifts. In the estate of exaltation Christ put off the infirmities of our nature, which he assumed in his Incarnation, such as were hunger, thirst, wearinesse in the body, and negative ignorance, and feare and sorrow in his soule. The gifts he receiued were both in body and soule: his body being rescued from corruption, and death, and all misery, becomes incorruptible, immortall, impatible, and was made to shine with all purity, strength, agility, and brightnesse, as became the body of God, *1 Cor. 15. 42, 43, 44.* His soule receiued all knowledge could befall a nature, euen the knowledge perfect of all things that are, and all vertues and gifts in their highest degree that can be in a glorified creature, aboue all blessed Angels and men. Yet by the way wee must know that Christ did receiue such glory as did not destroy the humane nature. Christ laid downe all infirmities of the flesh, but not the flesh it selfe; for now hee is glorified, hee hath the same flesh he had when he was borne and crucified: He was not empried of the substance of his humanity, but in it glorified, not deified: for, How can a finite thing equall that which is infinite? And how can wee say wee beleue in Christ God and Man, if he be no more a man? Wherefore we must constantly hold the difference between the Maiestie vncreated, & the Maiestie created, which is in Christ; the one belongs to the Diuine nature, the other to the humane.

The good that comes to vs by his exaltation is threefold; the first is, the confirmation of our faith and hope: for his exaltation shewes plainly, that hee hath fully satisfied for our sinnes, and conquered all our enemies, Sinne, the Law, Death, the Deuill, the Graue, and Hell, and that hee hath purchased Gods fauour, and all that concernes our eternall saluation, *1 Pet. 1.* The second is, the perpetuation of his office, both as the Prophet and Apostle of our confession, *Psal. 22. 23. Iob. 17. vlt.* as our Priest to make intercessi-

on for vs, *Psal.* 110. 4. *Rom.* 8. 33. and as our eternall King, *Psal.* 45. 4. 5. and 89. 36. *Dan.* 7. 27. *Luk.* 1. 33. *Rom.* 14. 9. and in all these by his glorification hee hath procured a larger donation and effusion of the Holy Ghost, which makes the times vnder Christ more happy than those before, *Ioh.* 7. 39. In all his gifts he giues now as he that is exalted aboue euery name that is named in heauen and earth. The third is, our owne exaltation; he was therefore exalted, that he might exalt vs to the glory of heauen, *Eph.* 2. 6. 7.

The consideration of the exaltation of Christ, may serue greatly for our comfort, for besides the former benefits, it may raise vp in vs an assurance of hope of preferment by him, seeing our Brother is so highly preferred: and withall, it may greatly encourage vs in all our suits to God, seeing wee haue Christ with him, that is so high in his fauour: and further, in all the straits and distresses of the Church here on earth, this may ioy our hearts, that Christ is so highly preferred, that he is able to preserue and deliuer the Church when pleaseth him. But yet we must remember two things if wee would haue benefit by Christs exaltation; the one is, that wee be true Christians, for els his preferment will not reach to vs; onely such as are bone of his bone, and flesh of his flesh, haue part in his glory, and such are none but true beleeuers. The other is, that if wee will reigne with Christ, wee must suffer with him: wee see here how it was with him, first he was abased, and then exalted; so it must be with vs, *Luk.* 24. 26. *Heb.* 2. 9. *2 Tim.* 2. 12.

Thus of his exaltation in generall. The first degree of his exaltation was his Resurrection from the dead.

Concerning the Resurrection of Christ, diuers things are to be considered of;

1. That he did rise from the dead.
2. What of him did rise.
3. When he rose.
4. How he rose.
5. Why he rose from the dead.
6. His Apparitions after his Resurrection.
7. What good comes to vs by his Resurrection.

That

That Christ did rise from the dead, we beleue against all Iewes, Turke, and prophane Mockers, and are endued so to doe by testimony both diuine and humane. The diuine testimonies are three: first, the Spirit of God, which testifieth two waies: first, by the Apostles and Euangelists, in the Euangelicall Story, which wee ought to beleue if the Apostles had neuer beene eye-witnesses: for if the witness of men be receined, the witness of God is greater. Secondly, in the heart of euery beleuer, that relies vpon the Gospell, *Ioh. 15. 26.* The second testimony, is the witness of Angels, who were sent from heauen of purpose to signifye so much, *Luk. 24. 5.* as by Angels the conception and birth of Christ was testified from heauen, so was his resurrection. The third was the Apparition of Christ, shewing himselfe many times alieue from the dead. The Humane testimonies were three; first was the testimony of *Mary Magdalen*, and the other women that came to annoint the body of Iesus, *Ioh. 20. 1.* as a woman was the first that brought from the Deuill the tidings of sinne vnto the first *Adam*, so a woman is the first that from the good Angels brings the tidings of the Resurrection of the second *Adam*, by whom we are iustified from our sinnes. The second was, the testimony of the Apostles, and fifty Disciples, and *S. Paul*, who all saw Christ after hee was risen, *1 Cor. 15. 6.* The third was, the testimonies of the Souldiers that watched the Sepulchre: wherein obserue the great providence of God, that makes the high Priests against their wils from these men to know, that Christ was risen from the dead, who were set of purpose to hinder the report of the Resurrection, by warching the Sepulchre lest his Disciples should steale away his body by night.

The second point is quickly opened: If any aske, What of Christ did rise? The answer is, That the body of Christ onely did rise: his Deity could not, and the soule did not.

For the time of the Resurrection, Christ did rise the third day, after the end of the Sabbath, on the first day of the weeke, about Sunne rising: and concerning this answer diuers things are to be considered of; First, it was ne-

cessary Christ should not rise from the dead sooner or later, than the third day from his death and buriall; for so it was foretold, *Hos. 6. 2. He shall restore us to life after two daies, (viz. the Messiah shall doe it) and the third day hee shall raise us up, (viz. in his owne person, which was a pledge of our Resurrection) and wee shall live in his sight.* It is thought S. Paul had respect vnto this place, when he said, *He rose againe the third day according to the Scriptures, 1 Cor. 15. 4.* and besides this was prefigured by the type *Iona the Prophet*, as our Sauour himselfe shewed in his life time, *Mat. 12. 40.* Thirdly, he could haue risen as soone as hee was buried, but he would not; lest the truth of his death should haue beene questioned; and beyond the third day hee would not tarry, lest the faith of his Disciples should faile, and lest any should haue cause to thinke that he brought not the same body was dead, but some other.

Further obserue, that as Christ died the same day *Adam* was created, so he liued againe the same day the world began to be; the same day God made heauen and earth; the same day he filled the earth with the grace, and heauen with the ioy of the Resurrection of Christ; and therefore this day was called the Lords day, *Rev. 1. 10.*

Thirdly, hee rose at the rising of the Sunne, to shew that he was the true Sunne of righteousness, that was now rising to enlighten the new and Christian world; after the long night of darknesse and legal shadows; and that hee had brought life and immortality to light; *2 Tim. 1. 10.*

For the fourth point (to wit) how Christ rose, diuers things are to be answered; first, that he rose by his own power, *He raised himselfe up from the dead, Job. 2. 19. and 10. 18. and 5. 25.* for though other Scriptures attribute resurrection to God the Father & the Holy Ghost, yet that hinders not the truth of this assertion, for in the works *ad extra*, all the Trinity work, but yet in their order, God the Father, by the Son, through the Holy Ghost, raised the dead body of Christ. Secondly, he rose by a way that neuer man rose, and not as other men haue risen, or shall rise, by a way peculiar to himselfe, viz. as the Lord of Life, as the first borne of the Dead,

as the first fruits of them that sleepe, *Rev. 14. 5. 1 Cor. 15. 20. 23.* not as a private person, but as a publike person, as our head and surety. He saw no corruption in the Graue, as other dead bodies doe; and he rose to immortall life, neuer to dye againe, whereas *Lazarus*, and others that were raised, were raised but to a mortall life, they were to dye againe, he was the first that ever rose to eternall life. Thirdly, he rose in the same body that was dead and buried, *Luk. 24. 39.* which was necessary for our comfort, in the discharge of our debt, that the same body that was imprisoned, came out of prison, and doth the better assure the hope of the resurrection of our bodies. Fourthly, he rose *invisibiliter*, whether the Keepers of the Sepulchre would or not, and smote them with great amazement, to shew how easie it is for him to triumph over his enemies, when they seeme to bee surest of victory. He that could conquer them when they had nothing in appearance to oppose them but a dead body, can as easily defeat all his enemies, that onely differ from his people onely in greatness of earthly power: If the Church were as the dead body of Christ, yet it may rise againe notwithstanding all their armed Troopes. Fifthly, he rose with an earthquake, that thereby hee might signifie, First, that the earth did him homage, and as it were sware fealty to him as her Lord and Proprietary. Secondly, that as the earth trembled at his death, so now as it were is exalted for ioy that hee was to render him alive from the dead. Thirdly, that Christ would shake the world, and the heart of man by his Gospel, *Heb. 12.* Fourthly, that Christ by his power can and will make the earth give vp her dead at the last day. Lastly, the Angels ministred unto him by rolling away the stone, &c. to signifie, that not onely he was Lord of Angels, but that God was satisfied (as Iudge) that send some officer to fetch the prisoner out of prison and release him.

Fifthly, but why was it necessary that Christ should rise againe?

Ans. First, that the Scripture might bee fulfilled, that had foretold it, *Psal. 16. 10. Ioh. 20. 9. Mat. 26. 54.* Secondly, if the Scripture had not foretold, yet such was the

dignity of his person that he must needs rise, for it was impossible for him to be holden downe of Death, *Mat. 2. 24.* for, first he was the onely Son of God, and the Father loues his Sonne, and cannot suffer him to be overcome of death. Besides, he was God himselfe, the Author and Prince of life, and therefore it had beene absurd for him to abide in death, that giues all others life. Secondly, hee was a iust man, and innocent, and had fully satisfied for our sinnes, and therefore God could not keepe him in prison for nothing: and where sinne is not, there death cannot reigne. Thus of the second reason. Thirdly, such was the office of him that rose againe, that he could not abide in death, as was shewed before, hee must declare Gods name to his brethren, hee must make intercession, hee must reigne as a King everlasting, all which he could not doe if he abide in death. Fourthly, because there was a Decree for his resurrection in Gods eternall Councell, *Psal. 2. 7.* compared with *Act. 13. 34.* Fifthly, that the types and shadowes of it might be fulfilled. *Ienas* was a type of the Resurrection, *Mat. 23. 39.* So was *Adam*, waking out of the sleepe, into which hee was cast when the Woman was made out of his side: so was *Samson*, that brake asunder the barres and gates, and was deliuered: so was *David* that was so often oppressed, and yet exalted to the kingdome, *Psal. 86. 13.*

Concerning the Apparitions of Christ after his resurrection, the Scripture teacheth that our Sauour was on earth forty daies, and in that time appeared to many at severall times, shewing himselfe alive from the dead, and giuing order concerning his Kingdome: as hee was forty daies in giuing the Law to *Moses* on the Mount, so was he forty daies in giuing order about the new Law to the Apostles, and hee that began to consecrate himselfe to the office appointed him by his Father in fasting forty daies, doth now take forty daies, both to lay downe that office, and to consecrate the Ministry of his Disciples. Now concerning these Apparitions diuers things are to be considered;

1. The Reasons why he appeared.

2. The Persons to whom he appeared.

For the first, our Sauour staid a while vpon earth, and appeared at seuerall times for these Reasons;

1. That he might confirme the infallible truth of his Resurrection, that the Christian world might bee fully assured of it, that God had raised him from the dead, *Act. 10. 40, 41.* and that he was raised in the same body that was crucified and buried for our finnes.
2. That he might giue order to his Disciples concerning all things that concerned his Kingdome ouer *Iewes* and *Gentiles*, and might appoint all the alterations were to bee made in the manner of gouerning the Christian world, *Act. 1. 3.* and thus hee instituted the seuerall orders of Ministers vnder the Gospell, granting full Commission to the Apostles, *Act. 28. 18. Eph. 4. 11.* and so we haue reason to beleeue, that the translation of the day for the Christian Sabbath, was by appointment from him, while he was on earth, with other things which the Apostles ordered afterwards.
3. That he might giue gifts vnto the men that were to begin the worke of erecting the Christian world, *Ioh. 20. 21, 22, 23. Eph. 4.* promising to giue the holy Ghost more fully, *Act. 1. 4.*

The persons to whom hee appeared are to be considered negatively, and affirmatiuely.

1. Negatiuely, he appeared not to the world, not to all the people, not to the chiefe Priests & Rulers of the people, *Act. 10. 41.* that thereby he might shew, First, that his Kingdome was not of this world, *Ioh. 18. 36.* Secondly, that he did not need the helpe and patronage of the greatnesse of this world in busineses of his Kingdome. Thirdly, that his Kingdome comes not by externall obseruation, and is not objected to the eyes of the body, but to the eyes of the minde and faith, *Luk. 17. 20, 21. Ioh. 20. 29.* Fourthly, that the contempt of the meanes in the ordinances of Christ, shall bee scourged with a priuation of all fellowship with Christ in his glory: The chiefe Priests and Rulers, and other despisers of the Doctrine and Miracles of Christ in his abasement, are now iudged and plagued with this fearefull

preterition, that Christ will not vouchsafe them so much fauour as to let them see him in his glory any more, till they see him as their Iudge, as he threatened before he died, *Mat. 26. 64. Ioh. 14. 19.*

2. He appeared (in the affirmative) unto his owne, euen to witnesses God had chosen of purpose, *Act. 10. 41.* And it is a charitable tradition of some of the Ancients; that all those that saw Christ after his resurrection were godly persons indeed, as well as disciples in outward profession: and thus he appeared the very day of his resurrection five several times.

1. To *Mary Magdalen* alone, out of whom hee had cast seven deuils, *Mark. 16. 9. Ioh. 20. 11.* to shew that he was a redeemer of that sex as well as of men, and that he came to saue sinners, and deliuer them from the tyrannie of the deuill, and to remove all suspicion of fraud or violence, that it might not be thought that he was lifed out of the graue by the power of men. In this apparition our Sauour would not let *Mary* touch him, but vseth these words, *Touch me not, for I am not yet ascended to my Father, but goe to my brethren, &c.* And this is the more strange, because he offereth himselfe to *Thomas* to touch him, *Ioh. 20. 17. 27.* For answer of this doubt, I conceiue our Sauour did not simply forbid her to touch him, but in respect of the haste of the message to the disciples: he would haue her leaue that ceremonie, and speedily goe to tell his brethren. Yet he rather encouraged her to it at another time, for in saying, *I am not yet ascended*, hee seemeth to meane, that shee might haue time enough to entertaine his bodily presence, hee should not yet get away from them: but yet withall he intimates that after his ascension she might embrace him without time or restraint, after that way of touching of him which was more profitable for her than this way was, *viz.* shee might doe it by faith in a spirituall manner.

2. To the same *Mary*, and the other *Mary*, as they returned from the Sepulchre, *Mat. 28. 9.*

3. To the two disciples going to *Emmaus*. In this apparition

are

are diuers questions. As first, who these disciples should be: To which it is answered by many of the Ancients, that they were of the seventy disciples: and some thinke that *Cleophas* was an inhabitant at *Emmaus*, and that the other disciple should be Saint *Luke* himselfe, because he doth not name who it was, as Saint *John* doth often forbeare the naming of himselfe in his storie: but all this is conjecturall, and doeth not much concerne vs to know who they were. Secondly, a question is moued about the body of Christ, what should be the reason that the disciples did not know him, when he went and talked with them by the way: and the rather, because it is said, that *Mary Magdalen* did not know that it was *Iesus*: was it because the glorified body of Christ was now become invisible, such as mortall eyes could not know? For answer hereunto: some thinke that Christ did appeare in another shape and metamorphosed himselfe: but this answer cannot be sound: for so what end were his apparitions, but to shew that he was truly risen from the dead, in the same body that died? and besides it is a dream to thinke that the same body cannot suffer a *Metamorphosis*, and still remaine the same true body it was. Secondly, some thinke it came from the habit and kinde of rayment he appeared in, as here he shewed himselfe in the habit of a Traueller, and to *Mary* in the habit of the Gardiner: but yet this answer doth not suffice. Thirdly therefore, from the Text it self we must look for the reason, & so it is said, that their eyes were held that they could not know him. The cause was in the power of Christ, working vpon their sight, and not in the shape of the body of Christ: but yet if we obserue that it is not said so of *Mary*, and that Christ scarce ouer appeared to the Apostles, no nor after they beleued that he was risen, but in part or in some degree for a time, they doubted and did not know him, therefore I coniecture, that the cause may be safely assigned to the qualitie of his body now glorified: for though the beames of his perfect glory were restrained for the forty dayes, yet he carried about a true glorified body,

body, which is so much altered in qualitie (though the substance be the same) as it is called a spirituall bodie, and therefore no wonder though it were not so easily knowne. And the like may be said, about his vanishing out of their sight: for though it be true, that thereby cannot be meant the annihilating of the substance of his body, but the withdrawing of it from them, for he was not vanished out of sight, (but out of their sight:) yet the manner how hee became so soone invisible to them, may arise from something in the qualitie of a glorified body, that it is endued with such agilitie, as it can remove it selfe in an instant out of sight.

The fourth Apparition was to *Simon Pettr* alone, *Luke 24. 34.* Note that the words uttered in that verse were spoken by the Apostles and those that were with them, not by the Disciples that came from *Emmaus*.

The last Apparition was to the Apostles and others at *Ierusalem* in the absence of *Thomas*, *Ioh. 20. 19, &c.* The doubt is here, how Christ could get in, the doores being shut? Some thinke he might by his power cause the doores to giue way to him as their Creator, and suddenly shut againe: or else that he that could thicken the water to make it carry him when he walked on the Sea, could rarifie and make thin and soft the substance of the doore to let him goe thorow it: but what need these guesses? That he went in the doores being shut we belecue, how he went in we know not: nor will this helpe the Papists in their businesse of Transubstantiation; for that he went thorow the doores is no more said in the Text, than that the doores gaue place. Besides, if their opinion were true, that his bodie could penetrate thorow a doore, to what end did he appeare to his Disciples? Or how can he confute their opinion that hee was not a spirit? Further, if it were granted, yet they could only proue that two bodies might be in one place, but not that one body could be in many places, at one time. In this Apparition there are some other things to be noted: As first, about the time of it, it is said it was the same day at euening, out of which I gather that the euening did belong to

to that day now spent, which proues that the day was reckoned from morning to morning, and so must we reckon our Sabbath. Secondly, in this Apparition the words of our Saviour to the Disciples are to be noted. And his words are words of saluation, and words of commission. In the saluation, hee wisheth, or rather commandeth peace to come vpon them: they should haue much trouble in the world, but in Christ they should haue peace. And withall they might thence gather, that as any men doe more further and dispatch the worke of Christ, so they shall more abound in inward peace, and quiet of heart and conscience, and if we haue peace within, we should not greatly care what troubles or difficulties we meet withall without. The words of commission, declare both the authoritie of their office in preaching to *Tewes* and *Gentiles*, and the confirmation of the successe of their ministerie both by signe, and by promise. The dignitie of their office is great, for as God sent Christ, so Christ sends them on embassage to the world: They doe no other worke, than what God laid vpon his owne Sonne. The signe that should confirme them, was that Christ breathed on them, and said, *Recceiue the Holy Ghost*. And this might confirme them two waies, *viz.* both in respect of themselves, and in respect of their hearers. In respect of themselves, they need not feare the difficultie of the worke, for their sufficiencie should be from the Holy Ghost. The Spirit of Christ should qualifie them and inspire them to do all that was required of them: In respect of their hearers, they must take comfort, for that God that made a creation of life in man by breathing vpon him, could and would breath spirituall life into the dead world by their preaching. The promise annexed to their commission is, that whose soeuer sinneth according to the tenor of the covenant of grace in the Gospell they should publikely or priuately remit, their pardon should be ratified in heauen: and contrariwise, whose soeuer should for their impenitencie and contumacie be by them bound ouer to the Iudgement of Christ according to the tenor of the covenant of works, and according to the malediction pronounced against all such as despise the Gospell,

pell, Christ would ratifie their act, in the day of death and iudgement, and for the present account of them as persons reiected of God.

Thus of the five Apparitions, on the day of the resurrection. In the rest of the 40. dayes we reade of six other Apparitions.

The first was the eighth day after the resurrection to the Apostles, *Thomas* being present, *Ioh. 20. 24. &c.* Where I note only two things: the occasion of this Apparition, and the manner of it. The occasion of it was the vnbeleefe of *Thomas*, which was very grieuous, as containing in it many fautes, *viz.* forgetfulnesse of the doctrine of Christ, that had foretold his resurrection; and wilfull blindnesse, for though he be told by them as had seene the Lord, that Christ was risen, yet he professeth he will not beleue: and withall an insolent limiting of God, that vnlesse he may see and feele the print of the nailes and speare, he protesteth he will not beleue. Which as it sheweth what wickednesse may lodge in the hearts of good men, so it exalteth the praise of the compassion and patience of Christ, that will shew mercy in curing such Christians. But yet observe the iustice of Christ vpon such wayward Christians: First, he kept a long time, *viz.* eight dayes without comfort; and besides, he loseth that glorious doctrine was deliuered in the former Apparitions to the rest of the Apostles.

In the manner of the Apparition, observe both the circumstances and the words of Christ. The circumstances are reported, *vers. 26.* and are the same with the former Apparition, of purpose to helpe the faith of *Thomas*, when hee should see it done as the Apostles had before told him. The words of our Sauour are directed either by way of salutation to all the Disciples, or by speciall appellation to *Thomas*: in the salutation he wilheth them peace as he did before, to shew them that in this world, in doing their worke, it was enough for them if they could possesse a heart and conscience within that was at peace, though in all outward things they finde trouble. In the words to *Thomas*, I observe what our Sauour said, and the effect in *Thomas* and

our Saviours reply. In his first words, to shew that he knew all things, and heard euery word *Thomas* had said in his absence, he calls to him to do according to the words of his own wilfull limitation, but withall giues him a lash for his vnbeleefe, *vers. 27.* It is the portion of wayward Christians, euen when God doth most comfort them, to meet with secret ierks from God, and withall they may see, that though men would forget their wilfulnesse, yet Christ remembers it. And as appeares by the reply afterwards, when they reforme and doe their best, yet their comfort is mixed with their dispraise. The effect in *Thomas* was an excellent confession, excelling the most confessions had beene made before, expressing more than was in question, and much tendernesse of heart, both in beleeuing in Christ, and resolving to be ruled by him, when he said with such words, *My Lord and my God.* Which shewes how Christ can glorifie his power in making weake Christians sometimes to expresse more life of faith and knowledge than stronger Christians. In the reply our Saviour commends that faith most, that resteth least vpon sense and feeling.

The second Apparition was to seuen of the Disciples as they went to fishing, *Ioh. 21. 1.* &c. Where the things I would obserue either concerne the time of this Apparition, or the persons to whom, or are taken from the substance of the Storie it selfe. About the time I may take occasion to cleare a doubt, which is this: The Disciples were commanded immediatly after the resurrection, by a message sent them by the women from Christ, that they should meet him on a Mountaine in Galile, *Matth. 28. 10. 16.* Now it appeares by the time of this and the former Apparition, that they rarry many daies in *Ierusalem.* The answer is, that they were bound to rarry in *Ierusalem* eight daies because of the Passeouer, and it seemes they were now going into that place in Galile.

Now for the persons to whom he appeares, they were seuen of them of different conditions; *Peter* and *Thomas* had fallen shamefully; *Nathaniel* was no Apostle, but yet a man without guile; the sonnes of *Zebedee* had beleued after they

they had seene the Lord, two other Disciples are not named, and toward all these in a different respect is the loue of Christ shewed: Christ will manifest himselfe not only to constanc Christians, but to such as haue fallen and repented; nor only to Apostles, but to priuate Christians; not only to knowne and eminent Disciples, but to such as we know not.

Now for the substance of the Storie: the things I shall obserue for the letter of it, either concerne the estate of godly men in outward things, or the demonstration of the Diuinitie of Christ. About the estate of godly men, I note three things. First, that such as are deare vnto God, and sometimes of great place in the Church, may be for a time exposed to great wants in outward things. As here the Apostles that were called to be conquerors and commanders of the world, are faine to goe a fishing to get their meat to sustaine their liues. Secondly, that men may take great paines in a lawfull calling, and yet many times get little or nothing: as here they are a fishing all night, and can catch nothing. Thirdly, that great wants and disappointments in the ordinarie meanes of life, doe sometimes forerunne extraordinarie supplies from God. They that can catch no fish in the Sea, finde fish broyling on the Land. The Diuinitie of Christ was demonstrated three waies, by all which they might plainly see, he had lost none of his power by death. First, that by his direction they catch a great draught of fish, that could themselves catch nothing. Secondly, that the net was not broken, though it dragged great fishes to the number of an hundred fiftie & three. The third was, that on the shore was miraculously prouided a fire with fish broyling on it.

Thus of the literall sense of the Storie. It is very probable, that our Sauour, that tooke occasion when he first called his Disciples from their fishing to instruct them about their office in being fishers of men, did likewise intend by this manifestation of himselfe to them now they were fishing againe, to giue them first instructions, from what fell out then, concerning their mysticall fishing, which they were to goe about within a litle time after: and so the comparison holds in many things. The Disciples are the Ministers of the Gospel,

Gospell, the ship is the Church, the world is the Sea, the fishes are the people of the world where the Gospell is, the casting of the Net is the preaching of the Gospell, the shore is heauen, or that estate into which we are brought by the power of the word in outward profession. Now about this fishing we may be instructed in many things from this Story, as

1. That the proper end of the labours of Ministers is to catch soules.
2. That there is difference of gifts and qualities in Ministers, as there was in these Disciples went a fishing.
3. That the best place to fish in is the Sea, and not small Rivers or Brookes. The places to catch soules are those where there is the greatest multitude of people.
4. That in the spirituall fishing we fish in the darke, as they did in the night: we cannot see where our nets fall, or what hearts of our hearers our words fall vpon.
5. That godly Ministers may take great paines, and yet catch nothing: as they fished all night and caught nothing.
6. That Christ is present with his seruants in the worke, or when they haue not successe, though they discern him not.
7. That it is the speciall prouidence of Christ if any soules be caught, and comes by his direction.
8. That many of Gods deare seruants may take great paines, and yet scarce get meat to keepe them. *Children haue yee any meat?*
9. That after long fruitlesnesse, Christ may blesse the ministerie of his seruants to effectuall conversion of soules; but then vsually they must turne to the other side of the ship, get them to other people.
10. That sometimes God doth shew his power in giuing great successe to the ministerie of his seruants, even when it is not looked for: but it is very rare, as was the great draught of fishes.
11. That a powerfull and successfull ministerie, is one of the most effectuall meanes to manifest and discouer Christ and his presence on earth.

12. That

12. That godly Ministers that seeke Christ in their preaching, may differ much in zeale, and yet all meet in the end with Christ vpon the shore. *Peter* leaps into the Sea, which seemed a kinde of vnwarranted singularitie of *Peter*, and yet he did nor ill; the other Disciples came slowly in a Boat to shore, and yet are not blamed for want of loue to Christ.
13. That it is a great deale of businesse to get euen godly people to heauen: as here the Disciples haue a great toile in it, to drag the fishes after they haue caught them, to bring them to shore.
14. That the best fishing is to fish for great fish. For though it be a blessed thing when the poore receiue the Gospell, yet if we could catch the great ones of the world, they would bring much more glory to God.
15. That in places where many are caught by the preaching of the Gospell, it is a wonder, if the net be not broken, that is, if diuision and some rent in vnitie follow not. It is the great power of Christ if it be otherwise: but yet note, it is not humble Christians (the small fishes) but either great men, or such as are growne big with conceit of their gifts, that breake the net. Yea note, that men may continue long in profession, and yet breake the net in the end, as great fishes doe that fall a bounsing when they come neere the shore. In generall, here is intimated, that great concourse of hearers indangers the preaching: the net payes for it, the fish escape: but yet wee see Christ can preuent all this when please him.
16. The end of all this fishing is a sweet dinner with the Lord Iesus in heauen, which sweet fellowship with Christ is beyond all similitude, and therefore the Euangelist doeth not strue to set out the dinner in many words.

The third Apparition was to the eleuen Disciples on a Mountaine in *Galilee*, concerning which both *S. Matthew*, chap. 28. 16, &c. and *S. Marke*, chap. 16. 14, &c. make report. Concerning which Apparition (if both the Euangelists be compared together) we may obserue

1. The place where Christ appoints his Disciples to meet him,

him, viz. a Mountaine, as a place neare to heauen, and further from worldly distractions, and where he might more freely discourse with them.

2. The condition of the Disciples, when Christ comes to them, he finds them (as *S. Marke* saith) sitting together, and it is likely they were so expecting the coming of Christ to them, being wearied with trauell to the place: herein the Disciples are a fit resemblance of the condition of our assemblies: what are we all when we meet in the house of God, but poore disciples that sit here to watch when Iesus will appeare amongst vs? we are desolate creatures cast out of the world, that haue no happinesse but in the presence of Christ with vs.

3. The effect of the Apparition in the Disciples, viz. some beleueed and worshipped him, but some doubted, *Mat. 28. 17.* The right faith in Christ and knowledge of him, doth breed adoration and the worship of Christ. And herein the inward manifestation of Christ to the hearts of true Christians, differs from illusions in Hypocrites, that in true reuelations of the presence of Christ, the effect is a greater care of the worship of Christ, and practise of all holy duties, whereas illusions make men more proud, and carelesse of holy duties. But how is it to be vnderstood that some doubted? Interpreters are diuided in opinion: Some say that they that doubted were other Disciples, that had neuer seene Christ, not the Eleuen, that had so often seene him. Some answer, that this doubting is to be referred to some other time, not to this Apparition, *S. Matthew* for breuitie sake giuing a touch of what fell out in all the Apparitions: And so some doubted, must be expounded, *Some had doubted, as Thomas* for one. But I thinke their opinion is the most probable that hold that none of the Disciples here doubted whether Christ were risen, but that at the first they did not know, whether he that appeared were Christ or not: which was no new weaknesse in them, for when he stood on the shoare at the sea of *Tiberias*, it was a good while before any of them knew him.

4. The words our Saviour spake so them; and those if the Evangelists be compared, are

1. Words of vpbraiding or reprehension: Hee vpbraided them for their vnbeleefe, *Mark. 16. 14.* and for their hardness of heart, in not believing them that had seene him after his Resurrection; which hee doth most wisely and seasonably: First, it would doe them good to be humbled, before they received so glorious a commission; they might know it was not for any merit in them, that they were so aduanced. Secondly, it might warne them to take heed of that sinne of vnbeleefe, not only as that which was most hatefull to Christ, but as that they would be often tempted to, when they went about their worke, by reason of the oppositions and troubles would befall them. Thirdly, most fitly doth he now tell them of their vnbeleefe, that they might be the more compassionate and patient when they were to deale with the Nations about their vnbeleefe; and not think it much if their report were at first rejected, seeing they themselves had been so slow of heart to beleue what was written. In generall, we may see here what comes of perversenesse in any infirmite: We may perhaps heare Christ vpbraiding vs, at such times when we looke for nothing but comfort: and therefore let all men and women be warned to take heed of this sinne of waywardnesse, and vnteachablenesse, we may heare of it when we thinke Christ hath forgiven and forgotten it.

2. Words of declaration: *All power is given me both in heauen and earth.* About these words we may enquire, both about the sense of them, and about the end or vse of them: For the sense, had not he all power before and from eternitie as God? Or if it be meant of a power communicated to the Humane Nature, how is it that he had it not from his Incarnation? The answer is, that he speaks of a power he had, both as God and man, and such a power as he had not before, because this is the power he obtaines as Redeemer of the world, and the price was not laid downe actually, till he had given himselfe as a sacrifice for sinne, and had humbled himselfe to the death, even the death of the Crosse. Now he had purchased

purchased the inheritance of the Nations, now he might lawfully send them to take possession for him; and if he were resisted, he might winne his owne by a spirituall conquest: of this power is spoken, *Psal.* 2. 8. and *110.* 1. *Esay* 49. 6, 8, 9. *Dan.* 7. 13, 14. *Phil.* 2. 9, 10. Now for the end or vse of this declaration of Christs patent or power, it might serue for perpetuall vse both to the Apostles, and all Teachers of the Gospell, and to their hearers too. To the Apostles this declaration was necessary, because of the greatnesse of the things they were charged to proclaim to the world: for he had need to haue a name aboue euery name, that should in his name offer & giue eternall life to the world; and should challenge all the world to come vnder, and doe homage to him, and should send such a message in his doctrine, as should subdue euery high thing, and should lay all mankind, as it were, at his foot. And though the conquest of the Nations might seeme an impossible worke, yet they need not doubt to goe about it, seeing they are sent from him that hath all power. And the like comfort may all faithfull Ministers gather from hence against all the difficulties of their worke; they serue him that hath all power. And so in generall this is a doctrine of admirable comfort to all true Christians of any degree, that will be perswaded to serue the Lord Iesus; they cannot serue a better Master. No master hath such power to preferre them: He hath all power on earth, but if he did it not here, yet he hath all power in heauen, they shall be sure of preferment in another world.

3. Words of commandement, and so, his charge concerns either the doctrine they should teach, or the signe by which they should confirme it, *viz.* *Baptisme*. As for their doctrine, Saint *Matthew* saith, *Go teach all Nations*; Saint *Marke* saith, *Go preach the Gospell to every creature*. The obseruations are diuers, that if many times God did not send the Gospell to vs, we should perish, before we would go and seeke it. Secondly, that preaching is the ordinary meanes to conquer the world to God. Thirdly, that all Nations need to be taught, and every creature of every Nation. They that thinke they can finde the way to heauen without teaching,

are certainly in the direct way to hell. Fourthly, that the principall worke for the highest Ministers in the Church to do, is to preach the Gospell. Fifthly, that the doctrine of our Reconciliation with God in Iesus Christ, is the principall doctrine to be taught or learned. Sixthly, that grace and mercy in Iesus Christ from God, is offered to every creature vpon condition of faith and repentance: None is excepted. Thus of their doctrine. The signe by which they should confirme their doctrine, was Baptisme, which was added as Gods broad seale to assure vs the good things promised in the Gospell, and in particular, if they did beleue, as certainly as the water did wash away the filth of the body, so should the blood of Christ wash away the sins of their soules. About the forme of Baptisme the Trinitie must be expressly mentioned, it must be done in the name of the Trinitie, both in respect of Authority, to signifie that they were authorised to baptise by all the Trinitie, and in respect of Confession, that no saluation could be had without the beleefe of the Trinitie, and especially in respect of fellowship with the Trinity, as a fruit of faith and Baptisme, for they had power to signifie to true Christians, that in Baptisme they were married to the Trinitie, and receiued into an euermlasting fellowship with the Father, Son, and holy Ghost. As the wife at her mariage receiues the name of her husband; so all Christian soules are transferred from the names of their owne naturall condition, to a glorious fruition of the name of God; and therefore in the Originall the Proposition, rendered, *in*, hath the force of *into*, as well as *in*. Baptise them into the name of the Father, Sonne, and Holy Ghost.

4. Words of consolation: and so he comforts them by two arguments, the one taken from the successe of their doctrine, and the other from his own perpetuall presence with them. The argument from the successe of their doctrine is recorded by Saint Marke, and that is two-fold; the one ordinary, the other extraordinary. The ordinary successe is either in the good, or in the bad. In the good, so many as will beleue, and are baptised, and will obserue all that Christ commands them (which is to be supplied out of Saint Mar-

thew)

thew) they shall be as certainly saved in heaven, as they are taught on earth. And contrariwise, such as will not beleue, and receive their doctrine, Christ wil reuenge it vpon them, with the damnation of their soules, nor shall their Baptisme helpe them, if they will not beleue and obey, *Mark. 16. 16.* The extraordinary successe should be in the signes should follow such as beleue, which are reckoned, *Mar. 16. 17, 18.* and these are attributed to all beleeuers, though they were to be done but by some only, because the end of those miracles was to glorifie the doctrine beleued on by all. Nor did these signes last vnto all times, but onely in the first times of the Church, for the more effectual confirmation of that doctrine which could not be demonstrated by naturall arguments. Nor did euery beleuer, that shewed some of them, shew all of them; some spake with new tongues, that yet could not heale the sicke, for there were diuersities of gifts and operations, and yet all from one Spirit, *1 Cor. 12. 4, 5.* The second argument of consolation, is taken from his perpetuall presence with them, to the end of the world: which must be vnderstood of his spirituall presence, and must be extended to all the godly, especially Ministers, seeing the Apostles could not liue themselves to the end of the world.

Thus of the third Apparition after the day of the Resurrection. We reade of the appearing of our Sauour at three other times besides these, as to more than five hundred brethren together, *1 Cor. 15. 6.* and to *James* the Apostle alone, *1 Cor. 15. 6.* And then lastly vpon the day of his Ascension he appeared to the Apostles on Mount *Oliuet*, not far from *Bethania*, *Act. 1. 12.* Of these three I haue nothing to say, for concerning two of them, we reade nothing in Scripture but the bare mention of them; and for the last, it belongs to the Article of his Ascension. And thus of the Apparitions of Christ after his Resurrection.

The last part of my Diuision, that concernes the Resurrection, is about the fruit of the Resurrection, or the good that comes to vs by our Sauours rising from the dead: and so

1. The Resurrection of our Sauour serues exceedingly to

- confirm our faith, and to assure vs that he was the Sonne of God, *Rom. 1. 4.* and the promised *Messias*, that could thus miraculously raise himselfe from the dead, *Ioh. 10. 17, 18.* and 2. 19. to 23. *Matth. 12. 39, 40.*
2. The Resurrection of Christ assures vs of our Iustification from our finnes, *Rom. 4. 25.* The Father by deliuering Christ to death, did actually condemne our finnes in his flesh as our surety, *Rom. 8. 3.* So by letting him out of the prison of the graue in his Resurrection, he did actually absolue, and acquit him from the obligation in which he was bound, and so in discharging him, doth acknowledge payment and satisfaction, and so we are discharged too. If he had not risen, we had been still in our finnes, *1 Cor. 15. 17, 18. Rom. 8. 34. Phil. 3. 8, 9, 10.*
3. The Resurrection of Christ is the cause of a two-fold resurrection in vs. The first Resurrection is of the soule from the death of sinne, to the life of grace, *Eph. 2. 4, 5. Col. 2. 12, 13. Rom. 6. 4, 5.* and this flowes from his Resurrection. The second is of the body out of the graue, which is to be accomplished at the last Iudgement: of which the Resurrection of Christ is both the cause and the pledge, *1 Cor. 15. 20, 21, 22. Rom. 8. 11. 1 Thess. 4. 14.* And a taste of this Christ gaue in the resurrection of diuers Saines, that appeared to many in *Ierusalem* immediately vpon his Resurrection, *Matth. 27. 52, 53.*
4. The Resurrection of Christ begets in vs a lively hope of a most glorious inheritance in heauen: As the Apostle shewes, *1 Pet. 1. 3, 4.* and *Rom. 8. 10.* where we shall for euer triumph with him in the victory over Death, and the Graue, and Hell, *Hosea 13. 14. 1 Cor. 15. 54, &c.*
5. It warrants and effects our perseuerance in life, for he rose to life to die no more, neither in himselfe, nor in the spirituall life of his members, as the Apostle reasons, *Rom. 6. 9, 10.*

Now the reason of all this is, because Christ sustained our person, and rose againe, as well as died, in our stead: He died and rose againe as a publike person, and a root of a new mankinde: and besides the same Spirit that raised Iesus Christ

Christ from the dead, is in vs, to worke all those things intended by his Resurrection, *Rom. 8. 11.*

The vse of this Article may be diuers.

vse.

1. By way of Information, and so it proues the Diuinitie of Christ: the Apostle sayes he was mightily declared to be the Sonne of God, by the Resurrection from the dead. He that could ouercome so great Enemies, as Sin, Death, the Graue, and Hell; and had power of himselfe to take vp his life, must needs be God: and so Saint *Paul* applies the words of the second *Psalme*, *Thou art my Sonne, this day haue I begotten thee*, to the Resurrection of Christ, which is true in respect of the manifestation of his Diuinitie, *Rom. 1. 4. Act. 13. 33.*
2. By way of Instruction; and so first Saint *Paul*, *2 Tim. 2. 8.* chargeth vs in a speciall manner to remember this Article, and to lay fast hold vpon it: for *Iewes* and *Pagans* can beleue that Iesus died, but a Christian must goe further, to beleue that he was raised from the dead. Secondly, wee should learne from Christs Resurrection, to rise to newnesse of life. A Christian should be assumed to lye dead in the graues of sinne, when his Saviour is risen from the dead: Nay if we be ingrafted into Christ aright, wee are risen with him, and are alive from the dead, and shew it by a spirituall liuelinesse, in all parts of a renewed conuersation: and therefore if thou wouldest haue comfort that thou art a true Christian, thou must shew it by living in a new conuersation, and by awaking from spirituall slumbering and securitie, and standing vp from the dead, *Eph. 5. 14.* If there be life in the Head, there is life in all the true members, *Rom. 6. 4, 5.* And if thou haue no part in this first Resurrection, thou art in danger to be swallowed vp of the second death, *Rev. 20. 6.* and therefore we must all with Saint *Paul* seeke the verue of the Resurrection of Christ, *Phil. 3. 8, 9.* And to this end we must daily present our selues, with honest and good hearts, before the voice of Christ in the Gospel, which is able to raise vp the dead hearts of men, *Joh. 5. 25.* and withall pray to God by his power, to plucke vp our hearts out of the

graues of sinne, that we may liue the life of grace in his sight. Thirdly, Saint *Paul* vrgeth another vse, *Col. 3. 1.* If we be risen with Christ, then we must set our affections on things that are aboue, and not on things here below, and haue our conuersation so lifted vp from the respect of earthly things, as Christ had in the fortie dayes he was on earth.

3. By way of consolation, and so it is comfortable foure wayes.

1. Against desperate afflictions: if we be brought as low as Christ was by the hand of God, or malice of men, yet we should hope in God, who is able to raise vs vp from most deadly crosses. Thus the Prophet *Esay* tells the people their dead men shall liue, *Esay 26. 19.*

2. Against the combat with Gods wrath for our sinnes. We may safely flie to the Resurrection of Christ, to assure our Iustification: hee died and was buried for our sinnes, and therefore rising from the dead, it must needs be for our Iustification, *Rom. 4. 25.* Seeing in his Resurrection hee comes out of Prison, and so declares that he hath discharged all our debt, and this a good conscience may plead to saue it selfe against the seas of Gods wrath, if they were like the waters of the Deluge, as Saint *Peter* shewes, *1 Pet. 3. 21.*

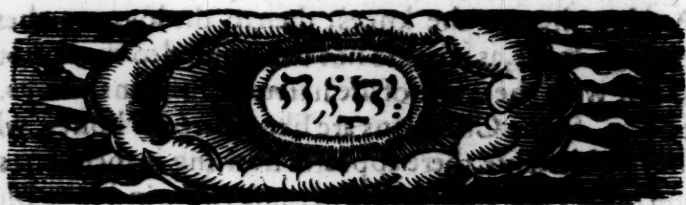
3. In the point of our Sanctification, against our sinnes, and the power and filth of them; for if Iesus be aliue, he receiued this life as our head, and for vs: as the head is the founaine of senses whence they are deriued to all the parts of the body, so is Christ our Head the Fountaine of spirituall life and senses, whence comes life and sense to euery member: If Christ rose the third day, then after two dayes also we shall be reuiued, *Hos. 6. 1, 2.* And we are ingrafted into the similitude of his Resurrection, *Rom. 6.*

4. Nor should weake Christians be discouraged, that finde not a like degree or measure of life, as other Christians haue from Christ: for all the members haue not a like measure of sense from the head, and Christ doth conueigh the influence of his grace by degrees; as he that went into the

the water that ran out of the Temple, first was in to the Ankles, then to the knees, then to the loynes, then it grew so deepe, as it could nor be founded to the bottome: so is it with the water of life in true Christians, *Ezech. 47. 3, 4, 5.* Some Christians are like *Ezechiels* bones, when they first had life, there appeares nothing in them but skin and bone; but the Lord can cause the wind so to blow, that they shall be filled vp, and made compleat men in Christ, *Ezech. 37. 4, 7, 8.*

4. In the case of the resurrection of our bodies, as hath bin shewed before: for by the sound beleefe of this Article, we infallibly gather, that our owne mortall bodies shall be raised vp at the last day, as is evidently affirmed, *Rom. 8.*

11. *1 Thess. 4. 14.*



The sixth Article.

LUKE 24. 51.

He ascended into heauen, &c.

Hitherto of the Resurrection from the dead. The second degree of his exaltation was his Ascension into heauen. Concerning which, before I diuide the matter to bee handled, I must speake somewhat of the sense of the words. To Ascend in this *Article* doth not signifie a change from one condition to another, or a disparition, or vanishing out of sight; nor is it vttered figuratiuely by an *Anthropopathie*, as it is sometimes ascribed to God, as *Gen. 17. 22. Psal. 47. 6.* but it signifies properly, a Motion from one place to another, and from a lower place to a higher, and so from earth to heauen, which the diuers tearms vsed in Scripture manifestly shew. He was receiued vp, saith S. *Marke, Ch. 16. 19.* He was parted from them and caried vp, saith S. *Luke, Ch. 24. 51.* He was taken vp from them, *Act. 1. 9.* And the Apostles looked stedfastly as he went vp, *Act. 1. 10.* and the place is mentioned expressly, (*viz.*) into heauen. So that the sence of the *Article* is as it soundeth literally, Hee went vp from earth to heauen. Now concerning this degree of his Exaltation I would consider of these things:

1. Who

1. Who ascended.
2. How he ascended.
3. When he ascended.
4. From what place he ascended.
5. Whither he ascended.
6. The witnesses of his Ascension.
7. The ends of his Ascension: and then the uses of all.

For the first, If wee askewho ascended? The Creed answers, *Iesus Christ*, the onely Sonne of God, that was borne of a Virgin, &c. so that Ascension is attributed to the whole person, *Christ*, God and Man ascended: he that descended first, is he that now ascends, *Eph. 4. 9.* Christ God ascended, but it was in respect of his humane nature. The Word that was with God, and was God, was alwaies in heauen; but yet the Word made flesh was not alwaies in heauen: now the Word ascended, as it was made flesh, that is, as it presented his humane nature, taken vp locally from earth to heauen, before his Father and the Angels. So then the answer is, That Christ, the Son of God, ascended in his flesh, not in his Diuinity which fills all places, and so cannot ascend.

For the second question, diuers things are to be answered, viz. that he ascended, first by his owne power, euen by the power of his diuine nature, carrying vp his body into heauen, and opening heauen to bring in his Humanity, as also by a vertue in his glorified body, which was able to moue vpward, as well as downward. Secondly, that being about to leaue his Disciples, in a solemne manner hee lift vp his hands and blessed them. To blesse, is sometimes to wish a blessing, as when Parents blesse their Children. Sometimes it is to pronounce a blessing, as when the Priests blessed the people, *Numb. 6. 22.* or *Melchisedech* blessed *Abraham*, *Gen. 14. 19.* sometime it is to foretell a blessing, as when *Isaac* blessed his two sonnes: sometimes it is to conserre a blessing, and so only God blesseth vs, and his Sonne Christ. God blesseth vs in bestowing all spirituall blessings in heauenly things: *Eph. 1. 3.* And so when wee read that Christ blessed them, lifting vp his hands, wee must thinke of him

as that blessed seed, the fountaine of blessings to all Nations, in whom onely all blessednesse was to be had, that had now satisfied Gods Iustice, and remoued the curse, and therefore had power to estate blessing vpon his Disciples, and all true Christians for euer. This blessing was the fruit of his Passion and Resurrection, and belongs to all the godly to the worlds end, and therefore he leanes his blessing on earth, being now to ascend to heauen. Vnto this blessed Father and Sauour should we daily flie, and seeke his blessing, which is able to doe vs more good than all the blessings of men or Angels. Thirdly, that hee ascended visibly in the sight of his Disciples, *Act. 1. 9.* and therefore he did not vanish and become inuisible in himselfe, as the *Ubiquitaries* dreame. Fourthly, he made vse of the seruice of a cloud, which receiued him as he departed, and caried him vp as it were a Chariot, and at length hid him from the eyes of his Disciples: and thus he did, to proue, that it was he of whom it had been long before said, *Hee maketh his Clouds his Chariot, Psal. 104. 3.* and withall to restraîne curiosity, he doth as it were draw a curtaine betweene his body and their eyes, and betweene this mystery and our mindes, that we should rest satisfied in beleeuing that hee did ascend, and not busie our heads about vnprofitable and curious questions, in things not reuealed. And further, it may be thereby was shadowed out the manner of our meeting with our Sauour at the last day, that as a cloud tooke him away, so in the clouds should we meet him againe, *1 Thef. 4. 17.* Thus of the second point.

The third question is, When hee ascended? and to that the answer is short, *viz.* forty dayes after his resurrection: why hee staid forty daies before he ascended, was shewed before, *viz.* that hee might instruct his Disciples about his Kingdome; and withall, to shew that the doctrine of the Gospell was not inferiour to the doctrine of the Law, which *Moses* was in receiuing from the mouth of God forty daies in the Mount; and as he was forty daies in the wilderness meditating of his worke, before he began to preach, so is hee forty daies in preparing his Disciples, before hee send them forth

forth about that great Worke of the conuerſion of the Nations.

The fourth queſtion is, From what place hee aſcended, and that is noted by the Euangelist *S. Luk. Chap. 24. 50 Act. 1. 12, viz.* that he went vp into heauen from off ſome part of the mount of *Olues*, that was neere the Towne of *Bethania*. Now it is coniectured by Diuines, that hee choſe this place of purpoſe; Firſt, that in the ſame place he might ſhew the prooſe of his Diuinity and Glory, in which before he had ſhewed the extreme prooſe of his frailty and infirmity, when in that place hee ſweat blood, ſtrugling vnder the brunt of Gods fierce wrath; and in that place hee began the declaration of his greateſt glory, where not long before hee had begun to ſeele & ſuffer his greateſt ignominie and paine. Secondly, this mountainiſh place ſerued ſomewhat to awake the affections of the godly, to teach them to get as high as they can aboue the world and worldly occaſions, haſting after their bleſſed Sauour that is gone vp to heauen before them. Thirdly, *Bethania* ſignifies the houſe of affliction; and ſo by his aſcending to the glory of heauen from that place, he might leaue vs an aſſurance, that a paſſage may be had yea vnto all the godly ſhall bee prepared to attaine vnto the ioyes of heauen, euen through many tribulations: we may aſcend out of the houſe of ſorrow, bed of ſickneſſe, vale of teares, the land of captiuiety, vnto heauen, as well as from *Ieruſalem* a place of peace: Yea, ſuch afflicted ones may much comfort themſelues in the hope that Chriſt will take them to heauen, out of theſe places of ſorrow, in his due time.

The fiſt queſtion is, Whither he aſcended? and the answer to that is in the *Creed*, and the Scriptures before quoted, into Heauen; and Chriſt himſelfe ſaith, Hee went to his Father in heauen, *Ioh. 14. 12* and *20. 16. Heb. 9. 20*. Now this heauen doth not ſignifie God himſelfe, or a heauenly conuerſation, or heauenly glory, but by heauen is meant that place of eternall bleſſedneſſe, which is without the corruptible world, which is about all theſe moueable & worldly heauens, and to vs now living on earth is inuiſible. It is
that

that place that Christ calls, The house of his heavenly Father, in which are many Mansions, *Ioh. 14. 12.* and *Solomon* calls the place of Gods habitation, the heavens, *Chrou. 6. 21.* and the habitation of his holinesse in heaven, *1 King. 8. 31.* Christ therefore is now in that highest heaven, which must contain him til the times of the restoring of all things. It is objected, that Christ ascended aboue all heavens, *Eph. 4.*
Answer. It is true, aboue all these visible heavens, aboue the Aire and the coelestiall Orbes, in which are the Sunne, Moone, and Starres, and so went into that heaven called the third heaven, which is the seat of the blessed. It is further objected, if Christ ascended aboue all those worldly heavens, then his body is in no place, because *Aristotle* proues in his first booke of heaven, that aboue all heavens is no place. *Answer.* It is false that aboue all heavens is no place, for though there bee not such a place as *Aristotle* describes *Physically*, yet there is a place: for where there is a body, there must needs be a space in which that body is contained, according to that knowne saying, Take away spaces from bodies & they will be no where, and if no where, then they are not. This space the Scripture calls a place. But against *Aristotle* we oppose the expresse authority of Christ himselfe, who affirmeth, there are places in heaven, *Ioh. 14. 2, 3.* Now God would haue vs to know whither Christ ascended for three Reasons: First, that we might be certaine he remained still a true man, euen in his glory in heaven. Secondly, that wee might know whither to conuert our thoughts and desires, and where our hearts might finde Christ: as *Paul* saith, *If yee be risen with Christ, seeke those things that are aboue, where Christ sits at the right hand of God, Col. 3. 1.* wee cannot find Christ on earth, wee must looke him in heaven. Thirdly, that we might know where wee shall dwell and reigne when wee dye, *Ioh. 14. 2. and 17. 24.* Now in heaven Christ ascended to his Father, as he saith, *Ioh. 14. 12. and 20. 17.* not that hee could not finde his Father any where but in heaven, for he is euerie where; but because God the Father doth in a singular manner manifest his glory and loue in the heaven of the blessed, and in that

that heaven doth collect his family and household that shall for ever abide with him: And for this cause doth our Saviour teach vs to pray, *Our Father which art in heaven*, not which art every where, though that be true, that we might thereby be admonished, that we doe not belong to the society of this world, but unto that society that is in heaven, that is, to that family of adoption which is the house of our Father in heaven, of which family and society Christ is the head.

Sixty, the witnesses were first Angels, *Mat. 1.* and that for diuers reasons; for it was very fit to make vse of their testimony, now that he was to shew the greatest worke of his diuine Maiesty, seeing he had vsed them and their testimony and service at his Conception, Nativity, Tentation, Death, and Resurrection: and beside, their testimony is vsed to appease the griefe of the Disciples, for their separation from so sweete and louing a Lord and Master: And further, to teach them, that though he be absent in body, yet would protect his by his Spirit, and by the ministry of his Angels.

The other sort of witnesses were the Disciples themselves. This Article containing one great part of the mystery of godlinesse, *1 Tim. 3. 16.* it pleased our Saviour to giue them first teachers of it, assurance of it by the testimony of their senses, that with the more liberty & power, they might vrge faith in their hearers, seeing they brought them what they had not onely heard, but seene and felt, *1 Ioh. 1. 2.* If any aske, Why our Saviour would not ascend in the sight of the whole Nation of the *Jews*, as well as in the sight of the Disciples? I answer, they were not worthy so much as once to see the Lord in his glory, that had made no vse of his doctrine and miracles, when he was amongst them in his estate of abasement: And besides, hereby all the world is warned to take notice of it, that the ordinary meanes to breed faith, and save their soules, is the hearing of the Word, and therefore doth our Saviour of purpose withhold from men other waies of information.

The end of his Ascension were diuers.

1. To fulfill the Type. The high Priest once a yeare was to goe

goe into the most holy place. The most holy place was a type of heaven, and the high Priest of Christ, and his going into the most holy place shadowed out Christs Ascension and going into heauen; *Heb. 7. 26. and 6. 20. and 8. 4.*

2. To shew, that all things were fulfilled and accomplished by him, which were written of him, and that he had perfectly performed all that concord, our reconciliation, and the victory ouer our enemies, and therefore his Ascension was a most glorious manifestation of his triumph, and spirituall and heauenly glory, after his most absolute victory and conquest.

3. That hauing overcome death, hee might now enter vpon that glory which was prepared for him before the foundation of the world, *Iob. 17. 5.* for then was the singular glory of Christ made manifest, when as *Homme-dieu*, or God-man, hee entred into heauen, which was a sight the Angels had neuer scene before: whither may belong that of the Psalme, *Psal. 24. 7. Open ye Princes your gates that the King of glory may enter in.*

4. That he might lead Captiuiety captiue, and before God and Angels exercise a perfect triumph ouer the spirits in the Aire that had assaulted him, and whom hee had spoiled, and now made to attend the Chariot of his triumph,

5. That thereby he might shew, that Angels and powers in heauen were also subiect to him, *1 Pet. 3. 22.*

6. That in heauen he might make intercession for vs with the Father, *Heb. 9. 24. 1 Iob. 2. 1. Rom. 8. 34.* which was shadowed out in the Law. The high Priest went into the holy place alone, and caried vpon his shoulders and breast the names of the Tribes in pretious stones, but the people stood a great way off, shut out in the vtter court of the Temple, making their praiers there, which were caried in by the high Priest sprinkled with blood. So it is with vs, wee are here in this world a great way off, shut out of heauen, here we make our moane and prayers, with hearts list vp to that heauenly Sanctuary: and there doth *Iesw* carry our names on his breast and shoulders, and presents himselfe

himselfe for vs sprinkled with his owne blood, to couer and make propitiation for our sinnes and imperfections.

7. That he might open heauen for vs, and make a way into the most holy place for vs, which sinne had shut vp, *Heb.* 10. 19. 20. *Ezech.* 44. 1, 2, 3. and so he saith he ascended that he might prepare a place for vs, *Iob.* 14. 2. 3. and 20. 20. 17. for by lifting vp our flesh into heauen, thereby as by a certaine pledge (he being our head, and wee his members) we might haue assurance to ascend thither also in due time, *Eph.* 2. 6.
8. That from thence he might send the holy Ghost the Comforter, as a most diuine token of his loue to his Spouse the Church, and by him might fill vs with vnutterable assistance, and qualifie vs with diuers gifts, *Ioh.* 16. 7. *Psal.* 68. 19. *Eph.* 4. 10, 11.
9. That our affections might not be misplaced on earth, or on his bodily presence, but might be drawne vp to heauen, and the minding of heavenly things, *Col.* 3. 1.

The Vses follow, and are,

1. For information, and so we should strue to be affected with the great glory of Christs triumph, in ascending from earth to that glorious heauen in so glorious a manner. But perhaps some one will say, *Elias* ascended vp to heauen before, and therefore it seemes this ascension of our Saviour was no singular thing. *Answ.* There was great difference betweene the Ascension of *Elias*, and this of our Saviour; for, first he ascended by vertue of the merit of Christ, which had couenanted with God to make satisfaction, and so did open heauen from the beginning of the world. But Christ ascended without the helpe of the merits of any other. Secondly, *Elias* went to heauen, hauing not first tasted of death, but Christ died and was buried, and rose againe before his Ascension. Thirdly, *Elias* ascended by the helpe of Angels, being not able to ascend by his owne power, but Christ ascended by his owne power. Fourthly, *Elias* ascended into heauen but as a Citizen of heauen, but Christ as Lord of heauen, hauing a name aboue every name. Fifthly, *Elias* went into heauen onely for himselfe, Christ opened

ned heaven for vs also.

2 For consolation: and so this Article ought to bee a fountaine of great consolation to vs, if we consider especially the fruit and profit comes to vs by it: which may bee partly gathered by that which hath beene declared before: for first wee get heaven open for vs by it: since the sinne of the first *Adam* heaven was shut against vs, which was shadowed out by the Angell with a flaming Sword, stopping the way into Paradise, which was a type of heaven. The first *Adam* shut heaven, and the second opened it: opened it I say for vs; for Christ entered into heaven in our person, to take possession for vs, so as we doe actually possesse heaven, in that our flesh is there, and our head is there: God hath made vs to sit in heavenly places in Christ Iesus, *Eph. 1. 6.* for as he left vs the earnest of his Spirit, so he tooke from vs the earnest of the flesh, and caried it into heaven, as a pawne to assure that the whole should be brought after him. So that his ascension into heaven works our ascension into heaven, and so a threefold ascension: For first, heaven is opened for a spirituall ascension of our minds, while our bodies are on earth, our hearts taking unspeakable comfort by faith, in our vnion with Christ, and so with God; whereas otherwise without Christ, our very thoughts are shut out of heaven, our hearts having no cause of comfort, but rather of sorrow to thinke of our losse of Gods fauour, and so glorious a place. Secondly, heaven is opened for our soules to enter in when we dye, our soules being to bee caried by the Angells into heaven, that before in *Adam* kept vs out of heaven. Thirdly, heaven is opened for both soule and body at the last day, *1 Thes. 4. 14. 17. Iob. 17. 24.* Thus of the first benefit. Another benefit comes to vs by the ascension of Christ, and that is, the leading of our enemies captiue, for his triumph over them when he led captiuiety captiue, *Psal. 89. 19.* extends to vs.

That we may vnderstand this the better, wee must know that Christs victory over his enemies had five degrees: First, it is the ordination of it, and so he conquered from eternity. Secondly, the prediction of it, and so his conquest was a

toot in all the ages of the old Testament, and began at the promise in Paradise after the fall, and was plainly renewed in that place of the *Psalmes* quoted before. Thirdly, the operation of it in his owne person, and so he conquered on the Crosse, and triumphed in his Ascension. Fourthly, the application of it, and so he conquereth, and hath in all ages conquered in his Members, making them able to overcome Sinne, and Sathan, and the World: but this is but in part, and in the beginnings of it. Fifthly, the consummation and full accomplishment of the victory, and so the Devils, and the Graue, and Death, and Sinne, and the World, shall be for ever vanquished at the last day, when Christ shall appear in glory, and wee be made like vnto him, in an euerglasting freedome from all misery. The third benefite is the daily helpe wee haue from the intercession of Christ in heauen, that perfectly remembers vs, and appeares before God for vs, to make our persons, and praier, and workes still accepted before God, as hath beene shewed before. The last benefite is the sending of the holy Ghost, to be with the Church to the end of the world, in a speciall manner to qualifie vs with all needfull gifts, and to be our Comforter, as hath likewise beene shewed before.

Thirdly, this Article serues for confutation of diuers sorts of men: as,

1. Of those that say the very body of Christ is present to the bodies of men in the Sacrament of the Supper: whereas the Article is plaine, he is in body ascended into heauen.
2. Of the *Papists* about merit of workes. They say Christ merited our Iustification, but wee must merit our place in heauen. Whereas our Sauour saith, He went to heauen to provide and prepare a place for vs.
3. Of such as say, they must giue way to an insufficient ministry, because able men cannot bee had: Whereas Christ ascended to giue gifts vnto men, and therefore if all lawfull meanes were vsed, able men would bee found by his blessing.
4. Of such as thinke, because they were not brought vp to learning,

learning, or haue liued long in ignorance, therefore knowledge must not bee required of them, nor can they attaine to it: whereas if they had honest hearts, and would confessionably vse the meanes, they might bee led into all truth, by the Comforter which Christ hath sent.

5. Of such as say they may liue in some sinnes, and they can neuer bee seduced in this life, which is a vaine excuse for their negligence, and wilfull indulgence ouer their corruptions, for Christ ascended to lead captiuitie captiue.

6. Of all worldlings that professe they are Christs, and yet minde nothing but earthly things; whereas if they were true Christians, their hearts would haue ascended with Christ, by seeking those things that are aboue, *Col. 3. 1.*

A fourth sort of uses are for instruction: and so,

1. This Article should make vs willing to dye, seeing it is the highest point of our preferment to ascend to heauen; and seeing to dye is but to ascend to heauen and goe to our Father, and that Christ ascended to take possession for vs.

2. It should teach vs not to mourne immoderately for the losse of our dearest friends, seeing they are ascended to heauen, and wee can neuer lose so much as the Disciples did, when such a Master and Sauiour was parted from them, and went to heauen.

3. It should stirre vs vp to all possible care of an holy and contented life: it should seeme to vs a monstrous base thing to serue sinne, or the deuill, or the world, that are such shamefull captiues: to be a slave to a slave is a matchlesse basenesse; and yet this is the condition of the most, and which makes it more wofull, man likes it, and desires to continue so still.

Lastly, it should worke vpon vs a strong impression of desire to carry our selues as strangers here and pilgrims, and to haue our conuersation in heauen, where Christ is, and from whence wee looke for him to come and take vs to him.

himselfe, when he shall change vs, and make vs like himselfe in glory.

Hitherto of the Ascension of Christ. The third degree of his exaltation is, his Session at the right hand of God.

The first words of this Article are ambiguous, because they are not taken in their proper sense: for properly, God hath no right hand, as being a Spirit, and Christ may not be thought to use no other gesture in heauen but sitting, and therefore we must enquire of the Scripture for the sense, as it is figuratiue; and so first what sitting may signifie; then what the right hand of God signifies: and then what it is to sit at the right hand of God.

For the first: Sitting, in a figuratiue sense in Scripture is used two waies; First, to note habitation, abiding, or resting: as when the Apostles were willed to sit in that City till they were endued with power from on high, *Luk. 24. 49* Secondly, to note Soueraignty and Iudicarie power, and when *Solomon* is said to sit vpon the Throne of his Father, *1 King 1. 30. so. Psal. 20. 8. Isa. 16. 5.*

The right hand of God, when it is spoken of about earthly things, notes his power and helpe: as *Psal. 44. 3.* and when it is spoken of as in heauen, it notes supreme glory, and Maiestie, and authority. Now to be at the right hand, when it is spoken of men, it signifies to helpe, as *Psal. 142. 5.* Sometimes God is said to be at mans right hand, and then it notes protection and helpe, as *Psal. 16. 8.* Sometimes the Church is said to be at the right hand of Christ, as *Psal. 45. 10.* Sometimes Christ is said to be at the right hand of God, of which this Article makes mention. But by the way we must note, that this gesture is not attributed to Christ, as a perperuall gesture. Sometimes he is said to be at the right hand of God, as *Rom. 8. 34.* Sometimes to stand at the right hand of God, as *Act. 7. 55.* But vsually the Scripture mentions his sitting at the right hand of God, as that gesture which doth most fitly shadow out the eternall rest and felicity of Christ, together with his Imperiall and Iudiciall power.

Sits at right hand
of God the Father
Almighty

Now for the sense of the Article all together, I conceine, that by the words of this Article, eight things are meant, as,

1. That Christ, after all his labours and sorrowes, after his Crosse and death, doth rest in heauen in unspeakable ioy, and felicity, and blessednesse.
2. That hee hath obtained dignity, and power, aboue all men and Angels, as when *Solomon* set his mother at his right hād, it was to signifie, that she was to be esteemed of aboue all his subiects. Thus Christ hath a name giuen him aboue euery name which is named in heauen and earth, *Heb. 1. 4. Eph. 1. 21.*
3. That hee is partner with his Father in his Kingdome: and therefore hence it is, that in stead of, *He shall sit at Gods right hand*, mentioned, *Psal. 110. 1.* Saint *Paul* quoting the place, saith, *Hee shall reigne*: teaching vs, that, to sit at Gods right hand, is to reigne in Gods Kingdome.
4. That his authority reacheth vnto all things in heauen and earth, and therefore hee is said to sit at the right hand of God: of God, I say, whose dominion is an vniuersall dominion: This our Sauour saith of himselfe, *Matth. 28. 18.*
5. That the Father doth not cease to rule, but doth administer his Kingdome by his Sonne. Therefore in *Psal. 110. 2. 1.* the Father takes vpon him to subdue the enemies of Christ. The Father and Sonne reigne together, but yet so, as the Father commits the rule and execution of all things to the Sonne vnder him, as kings that admit their Sonnes to bee partners with them in their Empire, and commit the trust of all to them.
6. That this kingdome of Christ shall be deliuered vp vnto the Father againe; *1 Cor. 15. 25.* For the worke of Christ in this Kingdome, is by meanes to gather and saue the Church, and to subdue and overthrow the enemies of the Church; now when there shall be no more enemies, and the Church is perfectly gathered, and glorified, then this Kingdome shall cease. But that men may not mistake, the naturall kingdome of Christ, which hee hath as

God equall with the Father, that shall neuer cease; and the supreme glory that hee hath in eminence ouer man and Angels, that shall not cease; for so he is a King immortall, and of this kingdome there is no end: but after the day of iudgment he shall reigne no more; that is, First, not in the middest of his enemies as he doth now, *Psal.*

110. 2. Secondly, not by meanes, or by the Word and Sacraments, as he doth now, but immediatly.

7. That he vndertakes fully to accomplish and perform vnto all the Elect, all that goodnesse and riches of grace and glory, which God as a Father hath decreed or promised to his Church; and therefore hee sits at the right hand of God as a Father.

8. That he is furnished with all power to execute all that concernes, either the subduing of the enemies of the Church, or the saluation of the Elect; and therefore he is said in the Creed, to sit at the right hand of God, as hee is Almighty, and in Scripture, to sit at the right hand of the power of God, *Luk. 22. 69.*

There are other things might be mentioned about the explication of this Article, but they are either curious, or else so difficult and perplexed, and intricate in sense, that they will not well agree with popular teaching, and therefore I leaue them and come to the vse of this Article.

This Article may serue both for instruction and for consolation. For instruction, and so it should teach vs;

1. Neuer to be ashamed of the Gospell, and the profession of the seruice of Christ in this world, seeing whatsoeuer worldly men thinke, yet true Christians know, that they serue him that sits at Gods right hand, and hath all power in heauen and earth, and is King of Kings, and Lord of Lords, *Revel. 19.*

2. To bee willing to let him rule ouer vs, and with all reuerence and conscience to submit our selues to his lawes, and to acknowledge his power and soueraignty, *Every knee should bow at the name of Iesus; Phil. 2. 11. 10.*

3. To carry our selues as the members of so great a King, as

hath atchieued so many conquests ouer so great enemies. Wee should strue to overcome, even the world, and sinne, and Satan, and then he promiserh vs, that we shall sit on his throne also, *Revel. 3. 21.*

4. All our minde should be on heavenly things, as the Apostle shewes, *Col. 3. 1.*

5. In all things to liue by Faith, and in nothing to bee carefull, and in all estates to bee content, since by Christ wee may be able to doe all things: and he is able to helpe vs, and will not forsake vs.

For consolation, this Article serues many waies.

1. In the case of trouble of conscience for our finnes and infirmities, for hence we know that wee haue an Advocate with the Father, and he sits at Gods right hand to make request for vs, *1 Iob. 2. 1.*

2. In the case of feare of perseuerance: for Christ sits at the right hand of God the Father Almighty, and therefore none can take his sheepe out of his hand, *Iob. 10. 29.*

3. In the case of defects and disability in gifts: for from this Article *S. Paul* gathers, that Christ will fill all in all things in all the members of the Church, *Eph. 1. 23. &c.*

4. In the case of feare of accusation by men or deuils: Who shall lay any thing to the charge of Gods Elect? Doth not Christ sit at the right hand of God, saith the Apostle, *Rom. 8. 34.*

5. In the case of difficulty in the successe of the Ministry of the Word, Christ hath the Key of *David*: hee sits on the Throne of *David*: Hee will open, and no man shall shut, and hee will shut and no man shall open, *Rev. 3. 7.*

6. In the case of outward wants on earth, or ill entertainment in the world: wee serue him that hath all power to preferre vs, & we haue his promise that we shal partake of his own glory, and therefore we need not be carefull, but rather magnifie his mercy & loue to vs, in admitting vs to his seruice vpon what termes soeuer in be in this world.

7. In the case of publike dangers and distresses vpon the Churches of Christ, and the seeming prosperity of his enemies,

enemies, for from this Article we may gather, and must beleue, that all the enemies of Christ and his Church shall come to confusion, and that the Church shall be deliuered, as these and many other Scriptures shew, *Eph. 1. 20. &c. Psal. 110. 1, 2. 1 Cor. 15. 25, 26, 27. Dan. 2. 44. and 7. 14.*

The

The seventh Article.

From thence he shall come to iudge
bōth quicke and dead.

ACTS. 10. 42.

*And he commanded vs to preach vnto the people,
and to testifie, that it is hee that is ordained of
God a iudge of quicke and dead.*

Hitherto of the thre degrees of the exaltati-
on of Christ: Some haue thought that this
Article containes a fourth degree of his glo-
ry: but I am rather of their minds that take
it to be a declaration of the former, especial-
ly of his Session at the right hand of God, as
shewing one point of his greatnesse aboue men and Angels,
that hee is appointed Iudge of all the world, and so of all
men and Angels. Some diuide these foure Articles thus:
One tells of what he did on earth, viz. Rose from the dead.
The second tells how he went from the earth: the third tells
of his estate in heauen: and the fourth of his returne to the
earth againe.

There

There is great need of teaching and explicating of this Article, both because it is a thing so much urged in so many places both of the old and new Testament, and because it was made one of the most fundamentall principles of the Apostles Catechisme, *Heb. 6. 2. Act. 10. 42.* and especially because it is a doctrine of all others most effectuell to awaken the carnall & secure hearts of men, *Act. 14. 26.* and if it may be to bring them to repentance, *Act. 17. 31.* and the more proper for vs vpon whō the ends of the world are come, not only because it is now at hand, but because men are in so high a degree forgetful of it, yea because there are so many scoffers against it, according as *S. Peter* foretold, *2 Pet. 3. 3.* Concerning this iudgement I intend to shew by way of explication,

1. What kinde of iudgement it will be.

2. Who shall be the Iudge.

3. Whence he shall come to iudge.

4. When the day of iudgement shall be.

5. Where the place will be.

6. Who shall be iudged.

7. The signes of this Iudgement.

8. The forme or manner how it shall be performed.

For the first, what kinde of Iudgement this shall be, may appeare by the properties of it; and the properties are seuen.

First, it is certaine: It is such a Iudgement as will certainly come vpon men. There must needs be a Iudgement in the end of the world; First, because so many Scriptures haue foretold it, it hath beene proclaimed and men warned and summoned from the beginning of the world. *Henoah* gaue notice of it, *Iude 15.* so did *Moses*, *Deut. 32.* and *David*, *Psal. 50.* and *Salomon*, *Ecclesi. 11. 9.* and *Dauid*, *ch. 7. 13.* and *Isaiah*, *ch. 3.* and *Malachi*, *ch. 4.* so did Christ himselfe, *Mat. 24.* and *Paul*, *2 Thess. 1.* and *Peter*, *2 Pet. 3.* & *Iohn*, *Rev. 20.* and *Iude*, *v. 6.* here is a cloud of witnesses. Secondly, because we see that in this world full Iudgement is not executed, and therefore it stands vpon Gods iustice that there should be a generall Iudgement; for in this world many times godly men be in great affliction, as *Lazarus*; & wicked men be in great prosperity, as *Dives*. Now if God be iust, he wil render to euery man according

ding to his works, which because it is not done in this world; it remains that we are yet to expect such a iudgement as will give euery man his due: If iudgement begin at Gods house in this world, then certainly will God finde a time to auenge himselfe on Satans family: Thirdly, there must needs be a iudgement in the end of the world for the declaration of Gods iustice; which is now in many things hid, *Rom. 2. 5.* Many things we see not the reason of, and many things are hid in darknesse, which then shall be brought to light: Mens hearts now boile against many things they heare in Gods word, or obserue in Gods workes, now the Lord will ouercome in iudgement, *Psal. 50.* And therefore he hath appointed a time; wherein he will cleare himselfe before all men and Angels. Fourthly, Gods workes of iudgement done already shew, that he conceiues such an infinite wrath against sin, as he must needs finde a time to be reuenged on the sins of all men. Such as are the drowning of the old world, the burning of *Sodom*, the destruction of *Ierusalem*, the tormenting of mankind with a world of diseases and miseries, the sweeping away of many thousands together by Pestilence or sword, the irreuocable sentence of death vpon all men, shews that God will take an account of mens waies, and will not put vp the transgressions of his Lawes: Besides, euery mans conscience naturally feares a supreme Iudge; and therefore since there shall be a iudgement, men should liue so, as to prouide, that it may goe well with them in that day.

2. It is immediate, God himselfe shall iudge. There is a iudgement in this world, which is called Gods iudgement; but that is a mediate iudgement, when God iudgeth by man, as *Deut. 1. 17. Psal. 72. 1. Psal. 50.*

3. It is the last iudgement: men haue receiued their doomes, sometimes from men, sometimes from God, either iudging them by his word, or afflicting them by his particular iudgements: but these are all the first things, but this is the last iudgement, after which there shall be no more trial, or sentence, or execution; and therefore the more terrible for wicked men; because there can be no reuerfing of this sentence, as in this life vpon repentance there may be of other iudge-

iudgements, *Ier.* 18.7,8,9,10. And for this sentence there will be no appeale.

4. It is a generall and vniuersall iudgement, *2 Cor.* 5. 10. all must appeare both quicke and dead, as will be more distinctly shewed afterwards. God hath his particular iudgement vpon man in this world, both in life, iudging both the righteous and the wicked euery day, *Psal.* 7. 12. and in death, when he passeth a particular sentence vpon euery man: but this is iudgement of all men together.

5. It is an open and manifest iudgement, where all things shall be brought to light, euen the secret and hidden things of all men, euen the hidden things of darknesse. God hath his secret iudgements vpon wicked men in this world, when he consumes them like a moth, *Esa.* 51.8. and plagues them in their soules or bodies, or states, in the things the world obserues not. But at this day of iudgement all shall be done and opened before all men and Angels. Which serues for exceeding terrour to impenitent sinners. Is it such a shame to doe penance before one particular congregation for one fault, when the punishment is inflicted for their amendment, and it may be men will pray for them & forgieue them? What will the horror be then, when they must be shamed before all men and Angels for all their sins, and this iudgement must be for their confusion, and no eye shall pity them. And so it serues for the singular comfort of the godly: if it be a comfort to be praised, and cleared of aspersions before a great assembly on earth, as say it were at the meering of Parliament, and done by the mouth of a King, with the applause of all the hearers: What shall their euerlasting comfort be, when at that day by the voice of Christ himselfe, they shall be praised for all the good they haue done, and cleared from all aspersions, censures, suspitions and wrong iudgements on earth, before all the world of men and Angels?

6. It will bee a sudden iudgement: Christ will come vpon the world like a theefe in the night, that doth not vse to knocke at the doore and giue men warning: He will come as the snare doth vpon the bird, *Luke* 21. 35. *1 Therss.* 5. 2, 3. Which serues to shew the wofull estate of

of wicked men that live in securitie, for while they say, Peace, peace, sudden destruction comes vpon them, either by particular or generall iudgement, *1 Thess. 5. 3.* and it should serue to warne wicked men, to take heed of those sins which doe especially harden the hearts of men, and breed securitie, and indisposition in them. Our Saviour himselfe instanceth in surfetting and drunkenness, and cares of life, *Luk. 21. 34.* and it should teach all men to watch and daily to pray to God for mercy and grace that they may be alwayes ready, as our Saviour vrgeth in the same place, *Luk. 21. 34.*

7. It will be a righteous Iudgement, *Rom. 2. 5. Rev. 19. 11. Psal. 9. 9.* for God will iudge according to his owne righteousness which is infinitely perfect, *Psal. 7. 9.* and it will be true iudgement without error or mistaking, either by evidence, or the law, or the sentence, *Rom. 15. 4. and 19. 11.* He will not respect any mens persons, *1 Pet. 1. 17.* nor will he iudge according to the outward appearance and colours of things, *Esay 11. 3.* and it must be righteous, because it shall be according to mens wayes and workes, *Ezech. 18. 30. Rom. 2. 7. 2 Cor. 5. 10.* and hee cannot be corrupted with bribes, for riches will not availe in the day of wrath, *Iob 36.* Nor will he regard the false testimonie of the world, either for the wicked, or against the godly: for though it be true, that Christ saith, As I heare I iudge, *Iob. 5. 30.* yet that is meant of what he heares from his Father, and his booke of prescience and remembrance, and not of what hee heares from the world: and no multitude nor power can be able to daunt this Iudge, for he is a Lord of hosts, *Ier. 11. 20.* and will iudge by his strength, *Psal. 54. 1.* and therefore woe to the Hypocrite that makes a shift to scape the iudgement of man by his deceitfull colours; and woe to the mightie men, that now breake the pee and scape, and no man dares controll them: and woe to all those foolish men, that beleue not Gods iustice, because they like it not, or seemes to be against their reason; at that day God will overcome, even in the things he is now iudged *Psal. 51. 6. Rom. 3. 4.* and woe to all them that haue pronounced wrong iudgement on earth, their sentence shall not stand, but themselves shall
come

come to iudgement for their ill iudgement on earth, *Eccles. 3. 17.* and in generall, if God will iudge in righteousness, then no wicked man shall euer be able to stand in iudgment, *Psal. 1. 5.*

8. It will be an eternall iudgement, for so it is called, *Heb. 6. 2.* not because the Iudge shall sit for euer in examining of causes and sentencing of men, but because the effect of this iudgement shall be for euer: Looke what happinesse is by sentence of the Iudge appointed for the godly, that shall last for euer; and so what miserie the wicked are adiudged to, shall last for euer. Which should serue greatly for reproofe of the carelesnesse of most men, that so thinke of a present estate in this little space of time on earth, that they forget to take order for eternitie: and most wofull is the case of the wicked, that so esteeme the pleasures of sinne here which are but for a season, that they care not to plunge themselues into estate of torment which shall neuer haue end.

Ob. But how can this be iust, that they should be punished for euer, that haue sinned but a little time?

Sol. Diuers things may be answered to this: 1. That no Iudge limiteth his torments to the time of the doing of the fact or crime: he measures his punishment by the greatnesse of the offence, nor by the length of time. As in the case of treason, murder, whoredome, &c. which may be done in an instant or short time, and yet the punishment be for a long time: as men punish by death, which is a remouing of the malefactor from the societie of men for euer; and shall not God haue the like allowance for his proceedings? Secondly, we must consider of the greatnes of sin by the person against whom it is committed; men sinne against God who is infinite, and therefore must suffer punishment that is infinite in continuance. Thirdly, if two men bargain together, one selleth, another buyeth, the buyer will haue his bargain for euer, though the contract be made in a quarter of an houre: now, sinning is a selling of mens soules and bodies to the deuil for a short pleasure, and therefore why should it not be iust that the deuil should haue them for euer?

Hitherto of the Answer to the first Question.

The second question is, who shall be the Iudge? The answer is to that, that Christ shall be Iudge, even the same person that is Mediator, and of whom all the former Articles of the *Creed* affirmed, which is apparent by these and other Scriptures, *Ioh. 5. 22. 27. Act. 10. 42. and 17. 31.* Not that the Father and Holy Ghost is removed from this Iudgement, for the authoritie of iudging belongs to the whole Trinitie, but because the Sonne shall appeare in the Humane Nature, and speake and pronounce sentence: but when he speaks, God speaks, and when he iudges God shall iudge, not only because he is God, but because the Father shall speake and iudge by him: so that the Iudgement belongs to him in respect of the visible proceeding in Iudgement, and the promulgation, and the execution of the sentence, *Dan. 7. 9. 13.* and the like may bee said of his iudging as Man, not that he is not Iudge in his Diuine Nature, but because that which shall be seene and heard in the Iudgement shall proceed from his Humane Nature. And whereas the Saints and Apostles are said to iudge the world, *Luk. 22. 30. 1 Cor. 6.* it must be vnderstood thus: That they iudge as members vnto that head who is Iudge. Secondly, as the Iudgement shall be performed before Christ, and the company of the Elect, *Isa. 3. 2.* Thirdly, as they shall be Assessors, and giue consent to the Iudgement, being advanced to the honour to sit as Iustices of the Peace on the Bench by the Iudge. Fourthly, the Apostles shall iudge, because their doctrine which they haue preached shall be confirmed and auouched by the sentence of the Iudge. So the word that men heare now shall iudge them at the last day, *Iohn 5.* Fifthly, the godly shall iudge the wicked, because the example of their faith and repentance shall be alledged as a furtherance of the condemnation of the wicked. Thus the Queene of the South, and the *Ninivites* shall rise vp in Iudgement and condemne that generation Christ speaks of, *Luk. 11. 31.* So that the point is cleare, that Christ shall be Iudge. The Vse is first for great comfort to the godly to free them from the terror of that day, they need not bee afraid of the Iudge, nor any hard sentence he will pronounce

vpon them, seeing the Iudge is their owne brother, yea their owne flesh as their head, it was he that was iudged for them on earth, and redeemed them with his owne blood, he that hath continually made intercession for them in heauen, that they might be deliuered from the wrath of God. Yea he hath promised them that they shall speed well in that day, *Hebr. 2. 11. Eph. 5. 30. Ioh. 3. 36. and 5. 24.* Secondly, it is a terrible doctrine for all wicked men; because this is a Iudge that cannot be corrupted, but will iudge in rightcousnesse, as there is none higher than he to make appeale to, and because also he is *καρδιογνώστης*, one that knowes the heart; and finally, because it is he whom they haue reiected and would not let him rule ouer them, but haue many waies vilified him, and rebelled against him and his ordinances, and persecuted him in his members, *Reuel. 1. 7, 8.*

The third question is, whence Christ shall come, when he comes to Iudgement? And that is briefly exprest in the words of the Article. He shall come from thence, that is, from Heauen, where he sits at the right hand of God. The reason why he comes out of Heauen to execute Iudgement, is because Heauen is so pure a place, as it is not fit for impure men and deuils so much as to make their appearance there. And this point is not without Vse: For first hereby we may clearly bee confirmed in the truth of Christs humanitie, against the *Ubiquitaries*, that say his bodie is euery where, seeing he comes in his bodie out of Heauen at the last day. And besides, it may teach vs to send our hearts to Heauen to meet Christ, and till he come from thence to looke for him, *Phil. 3. 20.*

The fourth question is about the time when the day of Iudgement shall be? Now about the answer to this question, there haue beene many opinions, and the most of them strange and false.

1. Some haue thought it should neuer be: and such were those mockers mentioned *2 Pet. 3.* whose argument to proue their damned opinion was twofold. First, that the first Fathers in the first ages of the world were dead many ages since, and if there should haue beene a Iudgement, it

is likely it would haue beene before this time. Secondly, that all men see by experience that all things continued without alteration since the Creation, and therefore why should men feare any alteration for the time to come? To all this the Apostle answers, first concerning the persons of these mockers, that they are men that follow their lusts, *vers. 3.* or that they are willingly ignorant, *v. 5.* and then concerning their reasons he saith against them three things; The one, that this world was made at the beginning by God, both the vpper and nether world: and therefore it may haue an end, *v. 5.* The other, that it is false that there haue been no alterations, for the whole nether world was drowned by water, which may assure men that God hates sinne, and will generally iudge men for it, *vers. 6.* The third is, that the continuance of the world for so many ages ought to bee no argument to proue that it is vnalterable: for a thousand yeares with God are but as one day: it is a small time that the world hath lasted in comparison of Gods eternitie: and besides, God hath vrgent reason for his so long patience in deferring the last iudgement, *vers. 8, 9.*

2. Some others in the Apostles time taught that the resurrection, and so by consequent the day of Iudgement was past already: of this minde was *Himeneus* and *Philetus*, *2 Tim. 2.* It is probable, that they held there was no other resurrection than that which is of the soule spirituallly rising out of sinne, nor any other Iudgement than that which men passe through in repentance.
3. A third sort of men that did hold a true resurrection of the bodie, and a generall Iudgement of all the world, did affirme before the Apostles were yet dead, that the Iudgement would come vpon the world within a short time after, euen in the age of them that then liued, *2 Thess. 2. 1, 2, 3.* Now these false teachers are both described and confuted by the Apostle: described both by the effect of their corrupt doctrine, *viz.* that it would draw men away from their minds both for the present, by making them lesse carefull of their callings, and for the time to

come, when they should see that that day did not come as was foretold, they might then grow either impatient vnder their crosse, or else to fall away from religion, beleeuing nothing, because that they haue beleued in this point did not come to passe: and described they were, by the manner of confirming their doctrine: For they pretended first the Spirit, that they had reuelations from the Spirit within. Secondly, the word, that is either some speciall arguments of their owne, or some words which the Apostles had vttered. Thirdly, Epistles, either wresting the words of the Epistles of the Apostles, as that *1 Thess. 4. 7.* or else counterfeiting Epistles, and saying they were written by the Apostles. The Apostle confutes them by shewing that the kingdome of Antichrist must come before the day of Iudgement.

The fourth sort of men are such as assigne the time of the comming of Christ to be further off from the age of the Apostles, and offend in extreme curiositie, in assigning the yeare or age when it should be, and so mens wits haue beene ill employed in all ages. Saint *Augustine* tells that in his time diuers computations were made of the end of the world, and Christs comming. Some said it would be 400. yeares after his Ascension, some 500. yeares, some 1000. yeares: in our age since the Gospell was restored, many men haue laboured mightily to assigne either the yeare, or at least the age when these things should be. As those that assigned the yeare 1587. which experience hath proued false. It had beene much to haue beene wished that diuers Writers vpon the *Revelation*, which are held in good fame in the Church, had forborne that curiositie of computation, in reckoning so strictly by yeares, for it doth much hurt in the mindes of weake Christians, when either experience or reason beats them from those grounds, which they haue sucked in from such writings. There is a tradition that sticks in the minds of many, pretended to come from one *Elias* (not *Elias* the *Thisbite*) that the world should last 6000. yeares: 2000. before the Law, 2000. vnder the Law, and 2000. after the Law, and then the end shall be, only for the elects sake those
dayes

dayes should be shortned. Now this is a manifest dotage : for it was more than 2000. yeares before the Law, and lesse than 2000. yeares vnder the Law, as the Learned know. How then shall we belecue this tradition to be true for the time to come, that is proued false for the time past? And as for the shortning of the time for the elect, that is spoken by our Saujour about the destruction of *Ierusalem*, not about the end of the world.

To let goe then all these false opinions, the iudgement of such as speake according to the Scriptures contains three assertions :

1. That God hath precisely set and appointed the time and day when he will iudge the world by Christ: this appears by Scripture, *Act. 17. 31. Heb. 9. 27.* and God will haue this knowne, both for the consolation of his seruants, that they may haue hope in their afflictions, and to leaue the wicked without excuse, that being warned will not repent, and to driue out of the godly securitie, that so they may keepe themselves in the good way, and walke in the feare of God, watching and prouiding for that day.

2. That this Iudgement day shall be in the end of the world, and not before : & therefore it is said in Scripture, it shall be at the last day. *Quest.* But why doth God put off the generall Iudgment so long, & not call men to an account til after some thousands of yeares after some of them died?

Answ. First, God hath vnsearchable respects of his owne glory, in dispatching by his prouidence the great businesse that concerns the rising or alteration of things in the state of mankind : As in disposing of the Monarchies of the world, the kingdome of Antichrist raised, and ruined, the reiection and recalling of the Iewes, and such like, which will not be effected till the day which he hath appointed for the comming of Christ. Secondly, it is put off so long, that the elect may be all gathered, it being Gods pleasure to gather them by ordinarie meanes, so as the Iust haue a time to be borne, liue, heare the word, fulfill their measure of worke, &c. Thirdly, it is put off for the more effectuell triall of the faith and pa-

tience of Gods elect, and exercise of their hope and prayer. Fourthly, that he might by the confession of all men be iustified in this, that he hath allowed vnto the world space and time enough to repent in, *Rom. 2. 4.* and *9. 22.* *2 Per. 3. 9.* and therefore if wicked men doe not repent, they may be left without excuse, and the rather seeing he can no way be charged to proceed in iudgement against them rashly, or with more respect of his owne Iustice, seeing before he passeth the small sentence he staies so exceeding long. Fifthly, as he glorifies his mercy in sauing the elect, and his iustice in damning the wicked: so doth he by his exceeding long stay glorifie his patience and clemencie.

3. That the precise day, moneth or ycare, when this Iudgement shall be, is knowne to no man or Angel, *Mark. 13. 32. Act. 1. 7.* *Quest.* But seeing God will haue vs certaine that there is a time for Iudgement, why will he haue vs vncertaine when it shall be? *Ans.* That thereby he may reach vs at all times to watch and strue to be prepared: He will not let vs know what day it shall be, that we may be euery day prepared. And besides, he thereby the better exerciseth our faith and patience, and making vs lay hold on his promises without limiting him to times and seasons. And therefore we should make this vse of it, and restraîne our curiositie, and neuer search or inquire after that, which God will not haue vs to know, but looke to our taske, for it is our dutie to thinke it neere at hand, and therefore to get oyle into our lamps to be ready when the Bridegroom shall come, and to stand alwaies vpon our watch, like the wise Master of the house, that keeps all things carefully, because he knowes not when the theefe may assault his house, *Mark. 13. 32.* to the end. *Matth. 24. 42, 43.* and *25. 3, 4.* If Christians were taught to say, it was the last time when *S. Iohn* wrote to them, how much more cause haue wee to thinke wee liue in the last time, vpon whom the ends of the world are more apparently come? Another question is moued about those words, *Mark. 13. 32.* How it was true that the Sonne of

of Man himselfe did not know the day and houre of his owne last comming? Diuers answers haue beene giuen to this question. As first, hee did not know it, that is, hee did not know it so as to make vs know it: or it was no part of that knowledge which as the Prophet of the Church he was bound to make knowne to vs: as in that speech, *The Lord your God proues you, that hee may know*, that is, that hee may make you know, &c. and when wee say, *O Lord arise*, we meane, make vs arise; and such like phrases are vsed in Scripture: or their answer is, that as our Saviour assumed diuers infirmities of ours, yet without sinne, so did hee assume ignorance; Ignorance I say of some things, that were not necessarie for him as man to know, which belongs onely to the estate of Humiliation, for now hee is glorified, and hath laid downe all infirmities, he now in heauen as man knowes both the day and houre. Thirdly, it may be answered, that as Man he could not know it, without reuelation from his Diuinitie: and therefore if the Sonne of Man did then know it, it was not a knowledge that belonged to his Humane Nature in it selfe, but he had that knowledge giuen him from his Diuine Nature.

Thus of the time.

For the place where the Iudgement shall be, we haue nothing in particular certaine of the Scriptures: Some men haue thought that it should be held in the valley of *Iehoshaphat*, which was a place neere to *Ierusalem*: and to that purpose they alledge the words of the Prophet *Isaiah*, Chap. 3. 2. But this opinion is rash and presumptuous: because that place seemes to speake in particular of such Nations as afflicted the people of *Israel*, and the valley of *Iehoshaphat* seems to be named but by way of allusion: yet notwithstanding, that the Iudge should sit in iudgement in some place about *Ierusalem*, is not altogether improbable, because it increaseth the terror of the iudgement, & augments the glory of Christ, to sit there as a Iudge, where himselfe was iudged. But in this no man can conclude peremptorily to make a resolute opini-

on of it, because we haue not sufficient warrant for it out of the Word. In the generall it is cleare by Scripture, that it shall be in some part of this nether world, either on the earth or neere vnto it; because, as was shewed before, no vnclane things, such as deuils and wicked men, may enter into heauen: and besides, it increaseth the terror and iustice of the Iudgement, to keepe the Assises where men haue offended, and to sentence them to punishment in the place where they haue done their offences: as for great crimes, Iudges are wont to appoint the place of punishment to be where the fact was committed. It is very probable, that the Iudge will sit in the clouds of the Aire neare the earth, whither the Elect shall be caught vp to meet the Lord, *1 Thess. 4. 17.* that so the deuils may be conquered & sentenced in the very place where they haue all this while ruled as princes, *Ephes. 2. 2.* I say only it is probable, because it cannot be necessarily concluded out of the places are alledged, viz. *Matth. 24. 30. 1 Thess. 4. 17.*

The sixt question is, who shall be iudged? And to this I answer out of Scripture by beginning at the remotest things, and comming nearer and nearer till it reach to each of vs: and so I say,

1. That this Iudgement shall reach euen to the vnreasonable creatures: for the Apostle saith, that *the heauens and the earth, and the things in them, are reserved vnto fire against the day of Iudgement, and the perdition of wicked men, 2 Per. 3. 7.* And it is likely the Apostle hath this meaning, *Rom. 8. 19. to 23.* And so partly God will be reuenged on the old heauens and earth for the vanitie cast vpon them by wicked men, and as they were the dwelling place of the wicked: and partly, as God in iustice will restore to euery creature, in the sort of the creature, whatsoever they lost by the sinne of Adam, and his posteritie.
2. Euill spirits shall then be iudged, euen the Deuill and all his Angels, which are now bound in the chaines of darknesse till the iudgement of that day, *Iude 6. 1 Cor. 6. 3.* There shall be opened that great secret of the nature, and manner, and time of their first sinning against God, and

all the horrible murders they haue committed and attempted vpon the soules of all sorts of men.

3. All mankind must ther appeare before his Tribunall: for *God will iudge the people, Psal. 7. 9. The ends of the earth, 1 Sam. 2. 10. The earth, 1 Chron. 16. 38. All Nations, Ioel 3. 12. The round world, Psal. 9. 9. Both quicke and dead, 2 Tim. 4. 1.* By the quicke is meant such as shall be found aliue at his comming, *1 Cor. 15. 51. 1 Theff. 4. 17.* And by the dead, such as haue died since the beginning of the world to that day, *1 Theff. 4. 16. Rev. 20. 12, 13.* so as no man or woman shall escape, *2 Cor. 5. 10. Iude 15.* Against this may be objected, that all the world stands either of beleeuers or vnbeleeuers, and neither of those must come to iudgement, and therefore none at all are to be iudged: the beleuer hath euerlasting life, and shall not come into iudgement, *Ioh. 5. 24. and 3. 18.* and the vnbeleuer is condemned already, and therefore needeth no further iudgement. To this I answer, that the beleuer shall not come into iudgement, that is, into the iudgement of condemnation; he shall come to receiue iudgement of eternall absolution from all his sinnes and miseries. And the wicked are condemned already: First, in the counsell of God, as hee appointed them to condemnation for their sinnes. Secondly, in the word of God, which tells him plainly of his estate and eternall misery, because he doth not repent and beleue. Thirdly, in his owne conscience, which is as a thousand witnesses, and doth iudge him in himselfe as a forerunner of the last iudgement: all this hinders not, but that he must appeare openly at the barre of Christ, to haue his sinnes publikely knowne, and sentence past vpon him for all his sins: so that it remaines cleare, that all men since the beginning of the world must come to iudgement. Yet that it may worke the more effectually vpon mens conscience, it will be profitable to take notice of such particular offenders, as God hath in plaine termes telled them before-hand, that he will iudge them at that day: and so he will iudge

1. Pagans, that haue sinned without the Law, they shall be iudged.

iudged also without the Law written, by the Law of Nature, *Rom. 2.*

2. Iewes and all others that receiue the Law written, but deny Christ, they shall be iudged by the Law, *Rom. 2.*
3. Antichrist the Man of Sin shall be iudged, and destroyed by the brightnesse of Christs comming, *2 Thess. 2.*
4. All that worship that Beast, and receiue his marke (his marke is the Characteristicall doctrines of errors and lies) they shall be cast into that Lake that burnes with fire and brimstone, *Rev. 19. 20. and 14. 9, 10.*
5. All false Teachers that bring in damnable Heresies, *2 Pet. 2. 1.*
6. All Apostataes that sinne willingly after they haue receiued the Truth, *Heb. 10. 26.*
7. All that trouble and disquiet the godly with their malicious oppositions, *2 Thess. 1. 7.*
8. All Goats, that is, all vnruely Christians that will not be directed by the word of God, but wilfully persist in the knowne breach of Gods Commandements, *Matth. 25.*
9. All Hypocrites, that now goe hooded and masked, *Luk. 12. 1, 2. Psal. 50. 17.*
10. All Railers, that now by scoffing and slander vilifie the godly, and the good way of godlinesse, *Psal. 50. 19. Iude 15.*
11. All Censorious and masterlike Christians, that iudge other men for that they are guilty of themselves, *Rom. 2. 1, 2, 3. 1am. 3. 1.*
12. All Mercilesse and couetous rich men, *Matt. 23. 41, 42. 1am. 2. 13. and 5. 1, to 6.*
13. All Whore-mongers and Adulterers, *Heb. 13. 4.*
14. All Drunkards and Epicures, *Luke 21. 34.*
15. All deceitfull persons with their scant measures and false weights, *Mish. 6. 10, 11.*
16. All Lyers, and all that loue lies, *Reuel. 21. 8. and 22. 15.*
17. All ignorant persons that know not God, and all that disobey the Gospell, *2 Thess. 1. 8.*
18. All Swearers, for God hath vowed hee will not hold them guiltlesse, *Commandement 3.*
19. All

19. All grosse offenders, not mentioned before, as Mur-
therers, Idolators, Sorcerers, Vsurers, and such like, *Rev.*
21. 8. and 22. 15.

20. All ciuill honest men that rest only in being free from
outward grosse crimes: these shall come to iudgement for
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Lastly, all the godly must come to iudgement too, but not to
the iudgement of condemnation, as was shewed before:
wee must all appeare, wee as well as other men, *1 Cor.*
5. 10.

This point should greatly terrifie all impenitent sinners,
seeing no man can escape the iudgement of God: multitude
will not helpe them, nor can there be any help from world-
ly meanes: God hath his booke in which are written the
names of all to whom he gaue life, and therefore none shall
be forgotten: and therefore this should be a warning to in-
force euery man to repent in time, lest God surprize him at
vnawares and carry him away in an houre he thinks not of,
and then as Death leaues him, Iudgement will finde him.
And besides, this very point should greatly stirre vp the de-
sire of all that loue the appearing of Christ, to wait for, and
long for this great Assise. Men generally long to be at such
Assises, where many persons are to be tried, and where they
shall haue great causes examined and iudged, especially if
there be any great man to be arraigned. How then should
we desire that day, when all men shall be iudged, and the
causes of so many great men of the earth shall then be open-
ly heard? &c.

Thus of the Sixth point.

The Seueneth Question concernes the signes of the com-
ming of Christ, and these are of two sorts; for they are either
signes that goe before, and prognosticate and foretell of his
comming, or else are such as are ioyned with the instant of
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rection of the better learned) to bee no signes at all of the last Iudgment : it is easie for vs when wee take things vpon trust, sometimes to mistake.

As first, some make the preaching of the Gospell to all Nations to be a signe, and such a one as is yet to be performed : whereas it is cleare by that of the Apostle, *Col. 1. 6.* that that promise was accomplished in the Apostles daies. For all Nations in that text, *Matth. 24. 14.* stand opposed to the countrey of the *Iewes*, that whereas in former times and then, the Gospell was onely preached to *Iewes*, the time should come, and that shortly, that it should be preached all the world ouer, that is, in many other Countreyes. There is no necessity to vnderstand it so, that euery particular Nation in the world should haue the Gospell preached to them; or if it were, it must not be meant of any one time, but successuely at one time or other. Againe, some make the security of the world, which our Sauour likens to the security of the old world, *Matth. 24.* to be a signe; whereas that is spoken of by way of complaint of the carelesnesse of men that would not awaken, no not when his comming was neer at hand: for otherwaies the world is alwaies secure, and wicked men are alwaies so minded: and therefore it cannot bee a signe that hath no distinction in it.

Againe, some make that a signe, that when Christ comes, he shall not finde faith vpon earth, *Luk. 18.* which place is not meant of his second comming, but of his comming to auenge the quarrell of his Elect that suffer in all ages: And the want of faith he complaines of, is not to be vnderstood simply, but in that respect which hee intends in the Parable before: and so his meaning is, that there are few of the very elect themselves that haue so much faith, as to persist in praier, & to resolute to overcome God by importunity, and not to be discouraged, though God seeme not to heare their praiers, and put off a great while before he deliuer them.

Againe, some make the persecutions mentioned, *Mat. 24. 9.* and the warres and other plagues mentioned, *vers. 6.* and the decay of loue in many, *vers. 12.* and the rising of false Prophets and false Christs, *vers. 24.* to bee all seuerall signes:

signes : whereas these were accomplished before or about the time of the finall destruction of *Ierusalem*, as is plaine in the text : for hee speaks not of the signes of his comming till the 29 *vers.* and besides, it is said they shall be accomplished before that generation passe, *vers.* 34.

The signes which do properly prognosticate and giue warning to the world of the comming of Christ, are so described in Scripture, as they serue successiuelly one after another, to giue warning in euery age of the Church: and therefore the signes began to discover themselves in the very age of the Apostles, and so downwards, and will so be ordered, as euery age yet to come shall haue their speciall warnings to prouide for that day : and so I take the proper signes to be in number eight.

The first is the signes of certaine *Antichrists*, that is, speciall false and hereticall teachers, professing the Christian religion, which should teach doctrine that deprived the soules of men, of the benefit of redemption by Christ : and these *Antichrists* were but fore-runners of the great *Antichrist*. This Saine *Iohn* makes a signe, and this signe was accomplished, or began to be so, while yet S. *Iohn* was aliue, 1 *Ioh.* 2. 18.

The second signe is giuen by S. *Paul*, 2 *Thes.* 2. 3, 4. and that is a generall Apostasie of men in the visible Church, from the soundnesse of religion: and this was accomplished vnder *Arrius*, and the many ages of the Papacy.

The third signe is the reuealing and discovering of *Antichrist*, and the making of it knowne who was that great *Antichrist*, 2 *Thes.* 2. 4. and this was done by Gods two witnessses, that is, by a few choise Instruments that God raised vp in the very times of this Apostasie, to preach and teach, that the Pope was *Antichrist*, and this was done in seuerall ages of that Apostasie.

The fourth signe is the preaching againe of the euerlasting Gospel, and the publike profession of reformed religion, *Rev.* 14. 6. 7. and 15. 1, 2, 3. and this began in the age next before vs that now liue, in the ministry of *Luther*, *Zwinglius*, and diuers other.

The

The fift signe is the fall of *Babylon*, not onely in respect of the consumption of the body of it, which hath been a doing by the word of Gods seruants now this 100. yeares, but also in respect of the destruction of the seat of that Whore of *Babylon* (the Pope) and the dissoluing of his visible gouernment, *2 Thes. 2. Rev. 18. and 14. 8.* This (in the latter part of it) is yet to come, and will bee accomplished at a time appointed, in the day that is called, The day of the great Battell of the Lord God Almighty, when by the sword of Princes hee shall destroy that City of *Rome*, which hath bene the very Throne of the Beast, and of the Whore, *Rev. 16. 14. 16. and 17. 17.*

The sixth signe, is a fearefull corruption of manners in the men of the world, foretold, *2 Tim. 3. 1, 2, 3.* This I reckon as a signe, because I see all sorts of Writers haue a great minde to it: but I take it to be so, not because the finnes there mentioned shall be then found in the world, for they haue been alwaies in the world, but in a threefold respect: First, because all those sorts of sinne shall reigne at once in the world. Secondly, because men shall grow in a high degree abominable in sinning, so as to ouer-passe the former times in the vnheard excelsse in sinning. Thirdly, because the corruptions of manners shall be found in all estates and degrees of men, and this signe I thinke belongs to this age: I suppose there was neuer any age wherein men were growne generally so monstrous, drunkenness, whordome, swearing, falshood, and deceit, besides the finnes mentioned in the Apostles catalogue: and these things do so prouoke the Iudge, and dare him to his face, that sure his comming cannot be long deferred, but he will hasten the rest of the signes, to be reuenged of so wicked a world.

The seventh signe is yet to come, and that is the calling of the Nation of the *Iewes*, which, that it shall be, is plaine by the Prophecy of *S. Paul, Rom. 11.* but how this shall be performed, and when, I suppose it cannot be determined by Scripture.

The last signe I take it, will bee but a very little time before his comming, and that will be some fearefull alterations in

in the powers of heauen, and in the ayre, and in the earth, and seas: but what these will be it is hard to coniecture, and therather, because *S. Iohn* tells of the noise of seuen Thunders that were vttered before the end of the world; but he was forbidden to vtter them, but to let them be sealed vp, and kept vnknowne from the world, yea, and from the Church too, *Rev. 10. 5. Matth. 24. 29, 30.* It is very probable that this signe will be accomplished in the very letter, as it is recorded by the Euangelist.

Thus of the signes going before our Sauours comming to iudgment: The signes ioyned with his setting out to come to iudgment are these; the first is, a speciall signe of the Sonne of man, which shall bee in heauen, and visible to all men on earth: but what this signe shall bee, is vnknowne, and I am vnwilling to trouble the Reader with rehearsing the seuerall coniectures of Interpreters, seeing they are without warrant from the Word. The second signe is, the wailing and lamentation of all Nations, when they behold Christ comming in the clouds of heauen, *Matth. 24. 30.* Some Diuines make the firing of the World to be a signe belonging to Christs comming forth to iudgment: but that cannot be so, because it is not probable, that deuils and wicked men shall be in the new earth, or the new heauens, for there must dwell nothing but righteousness; and therefore this firing of the world, is to bee reckoned as a consequent of the Iudgment.

Thus of the Signes.

The last point to be opened is the forme and manner of the last Iudgment, and here foure things are orderly to be inquired into:

1. The manner of the preparation to the Iudgment.
2. The manner of the triall of the causes to be tried there.
3. The manner of the sentence vpon all sorts of men.
4. The execution of the sentence.

The preparation to the Iudgment, concernes either the Iudge, or them that are to be iudged.

The.

The Preparation, as it respects the Iudge, hath in it foure things:

1. The Commission or singular power giuen to Christ for the execution of this iudgment vpon all the world, *Ioh. 5. 22.* This Commission was granted him in his first comming, and shall now be manifested to all men and Angels, before he enter vpon the Iudgment, as we see is done by earthly Iudges.
2. The cloathing of the Humane nature with vnsearchable glory and maiestic, aboue the glory of all men and Angels, which glory our Sauour calls, The glory of his Father, when he said, He should come in the glory of his Father, *Matth. 16. 27.*
3. The attendance of thousand thousands of Angels that shall shew themselves in the perfection of their glory, waiting vpon him, *Iude 15. Dan. 7. 10. 2 Thes. 1. 7. Matth. 25. 31.*
4. The erecting of a most glorious Throne, wherein he will sit as Iudge, which hee calls, The Throne of his glorie, *Matth. 25. 31.* which is resembled by the glory of earthly Princes, which sit in Thrones of Estate, when they would shew their Maiestie to their people. Which Throne will be the more glorious, because before the erecting of it, all earthly Thrones shall bee cast downe, *Dan. 7. 9.* We must not be curious to enquire, what this Throne shall bee made of, *Daniel* saith, It is like a fiery flame, *Dan. 7. 9.*

Thus of the preparation of the Iudge.

The preparation in respect of the Iudged, hath likewise foure things, *viz.*

1. The Citation of the world to come to iudgment: and the world is three waies summoned to come to iudgment; First, by the ministry of the Fathers and Prophets in the old Testament, that from the beginning of the world cited men to appeare before the iudgment Seat of God; *Henoch* began before the Flood, *Iude 15.* and others followed in euery age, as hath beene shewed before. Secondly, by the ministry of Christ himselfe, and the A-

postles

postles, and the ordinary ministry of the Preachers of the Gospell, in all the ages vnder the Gospell, till the end of the World. Now the last summons is this, which shall be giuen at that instant when Christ is come in the clouds of heauen, and set in his Throne, and this shall bee performed by a shout from heauen, and by the sound of the last Trumpet: This cry or summons is called, The voice of Christ, *Iob. 5. 28. 1 Thes. 4. 16.* and yet it seemes it shall be performed by the ministry of Angels, *Matth. 24. 31.* Hee that imployes the ministry of men to call the World to repentance in this life, will vse the ministry of Angels to bring those men to iudgment, especially such as haue not repented of their euill waies.

2. The Resurrection of the dead, vnder which I comprehend the change of the liuing: for vpon this voice all dead men shall receiue their soules into their owne bodies, & be quickned, and rise out of the Graues, or other places of the earth, or waters wherein they haue lyen, *Rev. 20. 13.* and those that shall bee then aliue shall bee changed in a moment, in the twinkling of an eye, at the sound of the last Trumpe: and this change shall bee in stead of death, and a kind of resurrection: they shall bee changed, not in the substance, but in the qualities of their bodies, corruption putting on incorruption, and mortality putting on immortality, *1 Cor. 15. 53.*
3. The collection of all the world of men, and euill Angels: for the Angels of Christ shall gather together into one place from all the foure winds of heauen, euen from all the parts of the world, all them that were raised or changed, euen all both elect and reprobate, *Matth. 24. 31. and 25. 32.*
4. The separation of the good from the bad, which shall be performed by Christ himselfe, which knowes the hearts of all men before the tryall, euen then when they are brought in by the Angels, and before hee proceed to the tryall of all mens causes, *Matth. 25. 32.* Where by the way diuers things may be nored: as first, that wicked men to their terror shall then haue that done by Christ, which

now in their malice and iolity they so much strue to doe themselves. Now they shunne the godly, and thinke the Townes the worse to liue in where they are settled, especially if they be any number of them: at that day as their grieuous punishment they shal haue the godly taken from them, neuer more to liue amongst them. Secondly, wee gather hence, that there shall neuer be a perfect separation, no not in the best Churches on earth, of the good from the bad; onely at the day of Iudgement it shall bee perfectly made: This is shewed by the Parables of the Tares and good corne, and of the Draw-net that catcheth both bad and good fish. Thirdly, note the titles giuen to both sorts of people; Christ calls the good Sheepe, and the bad Goats, to giue men before hand an intimation of their estates, if they will try themselves, by these similitudes they may know now how it shall goe with them then. Goats are knowne to be creatures, that though they be turned into the same pasture with sheepe, yet will not be kept within any bounds, but are vnruely; and besides are creatures of very ill smell: these resemble all such vngodly men, as liuing within the compasse of the visible Church, and enjoying the meanes of saluation with the godly proue vnruely and rebellious, and will not bee kept within the compasse of the rules and directions giuen by the word of God, nor follow the example of the godly, but in many things against their knowledge sinne wilfully and presumptuously: and they also shadow out that prophannesse, by which vngodly men discover themselves by their words and deeds in euery place they come in, so as they leaue an ill sent behinde them, the very place is the worse for them. Now Sheepe resemble true Christians: and so true Christians are like sheepe in foure things; First, in teachableness: Christs sheepe heare his voice and follow him, *Ioh. 10.* A sudden whistle startles sheepe, so as they come in, and are driuen whither the Shepherd will, whereas Goats and Swine will not bee driuen without much toile and labour. Secondly, in sociableness: sheepe will sort with sheepe

sheepe, and not with swine, and will not easily liue, but in the company of sheepe: so is it with the godly, their life is vncomfortable, if either they be forced to dwell where the wicked are, or where they may not enioy the society of the godly. Thirdly, in profitableness: a sheepe is profitable in all things about him: and therein resembles the good workes of all the godly, in whom euery thing is profitable, their prayers, their practise, their examples, their workes of mercy, their piety; yea, their very afflictions are profitable, not onely to themselves, but to others also. Fourthly, in their patience: they are quiet in aduersity, like a sheepe, dumb before the shearer, so are godly men when they fall into the hands of vnreasonable men that afflict them, persecute them, and oppresse & defraud them. Now by these things must men try themselves. Thus of the preparation to the iudgment.

The manner of the triall follows, where three things must be inquired into;

1. About what the triall shall be.
2. By what law men shall receive their triall.
3. By what euidence they shall be tried.

For the first, it is cleare by Scripture, that the triall shall be about the workes of all men. They shall be examined about their workes, and the proceeding shall be according to their workes, as these and other Scriptures shew, *2 Cor. 5. 10.* *Rom. 2. 6.* If any say, that then it seemes faith shall not be enquired after: I answer, that it shall, as is plaine, *1 Pet. 1. 7.* for by their workes their faith shall be prooued to the world; and faith it selfe is one of the highest workes of a true Christian, *Iob. 6. 29.* If any say further, that hereby is imported, that the godly shall then be iustified by their workes, and be saued for their workes sake: I answer, that they shall be iudged then according to their workes, not for their workes; God of his free grace will giue reward according to their workes, but not for their workes, nor will their workes then iustifie them, otherwise then as they declare them to be iustified by Christ, and truly righteous in themselves. It may be further objected, that this may discourage poore Christians

stians, and all such as haue not power to doe good workes : I answer, that it is an error to thinke, that there are no good works but giuing of almes: There are good works in the obedience of euery one of Gods commandements. Works of piety, and the works of our particular callings, are good works, as well as works of mercy : and the works of spirituall mercy a poore man may doe as well as a rich man.

About the triall of wicked men also diuers things may be obiected: As first, they shall be iudged for originall sinne, being borne children of wrath, *Eph. 2. 3.*, and yet that is no worke: I answer, that originall sinne is a worke as it was wrought by *Adam*, and imputed to them, and as it is the cause and root of their actuall sinnes: secondly, it may be said that they may be punished for other mens workes, and so be iudged for more works than their owne works. To this I answer, that the punishment of their Parents sinnes may reach to their children, *Commandement 2.* but that is to be vnderstood of temporall punishments in this world, and not of the sentence at that day: only children may then be iudged for their Parents sins, and others for other mens sins, but that is only as other mens euill works become theirs, either by consent, or partaking, or imitation, *Matth. 23. 35.* There is another case that concernes both good and bad in that day, and that is the case of *Infants* either elect or reprobate, how shall they be iudged that haue done neither good nor euill in actuall works, dying before they come to yeares of discretion. To this I answer, that the proceedings of God about *Infants*, is not clearly reuealed vnto vs in this world, and therefore we must leaue that as a secret till that day. In *Infants* reprobated, *Adams* worke is imputed, and the vile corruption of their natures makes them children of wrath: In elect children, both the worke of their Parents faith is imputed vnto them, and besides the Spirit of Christ supplies outward works, by inward sanctification, after a way we cannot expresse. Thus of the first point.

The second is, by what Law men shall be iudged at that day? And to that I answer out of Scripture, that all such to whom the Gospell hath come, they shall be iudged by the Gospell,

Gospell, *Rom. 2. 16.* which is thus to be vnderstood, that godly men shall be tried by the Gospell, so as their faith, and repentance, and new obedience, being auouched, they shall receiue the benefit of triall, not by the rigor of the Law, but by the promises of the Gospell: and wicked men shall be tried by the Gospell, only as their vnbeleefe shall be an aggravation against them; that hauing so many waies broken the Law, would not flie to Christ, nor seeke atonement in him: so as properly the godly are tried by the Gospell. Now all the wicked men in the world are chiefly tryed by the Law, and so either by the Law of Nature, euen by the principles infused into euery mans minde by Nature, as the *Pagans* and all that know not the Scripture: or else by the Law of Scripture, that is, by the Law or Couenant of works recorded in Scripture: see *Rom. 2. 12.*

The third thing is, by what Euidence mens causes shall be tryed, and how the sinnes of the wicked shall be proued against them? And for answer hereunto, we reade *Ren. 20. 12.* that when the dead both great and small shall stand before the Lord, there shall be certaine Books opened, out of which shall be taken manifest euidence in all the Trials. Now what books these shall be, other Scriptures tell vs: and so we reade of fve books that are likely then to be opened.

The first is the booke of Nature, and so the creatures abused by men shall be for euidence against men: as vnto the Idolatrous *Iewes*, the very hornes of their Altars shall testifie against them, *Ier. 17. 1.* their sinne is grauen, and as it were written vpon the creatures they haue abused.

The second booke is the booke of Scripture: for all those places of Scripture haue beene in this world rightly propounded and vrged against them, shall then serue for vnderstandable euidence: *The word which they haue heard shall iudge them at the last day*, saith our Sauour, *Ioh. 12. 48.*

The third booke is the booke of Conscience: Euery mans conscience shall then be wonderfully dilated, and made able to remember all their sinnes afresh, and so shall be as a thousand witnesses. Though the consciences of most men are now asleepe, yet Christ will make them awake at that

day, and giue in full and perfect euidence. That worke of accusing which the conscience doeth in some men vnperfectly in this life, it shall doe perfectly at that day: and so for excusing in the godly.

The fourth booke is the booke of Gods remembrance mentioned in the case of the godly, *Mal.* 3. 16. and intimated in the case of the wicked, *Ier.* 17. 1. in which booke are written all the things that men haue done in their bodies, whether good or euill.

Now besides these books, we reade in that place of the *Reuelations*, of a booke of Life, that is, of such a booke as contains the names of all that God hath appointed vnto saluation by Iesus Christ, and by that booke the Iudge will see vpon whom to passe the sentence of Absolution, and so by consequent, on whom to passe the sentence of condemnation, *Reuel.* 20. 12. with *Phil.* 4. 3.

Now besides these books, we reade of a booke of prouidence, that contains a Record of all the persons to whom God gaue naturall life, and forme, of which *Dauid* makes mention, *Psal.* 136. 16. and this booke may be of vse to shew who must be called to Iudgement.

And yet further we may gather out of other Scriptures, that if there be need God can produce other Euidence: As first the Heauens and the Earth will declare Gods righteousness, at least by way of aggrauation, either in respect of the benefits they haue brought forth vnto man to allure him to goodnesse, and the iudgments haue beene vpon them to terrifie him, *Psal.* 50. 6. The very vanitie which the creatures haue beene subiect to, will testifie against man in that day: *The heauen*, saith *Zophar*, *shall reueale his iniquitie*, and *the earth shall rise up against him*, *Iob* 20. 27. And hence it was that God called the heauen and the earth to witnesse betweene him and the people at sundry times in the Old Testament. Secondly, the examples of the faith, and piety, patience, and mercy in godly men that haue liued amongst the wicked, will be euidence against them: as the example of *Noah* will condemne the old world, *Heb.* 11. 7. so the example of the *Queene of the South*, and the *Ninuites*, will

rise vp in Iudgement against the Iewes, *Matth. 12. 41, 42.* Lastly, the Spirit of God, which hath rebuked the world of sin, will be able to conuince all the vngodly openly of all their wickednesse at that day.

Thus of the manner of the Triall. The manner of the Sentence followes.

The manner of the Sentence we cannot in this world know, saue that our Sauour himselfe hath giuen a little taste of it, by making a brieve description of it in *Matth. 25.* the latter part of the chapter: and this glimpse of that glory of his proceedings there he giues, that both the godly might be established in consolation, and the wicked left without excuse hauing so faire warning.

The sentence stands of two parts, the one concernes the godly, and that is a sentence of absolution, as Diuines call it, or rather a sentence of glorification: and the other concernes the wicked, and that is a sentence of condemnation. Our Sauour will begin with the sentence of absolution, to shew thereby his readinesse to mercy, and long-suffering, and that he is not caried with vniust furie against those on his left hand, and that thereby also he may make the elect capable of the dignitie of being Assessours with him in the Iudgement vpon the wicked.

The sentence that concernes the godly may be considered of according to the foure parts of it. The first is the calling of the elect to glory, *vers. 34.* The second is the reason giuen for this calling, *vers. 35, 36.* The third is the answer Christ shall receiue from the elect, *v. 37, 38, 39.* The fourth is the replication of our Sauour to their answer, *v. 40.*

For the first, in generall we may note, That if Christ call vs to grace and good works in this life, he will call vs to glory in another world: All that are effectually called, and set about Gods worke in this world, shall haue a most ioyfull call to the possession of an eternall kingdome at the last day. Which should much encourage the godly, against all the hardship of godlinesse in this life.

There are many things may be briefly noted from the particular words by which this glorious calling is exprest.

1. In that the Iudge is suddenly by change of stile called a King, it might haue some vse for the present respect of the Disciples, that dreamed of an earthly kingdom in this world: and besides, a generall respect vnto the godly of all ages to informe them, that though Christ entertaine his seruants in this world but in meane condicions many times, and that thereby his glory seems much abased amongst men, yet at that day, he will speake and doe for them like a King, yea a King alone, when all other Kings shall lay their Crownes at his feet.
2. In that he saith, *Come yee*, it nores how glad Christ will be of them at that day, as of such as haue beene long from him. No father can be so glad to see his children that haue beene long absent, as Christ will be to see his members: while he yet sits vpon the Throne of Iudgement, he cannot chuse but shew his affection.
3. In that he saith, *Yee blessed of my Father*, he shewes them the fountaine of all their preferment to be Gods free loue and grace to them, and not their deserts. And withall teacheth vs to be confident in it, that no people are so blessed and happy as such as be true Christians: They are the blessed of God; euen such as God blesteth as a father: If *Israels* blessing could make *Iacob* happy, much more Gods blessings vpon those he acknowledgeth for his children. It matters not though the world hate vs, and curse vs; if God will loue vs and blesse vs, it is enough.
4. In that he saith, *Inherit the kingdome*, it imports that we shall neuer haue full possession of perfect glory till the day of Iudgement. We are heires now, but we are as it were vnder age. And besides, merit of works is here againe confuted: for if we hold heauen by inheritance, then not by merit: a mans child claimes not his land by desert but by descent. And further, in that he calls their glory a kingdome, it giues vs a glimpse of the surpassing aduancement of euery true Christian at that day. This world hath no higher estates to shadow it out by, but a kingdome, which is the highest greatnesse on earth, and therefore we should be greatly comforted against the miseries

we suffer in the daies of our banishment, and pilgrimage here below.

5. In that he saith, *Prepared*, we may gather from that word, the great care of our heavenly Father, that provides estates for all his children long before they be ready to possesse it, which should be some instruction to earthly Parents to shew care for their children in providing, if it may be, for them before hand.

6. In that he saith, *for you*, it manifestly shewes that God did particularly chuse certaine men, and not all men, as heires of his kingdome.

7. In that he saith, *from the foundation of the world*, we may againe note that Heauen is not had by our merits, because it was prepared before we had done either good or euill. Obserue also, that our Sauour making mention of the beginning of the world, expresseth it by mentioning the foundation of the world, great was the surpassing glory of Gods power and wisdom in making the world, and likewise beyond all apprehension, great was his power in hanging this mightie frame of all things without any thing to hold it vp, saue his owne secret power and decree, and will it should be so. Or may not the foundation of the world be referred to the minde of God in eternitie? Though this world were framed and reared in the beginning of time, yet may we not say, that it was founded in the minde of God from all eternitie?

The consideration of all these things in the calling to glory, should greatly abase vs for our want of affection, and admiration, and strong consolation in the hope of all this glory, and if it be possible, it should plucke vp our hearts to a feruent loue and longing for, and hastning to the appearing of Christ Iesus; our hearts, I say, vpon whom the ends of the world are come, when the day of the Lord is so neare at hand. And withall it should worke in vs a perfect patience in bearing the afflictions of this life, these light afflictions, I say light, in comparison of that eternall weight of glory.

Thus of their calling to glory: The Reason followeth, *vers.* 35. 36. And it is taken from their workes of mercy, as they

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are signes of their faith in Christ, and as markes of their Adoption, not as causes of their glory : and yet if it were granted they were causes of glory, yet it will not follow they are meritorious causes : There are many sorts of efficient causes, besides causes meritorious : if any aske why their workes of piety are not mentioned, or workes of righteousness as well as mercy : I answer ; that mercy is not absolutely better than piety, but only in a sort, *viz.* in respect of men, and as mercy doth iustifie our pietie to be right. Now out of all the words I obserue

1. That good workes are necessary to saluation, as causes without which no saluation will be had.
2. That workes of mercie are very acceptable to God, *Acts 10.4. Phil.4.18.*
3. That the best charitie is to releue godly Christians, *Gal. 6.10.*

From the answer of the godly, we may gather something of defect, and something of praise. The defect seemes to be, that they doe not sufficiently informe themselves of the dearenesse of relation betweene them and Christ, and the great account that Christ makes of their workes. As we must not be iust ouer-much, to think better of our selues than there is cause, so we must not be wicked ouer-much, in denying Gods grace, or attributing more siane to our selues than is true. Their great praise imported in these words is, that they forget the good they haue done, being more prone to see and acknowledge their vnworthinesse, whereas wicked men can remember the good they haue done, but forget their sinnes.

From the Reply of Christ we may obserue, the neere coniunction betweene Christ and Christians : Hee reckons of them as of himselfe, and is affected with all that befalls them, as if it did befall himselfe : He is not ashamed to call them brethren ; yea he reckons poore Christians as a part of himselfe, though they be despised in the world, yet he loues them, as he loues himselfe, they are precious in his eyes : calling them brethren, hee vouchsafeth them incredible honour, which should greatly stirre vs vp to charity ; and if at
any

any time we are dull, set Christ before our eyes, and thinke what a Sacrilege it is to deny releefe to Christ.

Thus of the sentence of absolution: which being ended, he will proceed to the sentence of condemnation. Hee is not so mercifull as to forget to be iust. It is in vaine to plead the mercy of God and Christ, to proue the saluation of the wicked, for he is iust as well as mercifull, and that they shall know fully at his coming. In the sentence of condemnation obserue foure things: First, the reprobation of the wicked, *vers. 41*. Secondly, the cause of this reprobation, *vers. 42, 43*. Thirdly, the Apologie of the wicked for themselves, *vers. 44*. Fourthly, the answer to their Apologie, *vers. 45*.

In the Reprobation of the wicked I note diuers things, as

1. In that speaking of the Iudge his title of King is left out, which was mentioned, *vers. 34, 40*. I gather that wicked men, euen at the Tribunall, when they shall see Christ in his greatest glory, yet they cannot truly loue him, or esteeme of his glory: The naturall hatred of Christ will continue vpon them euen at that day.
2. In that he saith, *Depart yee from me*, it shewes that it is a grievous misery to be thrust out from Christ: it were an euerlasting fearfull punishment, if wicked men did suffer no more, but the absence of Christ for euer; to liue without that Sunne of Righteousnesse, is worse than to liue without the shining of the Sunne in the firmament: and herein note the iustice of Christ, in that wicked men could not abide the company of Christ, and true Christians in this world, they shall now be paid in the same kinde, they shall neuer more enioy the presence of Christ or any one true Christian. Woe to Hypocrites at that day, though now they seeme to be ioyned to Christ, yet let them thinke what it will be, when they shall be made to depart.
3. In that he calls them *Cursed*, it shewes that euery wicked man is a cursed creature; and withall, that to be vnder Gods curse is the quintessence of misery. And therefore godly men haue little cause to enuy the prosperitie of any wicked man, nor wicked man to be so drunken with the estimation

estimation of the fading glory of earthly possessions.

4. In that he saith, *Into everlasting fire*, it notes the vnspeakable horror of the paine of wicked men in Hell. If a man knew he must lie in a burning fire but one day, oh how would he be dismayed? Oh what senselesnesse hath bewitched vngodly men, that are not frightened with euerlasting burnings? They are wonderfully blinded, that strue to belecue, that there is only *Pœna Damni*, not *Pœna Sensus*, in Hell: That there is no paine in Hell, but only losse of good things, as the presence of God and Christ, &c.
5. In that he saith, *Prepared for the Deuill and his Angels*, we obserue,
 1. That God neuer purposed to shew mercy to the Deuills.
 2. That there is one Deuill is chiefe, and hath power ouer the rest.
 3. That from the beginning God intended to shew mercie vnto mankind, though not vnto deuils.
 4. That the eternall companions of wicked men shall be deuils: such as loue wicked company in this life, may here see what companions they shall haue in Hell.

From the description of the cause of the Reprobation, we may note,

1. That it is not enough to refraine from euill, but we must doe good. Not bearing of fruit will be a cause of cutting downe the Tree.
2. All Religion is pretended in vaine, by such as are able, and doe not shew mercy to the poore. It is a sinne that Christ shall finde only in the wicked.

From the Apologic of the wicked, we learne

1. That men may be very innocent in some things in their owne sight, and yet be very guiltie in the sight of God. They did thinke verily they neuer saw Christ *naked*, &c. and yet in his members they did.
2. That it is the propertie of the wicked to remember the good they doe, and forget the euill: they can remember their prophecying, working of miracles, and eating and drinking with Christ, *Matth. 7. 22.* but forget all their sinnes

sinnes of vnmercifalnesse, and the like: No manuell if they iustifie themselues before men, that shall dare to doe it before Christ himselfe.

From the answer to the Apologie, we learne plainly, that all the iniuries done to the godly, yea euen to the poorest and meanest of them, Christ reckons as done to himselfe, and will accordingly punish them at the day of Iudgement; yea not only iniuries, but the neglect of honouring, and succouring and relieuing of them.

Hitherto of the manner of the Sentence. The execution follows.

Vnto the execution of the Sentence foure things belong.

1. The deliuey of Possession of eternall glory to the godly.
2. The detrusion of the wicked into Hell.
3. The creation of the new Heaueus and new Earth.
4. The deliueyng vp of the Kingdome of Christ into the hands of God the Father.

For the first, after the sentence ended, the Elect shall be all taken vp to heauen with Christ, there to reigne with him in eternall blisse: where they shall presently be possesse of foure incomparable benefits: The first is the immediate vision of God, so as neuer man saw him in this world. If to liue in the presence of great Princes on earth be such a preferment, what is it to liue in Gods presence for euer? and if to see the Monarches of the earth in their glory so much affect men, what is that eternall sight, when men that once were but dust and clay, are now admitted to behold that infinite perfection, and fountaine of all goodnesse? In God wee shall behold most perfectly all those things that can be of power to stirre admiration, all those beauties and praises, that the nature of man can delight in. The second is the perfection of their owne natures both in soule and body: Then shall their countenances shine like the Sunne in the firmament; then shall their very bodies be like spirits, able to passe whither they will in a moment: then shall they possesse health, without all infirmities, or power to feele paine, or defect, nor sorrow, sicknesse.

sicknesse, or weaknesse shall any more assaile them: but greater things than those shall be bestowed vpon their soules; for then shall their knowledge be made perfect: *Here we know but in part, where we shall know as we are knowne:* there we shall enioy an euclasting day: It is darke night with vs in this world, in comparison of that celestiall light of knowledge: Here we are groping in the darke to finde out some parts of truth; but there God who is whole truth it selfe, shall fill our mindes with the shining beames of his light. Then shall all the faculties of the soule be made perfectly glorious, in all righteousnesse and true holinesse, all impotencies being remoued, God himselfe being all in all in the Blest for ever. The third is the acquaintance and most glorious societie with all the Angels of Heauen, and all iust men, of all ages and degrees: which fellowship shall be made perfectly comfortable, all things that may offend being remoued from them, both in their natures and workes: The heart of man cannot imagine any true praise of friendship, that can be there wanting to any of that society. The fourth is the actual donation of power ouer all things, euen the kingdome of the whole world: God will then suffer them to enioy what their hearts can wish in heauen or earth: they receive then as their own, all that euer God made. Now from the possession of all these ariseth ioy vspeakable, and delight above imagination, not only the heart of man, but all his senses being taken vp with perpetuall admiration, and refreshing, being as it were continually inebriated with those riuers of pleasures that are at the right hand of God.

The second part of the Execution, containes the thrusting of all the wicked, with the Diuell and his Angels into Hell: where all the damned must suffer first abiection from the face of God, and deprivation of the very sight of all that might comfort in heauen or earth. Secondly, the gnawing of conscience vpon the eternall remembrance of all their finnes. Thirdly, vnutterable torments in fire vnquenchable. Fourthly, the horrid presence of the Denill and his Angels, all which are made more grievous, by the impossibilitie to finde either ease or end. The life they loath they must liue, and the death

death they desire they shall neuer finde. Oh that men could be warned in time, to provide that they neuer come into that place. That message *Dinner* would have sent to his brethren, is brought vnto men now by the Gospell, and therefore let them awake to liue righteously, that they perish not in this great damnation, where shall be the *Chaires* of darknesse, the horror of tribulation, the feare of confusion, the grieue of fearfull visions, the voice of men lamenting, the biting of wormes gnawing, cold intollerable, fire vnquenchable, stinch intollerable, darknesse palpable, and an absolute despair of all that is good.

The third thing is the creation of new heauens and new earth, according to these Scriptures, *Esa. 65. 17. and 66. 22. Rem. 21. 1. 2 Pet. 3. 13.* Now about this Creation we are to consider of two things:

1. The firing of the world.

2. The libertie of the creatures.

For the first of these it is manifest, that the world, that it may be made new, shall be cast into the fire, as into a furnace: The heauens and the earth are reserved vnto fire, the heauens shall perish, and the earth shall be dissolved as a garment, and as a vesture God shall fold them vp, and they shall be changed; the heauens being on fire shall passe away, and be dissolved with a noise, and the elements shall melt with heat, and the earth with the workes thereof shall be burnt vp, *Psal. 102. 27, 28. 2 Pet. 3. 5, 7, 10, 11, 12.* The substance of the heauens and the earth shall not be annihilated, but the qualities only shall be altered, that is, bettered. The figure of this world shall passe away, not the nature, *1 Cor. 7. 31.*

For the second of these, all things shall be so made new, as all creatures that were brought into bondage shall then be set at libertie, and receive restitution, as is manifest, *Act. 3. 21. Rom. 8. 23.* That this point may be the more clearly vnderstood, I must consider of two things. First, how the creatures are in bondage now, and then how they shall be at liberty then. The creatures be now in bondage many wayes: First, as any of them are corruptible, so in bondage to corruption. Secondly, as they are subject to mutations, and confusions,

confusions, as in the case of the Aire and Seas. Thirdly, as they are forced to seeue the turnes of wicked men, and their vses. Fourthly, as they are teachers of the world, and men will not learne: the creatures are Gods great booke, and it is a bondage to teach and lose their labour. Fifthly, as any of them are either the instrument, or the subiect of mans punishment. Sixthly, as since the fall they haue lost their vigorous instincts, as they are dulled and distempered in them.

Now for the second point, they shall then be freed from all that vanitie, or paine, or misery, or mutabilitie fell vpon them since the fall of man; and withall they shall be restored into a glorious estate, when the Elect are glorified: and so they partake of the glorious libertie of the sonnes of God. But this restitution shal not be made to each particular creature that hath beene, but to each sort of creatures shall be then found aliue at the last day: But what shall be their glorie, or how long they shall continue, cannot be determined without curiositie and rashnesse.

The fourth effect or consequent of the Iudgement, is the deliuering of the kingdome of Christ into the hands of God the Father, 1 *Cor.* 15:24. which is to be vnderstood, not of the glorious estate of Christ, but of his temporall gouernment ouer the world and the Church, as he ruled by means in this world: for this kingdome ends, when hee hath fully subdued the devils and death, and wicked men, and hath fully deliuered the Elect from all sinne and misery. Then there shall be no need to gouerne men by Magistrates, or Preachers, or Sacraments, or discipline, or of any of the helps of naturall or spirituall life.

Thus of the explication of this Article.

The vse that may be made of this Article in generall followes, and so first it may extremely affright all men that lies in their sins without repentance, for there are many things in this doctrine terrible, as

1. That God hath set them a day, wherein he will certainly bring them to account.
2. That this day is most certaine, and God will not alter his minde, *2d.* 17. 31. *Heb.* 9. 27.

3. That

3. That this day will be a day of wrath to them, and not of mercy: The date of mercy vnto impenitent sinners will then be out, *Rom. 2. 5.*
4. That all his sins shall then be discovered, euen all his secret sins, and none can be forgotten, in as much as the euidence shall bee giuen out of so many bookes, where all things are written, as it were, with a pen of iron, and the point of a Diamond, *1 Cor. 4. 5. Reuel. 20. 12. 17. 1.*
5. That euen the longer hee liues, the more hee heapes vp wrath against that day, *Rom. 2. 5.*
6. That no meanes will then be auailable to deliuer them. Riches will not helpe them, *Iob 36. 18, 19.* nor multitude cannot shelter them, *Iude 1 5.*
7. That though thou hast excelled in many gifts, and done much good in the world, yet if thou die in sinne without repentance, thou shalt not escape Gods vengeance, *1 Cor. 13. 3.*
8. That it is but a litle while thither, *1 Pet. 4. 7. 1am. 5. 8.* The signes of Christs comming are the most of them run out; and we see that diuers of the last signes run together, as if the Lord made haste to make an end of all things: and if generall iudgements went yet further off, yet death is at hand, which giues a particular iudgement vpon thee.
9. That when he doth come it will be so suddenly, as thou shalt not haue time to make thy selfe ready, or to mend thy course, *Matth. 24. 6, 10, 11, 12. 1 Thess. 5. 2, 3. Matth. 24. 39.*
10. That God will be Iudge himselfe.
11. That it will be a finall sentence, there can be no reuocation or appeale.
12. That Gods proceedings in his iustice will be then all cleared; they shall haue nothing to object, and his iustice will the more appeare both by the equity of his dealing: They haue had their dayes of sinning, and therefore reason he should haue his day of Iudging: and by the consideration of his patience, that hath deferred this last iudgement for such a wonderfull while: and besides, God will then discover a world of offences in euery wicked man,

that are not now knowne to others: and finally, God will then open the secrets of his counsell, and bring forth exquisite reasons for his decrees, and providence, and iudgement, which are now like a great deepe to vs.

Lastly, it must needs be most terrible to them, if their hearts can apprehend now the horror of their summons by the sound of the last Trump, and their publike shame before all the world, and especially their eternall separation from God and all good things, and that infinite torment they must for ever be in with the Devill and his angels.

But yet vnto them this doctrine hath another vse, that is, more comfortable, and that is, that God yet giues them warning to repent, and if the Terror of this day, can now make them to repent, their soules shall be saued in that day, *Alt. 17. 31.* else they are most woefully vndone for ever.

And on the other side it may be a doctrine of wonderfull comfort to all the godly: and the rather if they consider,

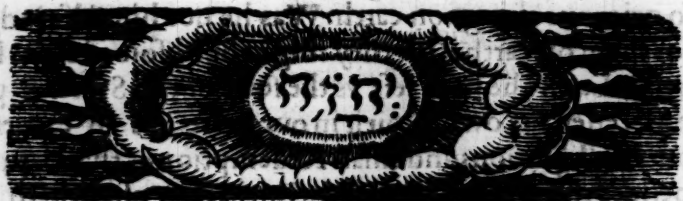
1. That they haue iudged themselves already, and therefore haue Gods promise they shall not be condemned at that day, *1 Cor. 11. 31, 32.*
2. That God hath iudged them already: they haue endured their paine already in this world: God will account the afflictions of this life sufficient vnto them, *1 Pet. 4. 17.*
3. That they are already perfectly iustified, and absolved from all their sins, *Rom. 8. 24, 25. and 8. 33.*
4. That they haue Christ to be their Iudge: for there are many comforts in that point. They need not be afraid of his sentence, because hee hath bene their aduocate all this while, and hath pleaded for them at the barre of Iustice, *1 Ioh. 2. 1, 2.* and he is their brother, their husband, their head, and all things else in relation, which imports dearness. Reade but the Booke of *Canticles*, and consider whether he that giues such wonderfull, louing, and familiar termes of affection to his Church, can euer be brought to pronounce a terrible sentence vpon her? And besides, hath he not in Scripture left many promises that assure vs of our happinesse at that day? And further, who can reade the story of the Passion of Christ, and thinke that he will

euere speake terrible things to them, for whom he suffered so grievous things on earth. Was he not himselfe iudged for them on earth, that they might be absolved from heauen? Lastly, he hath left vs the seale of the Spirit of promise, euen his owne Spirit in our hearts, as an earnest of our most glorious and final Redemption at that day; and besides that priue seale of his Spirit, how often hath hee set to his broad seale in the Sacraments from time to time? And therefore they may be all assured, that there Christ will be made marvellous in that day in all them that beleeue, to their euerelasting honour, and praise, and glory.

Thirdly, the doctrine of the last Iudgement, should serue also for instruction, and so

1. It should strike a constant feare of God into our hearts, and of his dreadfull iustice, and maiestie, *Rom. 14. 7.*
2. It should make vs very patient vnder any wrongs, or oppressions of the wicked men of the world, especially when men suffer trouble for Christs sake and the Gospels; for we shall be sure to see a perfect recompence vpon our aduersaries at that day, if they repent not, *2 Thess. 1. 5, 6, 7. 1 Iam. 5. 6, 7. Phil. 4. 5.*
3. It should teach euery Christian to be temperate, and reserved in the case of censure, and iudging of others, *1 Cor. 4. 5. and 5. 12. Rom. 14. 10, 11, 12.*

But especially it should marvellously fire the hearts of Gods children, to all possible care and conscience to expresse all manner of holinesse, and good works, in all parts of their conuersation, and to auoid all things that may offend, *Tit. 2. 12, 13. 2 Pet. 3. 11, 14. 1 Cor. 15. 5, 8.*



The eighth Article.

I beleeeue in the Holy Ghost.

I JOHN 8. 7.

For there are three, which beare record in heauen, the Father, the Word, and the Holy Ghost : and these three are one.



Hitherto of the Articles of the *Creed* that concerne the Father and the Son : Now followeth the Article that concernes the third Person in the Trinity in those words, *I beleene in the Holy Ghost.*

Ghost is an old English word, and signifieth *Spirit* : and this Title of the *Holy Spirit* is giuen to the third Person in Trinity, in a speciall manner : The word *Spirit* by way of cause, and the word *Holy*, by way of effect.

He is a spirit not only in nature (so the Father and Son are a Spirit) but because hee proceeds from the Father and the Son by way of spiration or breathing : on the other side, he is called holy, not only in respect of Nature (for so Father and

Sonne

some are holy) but by effect, because hee makes the Church holy.

Now to beleue in the holy Ghost, is not only to beleue that there is a holy Ghost, but to relie vpon him for sanctification, and saluation, and all happinesse: to beleue the holy Ghost to say true when he speaketh, or to beleue what is written of him, will not serue turne, vlesse wee beleue in him.

The reason why there is but one Article about the Holy Ghost is, because the doctrine concerning him, hath not beene so much opposed, as the doctrine concerning Christ, or the Father: vlesse wee take in the Articles that follow, and place them vnder this head of the Holy Ghost, which may be done thus; The third part of the *Creed* concernes the Holy Ghost, and his speciall operation, which is sanctification: which is declared partly by the object, which is the Church, and partly by the effect, which is communion of Saints: which communion is enioyed in three things, *viz.* *Forgiuenesse of sinnes; Resurrection of the body, and life everlasting.*

Before I come to open the full meaning of the words of this Article, I obserue from the generall consideration of them, with the coherence, these things,

1. That the Holy Ghost is God as well as the Father and the Sonne, because we must beleue in him, as well as in the Father and the Sonne, which is plainly proued by the Scriptures, *2 Sam. 23. 2, 3. Esay 6. 7. with Act. 28. 25. Act. 5. 3, 4. 1 Cor. 3. 16.* hence is the Holy Ghost reckoned with the Father and the Sonne, *Matth. 28. 19.*
2. That he proceedeth from the Father and the Son, which the *Creed* intimateth in placing this Article last, and is plaine by these Scriptures, where he is called, *The Spirit of the Father, Luk. 4. 18. Esay. 61. 1. Iob. 14. 16, 26. and 15. 26. and of the Sonne, Iob. 16. 7. 14. and 20. 22. Rom. 8. 9. Gal. 4. 4.*
3. That he is a distinct person from the Father and the Son, which is manifest in Scripture, *Matth. 3. 17. Matth. 28. 19.*

4. That he is equall to the Father and the Sonne, and therefore wee must beleue in him as well as in the Father and Son: This appears also in this, That diuine worship is due to him, as well as the Father or the Sonne, *Matth. 28. 19. 1 Cor. 619, 20. 2 Cor. 13. 13.* as also by this, that the sinne against the Holy Ghost is unpardonable, *Mat. 12. 31.*

The substance of the meaning of the Article is, That euery Christian in particular doth professe to beleue in, and put his trust vpon the holy Ghost, as the Author and worker of his happinesse and saluation.

Now that the reason of this Article may appeare, it will be profitable for vs to consider, what the Holy Ghost is in his owne nature, and what he is in effect or operation, vpon which we may ground our faith and trust in him.

There are diuers things in the nature of the Holy Ghost, that should moue vs to beleue in him and rest vpon him: as first, That hee is eternall, and was before the world was, *Gen. 1. 2.* and therefore cannot alter his disposition. Secondly, that he is immense, and euery-where present, *Psal. 139. 7. Iob. 14. 16. Rom. 8. 9.* and therefore he is ready to helpe. Thirdly, that he is omniscient, *Act. 1. 16. and 10. 19. and 20. 23. 1 Cor. 2. 10, 11. 1 Tim. 4. 1. Heb. 9. 8. 1 Pet. 1. 11, 12.* and therefore he knowes what wee want, and what is needfull for vs. Fourthly, that he is omnipotent, *Esa. 11. 2. Mich. 3. 8. Pro. 1. 7. and 7. 8. Rom. 15. 19. 1 Cor. 12. 4.* and therefore is able to deliuer vs and make vs happy.

Thus of what the Holy Ghost is in his nature; what hee is by effect or operation followes: and so we are to consider of the benefits which the holy Spirit worketh, all which serue to proue, that we may & ought to put our trust vpon him. Now these benefits are either common or proper. The common benefits are such as belong either to all creatures, or to all men: The proper benefits belong only to the godly & elect.

The operation of the holy Spirit common to all creatures is the making of them at the first, and the speciall preparing and quickning of the first matter, that it might produce the seuerall formes of things. Thus the Holy Ghost is likened to a Fowle that sits vpon her egges till the young ones

ones be hatched, *Gen. 1. 2.* So did the Holy Ghost sit vp-
on the first *Chaos*, till it was made apt for the seuerall formes
of all things. And it was the Spirit of the Lord that gar-
nished the heavens, *Iob 26. 13.* and so it is the worke of the
holy Ghost to giue life to all the creatures stil in their seuerall
kinds, for the preseruatiō of the sorts of things. Thus God
sendeth his Spirit still, and they are created, *Psal. 104. 30.*

The operation of the Holy Ghost, common to all men
are of diuers sorts, as

1. The speciall forming and in-liuing of euery particular
man that comes into the world: Thus *Iob* saith, *The Spi-
rit of God hath made me, and the breath of the Almighty
hath giuen me life, Iob 33. 4. Psal. 139. 14, 15.*
2. The inuention of the mysteries of skill for the managing
of particular sciences, and trades, and callings amongst
men. There is in all trades and professions of men such
things of skill, as are aboue the reach of the nature of man
since the fall, and are discovered only by the holy Ghost.
Thus the wisdome and skill *Bezalel* and *Aholiab* had for
building wes from the Holy Ghost, *Exod. 31. 3.* so *Go-
don* skill in matters of warre, *Iudg. 6. 34.* and that these
things must needs come from aboue, appeareth by this,
that nature in any one man can hardly reach to make him
capable of anie more trades or callings then one, though
he be helped with instruction.
3. The inspiration of certaine men to conceiue and write
the booke of God, for the instruction of all men in the
visible Church. This sacred frame of holy words, came
not by the wit or skill of men, but by the immediate di-
uine inspiration of the Holy Ghost, *2 Tim. 3. 16. 2 Pet.
1. 21.* This freeken among the benefits common, for
though the men inspired were all holy men, yet the mat-
ters inspired serues for vse to wicked men as well as godly:
for, though the Scriptures be auailable onely to the sal-
uation of the Elect, yet it serues for so much information
of the wicked, as may leaue them without excuse, and it
serues to terrifie them for their sinnes.
4. The qualifying of the Ministers, that are appointed for

publike teaching: for this skill is aboue nature, and from the holy Ghost. And Gods Spirit in the Teachers is giuen sometimes vnto the vse of wicked men as well as godly, *Nab. 9. 20. Act. 10. 29.* and so the gift of teaching may be bestowed vpon wicked men, so as they may bee like the Carpenters that built *Noahs Arke*, and yet bee drowned themselves, such was *Iudas*.

5. The gifts of prophesying and working of miracles, these are all from the holy Ghost, *1 Cor. 12. 9, 10, 11.* and yet these gifts may be found in wicked men, *Mat. 7. 22, 23.*

6. The high gifts of illumination in diuine things, in the vnderstanding of the doctrines of faith, that are aboue nature: for all men by nature have a veile ouer their vnderstandings, *2 Cor. 3. 15. Esa. 25. 8.* now if this veile be in any part pulled off, it is by the holy Ghost, for hee is the onely spirituall anointing and eye-salue, *1 Ioh. 2. 20. Rev. 3. 18.* Now this gift of enlightening, and tasting of the good word of God, and the discerning of the heauenly things in respect of the theory of it, may be found in wicked men, but not with application and practise, *Heb. 6. 4, 5.* Thus wicked men may receiue so much grace, as to heare and receiue the word of God with ioy, so as to haue a taste of the very powers of the world to come, *Luk. 8. 13.* but this taste is without digestion, they are not soundly humbled for their sinnes, nor is it sufficient to take them off from the loue of this present world, nor will they yeeld themselves to be ruled in all things by the word, they reioyce in, nor doe they apply the promises to themselves, so as to beleue Gods fauour, and their owne saluation in the world to come.

7. The gifts of restraining grace: this is a great gift; by which a man is made to forbear many vile actions, contrary to the bent of his owne nature, and to act diuers things wholly aboue his owne disposition, so as he is as if he were another man: as *Saul* was when the spirit of God fell vpon him; and so many men euen among the heathen, had an expression of valour, wisdom, chastity, iustice, &c. and this was from the holy Ghost for the good of humane

humane societies. Thus God kept *Abimelech* from *Abrahams* wife, *Gen.* 20. 6. Thus *Humay* can reſtraine his rage againſt *Alderdaai*, *Heb.* 5. 10. If this gift were not, wicked men would bee as the wilde beaſts of the deſert. And yet it is one thing to reſtraine a mans corruptions, and another thing to mortifie them.

Thus of the operations of the holy Ghost that are common both to good and bad: but the ſurpaſſing glory of his working, is in the benefits proper to the Elect only, & ſo his works may be conſidered, either in general, or in particular.

The generall workes are;

1. The conception and qualification of the humane nature of our Saviour, by which hee was made fit for that great worke of the redemption of all the Elect, *Matth.* 1. 18. *Eſay* 61. 1, and 42. 1. and thus hee received the Spirit without meſure, *Ioh.* 3. 34.
2. His habitation in the godly, their hearts being the temple of the holy Ghost, ſo as he dwells in them after a wonderfull manner, *Rom.* 8. 11. *Eph.* 2. 22. *1 Cor.* 6. 19.
3. The regeneration of all the Elect in their ſeaſons, *Ioh.* 3. 3, 5. *1 Theſ.* 2. 13. *Tit.* 3. 5. Thus they are waſhed, ſanctified, and juſtified, *1 Cor.* 6. 11. and in reſpect of new graces, the godly are the Epistle of Chriſt, every grace being as a word or letter, grauen vpon their hearts by the holy Ghost, *2 Cor.* 3. 3.
4. The vnitng of all the godly into one myſtical body, being himſelfe the head of that vnion in Ieſus Chriſt, of which moſt glorious worke the Scriptures ſpeak euidently, *Eph.* 4. 3, 4, 9. *Cor.* 12. 12, 13.
5. The quickning and raiſing vp of our bodies at the laſt day, *Rom.* 8. 11.

The particular workes or things, he worketh in the godly are ſuch as he ſingular things: as;

1. Liberty: Liberty I ſay chiefly from the power of ſinne: making a godly man able to ſubdue ſuch corruptions as are ſtrength of nature, or naturall arguments, or meanes could encreaſe: This is farre aboue reſtraining grace: Where the Spirit of God is, there is liberty, *2 Cor.* 3. 17.

and

and, *The law of the Spirit of life, which is in Christ Iesus, hath freed me* (saith *S. Paul*) *from the law of sinne and of death, Rom. 8. 2.* and this the Spirit doth, first, by working a spirituall circumcision vpon the heart, causing a man to imploy himselfe in the duties of mortification, till he giue deadly wounds to his beloued sinnes, and at length cast them away like a lothsome fore-skin, *Rom. 2. 29.* making a man to accuse and condemne himselfe, & pray against the deedes of the flesh, till hee get some victory ouer his corruptions, *Rom. 8. 13.* and in this worke the holy Ghost discouers himselfe as a Spirit of iudgment, and a Spirit of burning, as the Prophet *Esa* calls him, *Esa. 4. 4.* Secondly, by lusting against the flesh, that is, stirring vp consent and earnest desires and grones to be rid of the burthen of corruption, *Gal. 5. 17.* Thirdly, by causing a man to heare a word behind him, when hee is about to goe out of the way, either on the right hand and on the left, *Esa. 30.* that is, by daily good motions, and inward checks of conscience, which tend to disswade a man from yeelding to any thing he knowes to be a sinne. Fourthly, by baptizing the penitent sinner with the baptism of fire, *Matth. 3. 11.* which is, when the holy Ghost falls vpon his heart, and so inflames his affections, that he is full of indignation, and a desire of holy reuenge against his corruptions, and an vnspeakable zeale after righteousnesse and Gods glory.

2. The infusing of diuine gifts, qualifying the godly with such abilitie as are altogether aboue nature, such as are Faith, Loue, Hope, and the gift of Prayer; no man can beleue things aboue reason, and without meanes, vnlesse he haue the spirit of faith, *Rom. 4. 17, 18.* *3. Cor. 4. 13.* *Heb. 11. 1.* The loue of God is likewise shed abroad in our hearts by the Holy Ghost, *Rom. 5. 5.* and it is the Spirit that makes a man hope and wait for the righteousness to be reuealed in another world, *Gal. 5. 5.* and therefore is the Spirit called the Spirit of prayer, or supplication, *Zach. 12. 11.* because it is he only that qualifies a man with such a language, as to be able to speake to God with

with iudgement, affections, and confidence, *Rom. 8. 15.* Yea besides these, he bestowes such gifts vpon the godly, in respect of which they are said to partake of the diuine nature, as they are made like vnto God, *2 Pet. 1. 4.* as when the Spirit makes a man resemble God, in his contentment, in his loue, in his knowledge or wisdom, and in mercy, and a pure and sound minde, and patience, and goodnesse, and such like: First it is a wonderfull worke to make the heart of man vnmoueable, like God, delighted and pleased, and at rest in himselfe without discontentment at his condition; and this peace and ioy the Holy Ghost is the author of, *Rom. 15. 13.* and *14. 17.* Secondly, the Holy Ghost makes a man to resemble God in his loue to the godly, aboue all the people of the world; and is therefore called the Spirit of loue, *Rom. 15. 30.* *2 Tim. 1. 7.* Thirdly, to let goe all the other gifts of the Spirit, which are mentioned in that catalogue, *Gal. 5. 22.* I will only instance further in that grace of knowledge; it is a wonderfull worke to make a man vnderstand supernaturall things, the mysteries of Gods kingdome, which are knowne only to God himselfe, for *the naturall man perceiueh them not*, *1 Cor. 2. 14.* *13. 10.* *Matth. 13. 11.* as to know how God stands affected to vs; yea to know the height, length, bredth, and depth of Gods loue to vs, *Eph. 3. 19.* yea to know those sacred truths, so as to be transformed by them, and changed into the likenesse of the things taught vs, from one glorious grace to another, *2 Cor. 3. 18.* Now this knowledge or wisdom from about the Spirit worketh in vs, both by curing and making sound our mindes, *2 Tim. 1. 7.* and by leading vs into all truth, and bringing to remembrance the things which we haue heard, *Ioh. 14. 26.*

The third worke of the Holy Ghost in the elect, is the sanctification of their works, or the sanctifying of them vnto obedience, *1 Pet. 1. 2.* *2 Thess. 2. 13.* and this the Spirit doth by quickning them, and stirring them vp to good works, both by inward motions, and by the ministerie of the word made effectually. Thus the fruit of the Spirit is in all goodnesse,

goodnesse, and righteousnesse, and truth, *Ephes. 5. 9.* and It is the Spirit only, that quickens, *Iob. 6. 63.* and further he doth it by purifying the soule from such drosse as might hinder obedience, *1 Pet. 1. 22.* such as pride, hypocrisie, and worldly lusts; and by helping our infirmities, when we know not what to doe as we ought, *Rom. 8. 26.* and by putting life into v in the manner of well-ding, *Rom. 8. 10.* and besides, by causing vs to keepe Gods statutes and to doe them, *Ezech. 36. 27.* as it were working our works for vs, setting vs to worke, and directing all the worke of our hands: and finally, by sanctifying the offering vp both of our selues and of our seruice vnto God, as the Altar sanctifies the gift, *Rom. 15. 16.* and by opening of an accesse vnto God in all our seruice, *Eph. 2. 18.*

The fourth worke of the Holy Ghost in the elect is *Consolation*: for he is giuen vnto them of Christ as an vnspcakable Comforter all their daies, *Iob. 14. 16.* such a Comforter as the world neuer had, nor can receiue, as Christ saith in that place: and this ioy in the Holy Ghost, is a prime part of the kingdome of God, *Rom. 14. 17.* and thus he comforteth them with ioyes vnspcakable and glorious, *1 Pet. 1. 9.* and this makes the godly to walke on in the feare of God with great incouragement, *Act. 9. 31.* and as he is a Comforter to them in all estates, so especially in the daies of affliction and distresse, he rests vpon them as a Spirit of glory, giuing them such tastes of the ioyes of heauen, as makes them contemne all earthly things, *1 Pet. 4. 14.* and this ioy they finde, not only by an habituall gladnesse of heart at all times, but especially in the word, *1 Thess. 1. 5.* and in Prayer and Sacraments and fellowship with the godly.

The fifth worke of the Holy Ghost in the godly, is strength for perseuerance: and so it is his office to feed it, that grace goe not out, which in many Christians is but like a bruised reed, or smoaking flax, and thus he abideth in them for euer, *Iob. 14. 16.* to strengthen their inward man, *Eph. 3. 19.* and this he performeth both by nourishing the seeds of all gracie in them, *Eph. 4. 3.* and by supplying their wants, *Phil. 1. 19.* and by a powerfull assistance in all times of triall and temptation,

temptation, *2 Cor. 12. 9, 10.* and by establishing their faith that they may hold out to the end, which he doth both by bearing witness vnto their spirits still that they are the children of God, *Rom. 8. 15.* and by being Gods priuie seale to all his promises, and an earnest or pledge of the glory to come, *Eph. 1. 14. 2 Cor. 1. 22. and 5. 5.*

The Uses of this Article follow, and

First, diuers sorts of men may hence be warned to looke to themselves in many things, which perhaps they little thinke of; men must take heed of sinning against the Holy Ghost, seeing he is God, and so wonderfull in nature and works.

Now the sinnes against the Holy Ghost, are either pardonable or vnpardonable: There is one sinne against the Holy Ghost cannot be forgiven. The first sort are grieuous, but yet may be repented of, and forgiven; and thus men sinne against the Holy Ghost

1. When they liue without the Holy Ghost, as all wicked men doe that are not sanctified by the Holy Ghost, *Iude 19.*

2. When men acknowledge not the glory of the Holy Ghost, in ascribing to him the praise of all those skills or abilities they haue in any estate of life.

3. When men order their affaires without seeking counsell or direction from the Holy Ghost, by such meanes as he hath appointed, *Esay 30. 1.*

4. When men will not giue eare or regard when the Holy Ghost speaks vnto them in the ministerie of his seruants, *Neh. 9. 20. 30.*

5. When men despise the counsell which the Holy Ghost giues in the word, *1 Thess. 4. 8.*

6. When men are so far from regarding the word, that they doe purposely confirme their hearts, and strue to be insensible, like an Adamant, lest they should heare the word God sends in his spirit by his Prophets, *Zach. 7. 12.*

7. When men openly rebell against the doctrine of Gods word, and set themselves to vex the Spirit of God in their Teachers, *Esay 63. 10.* Such were they of whom *S. Stephen* said,

said, *Yee resist the Holy Ghost alwaies, Act. 7. 51.*

8. When men tempt the Holy Ghost: and that is when they will doe such things as they know are euill, and put it to the triall, whether they shall be punished or discovered: Thus *Ananias* tempted the Holy Ghost that was in *Peter*, by lying and dissembling, *Act. 5. 3. 5.*

9. By receiuing the grace of the Spirit in vaine: and this is a sinne in such as haue beene inlightened, and haue had some common graces, yet fall away, and all comes to nothing, in that no sound reformation followes.

10. By quenching the Spirit: and this may be committed by two sorts of men. First, by wicked men that haue temporarie gifts of the Spirit, with some speciall tastes of remorse, or ioy, or of the powers of the life to come; and then fall away, and hauing begun in the Spirit will end in the flesh, *1 Theff. 5. 19. Gal. 3. 3.* Secondly, godly men may for a time quench the Spirit, when after calling they fall into grosse sinnes, which will cause the Spirit to cease working sensibly, and put out the ioy and life they finde in Gods seruice and presence. There is another way of quenching the Spirit, and that is when the people carry themselves so, as they discourage the spirit of their Teachers, and make them lesse willing, or able to preach in their wonted power and vigour.

Lastly, when men grieue the Spirit of God, by whom they are sealed to the day of their redemption: and this is a sin the children of God are to be warned of; and this they may commit if they wilfully persist in any knowne sinne, either secretly, or in domesticall cariage, or in their conuersation abroad, *Eph. 4. 30.*

Thus of the sinnes against the Holy Ghost, that may be forgiven if men repent and beleue in Christ: There is one sinne against the Holy Ghost, that can neuer be pardoned, *Matth. 12. 31. Hebr. 6. 4, 5. and 10. 26. 29.* To finde out the exact nature of this sinne is very hard, but vpon the euidence of those three places of Scripture, I vndertake to define it thus.

The sinne against the Holy Ghost that is unpardonable,
is

is a sinne after illumination, and sanctification, by which a man doth wilfully and wholly fall away, contemning the Gospell, and doth despight the works of the power and grace of the Holy Ghost, without remorse to the death.

1. When I say the sin vnpardonable, I exclude all the sins against the Holy Ghost named before.

2. When I say a sin after illumination and sanctification, I exclude all the sins of such people as neuer had the powerfull meanes of saluation, or neuer so as to worke a manifest change in them. The person that commits this sin, must be such a one as was before inlightned, *Hebr. 6.* and sanctified, *Heb. 10. 29.* that is such a one as did attaine to diuers gifts which he had not before, which were wrought in him by the Holy Ghost, and had a taste of the doctrine he heard, and of the powers of the life to come: but yet he was not sanctified with any sauing grace, or repentance from all sinne, or effectually relying vpon Iesus Christ for his owne saluation. He had tastes of many things, but did not soundly digest any thing.

3. When I say, he doth wilfully and wholly fall away, I meane diuers things. First, that this sin cannot be committed by such as continue in the same manner they were in relation to Religion, it must haue apostacie in it. Secondly, it must be a wilfull apostacie, which is when a man falls into sin not only against his knowledge, but without any temptation, *Heb. 10. 26.* and this excludes the sins of *Dauid* and *Peter*. Thirdly, I say, it must be a totall apostacie, not a falling into some one or two grosse euils, but a falling away from respect of all parts of truth, that should master his nature or works, though he shew not all this openly; but in heart, he is an Apostata from all grace. He doth as it were depose, or abrogate all the Law, *Heb. 10. 28.*

4. When I say contemning the Gospell, I meane two things. The one, that he doth loath that way of saluation by Christ; and the other, that he doth extremely scorne the meanes of publishing the Gospell, that is effectually to worke sanctification in men; and that meanes which had before power to worke change in the partie himselfe: both these

I take it are imported, *Heb. 10. 29.* He may brooke the generall vse of exercises of Religion still, as the *Pharisees* did, but not that meanes that hath power and life in it.

5. I adde the word *despight* from *Heb. 10. 29.* to include the sins of persecuting and blaspheming, and both out of desperate malice, without any colour of cause, or measure of dislike. This person is alwaies a knowne aduersarie, and withall doth reproch godly persons, and godlinesse, but it is of wilfull malice, which excludes persecuting or blaspheming that is done of ignorance: as in *Paul, 1 Tim. 1. 13.*

6. When I adde the works of the Holy Ghost, I difference this sin from the blasphemie that is against the nature or person of the Holy Ghost; for so it is no greater sin than to blaspheme the nature or person of the Father or Sonne: but it is the speciall operation of the Holy Ghost, that is the obiect of this sin; by which God comes more neere vnto man, than he is in nature or person.

7. I adde, works of power or grace: because as vsually this sin is committed by despighting the worke of grace in other true Christians; so sometimes also it is committed by despighting the works of power, as the miracles wrought by Christ were reproched by the *Pharisees, Matth. 12.*

8. I adde, without remorse, because I thinke that he that commits this sin is so far from being capable of true repentance, that it is impossible he should get but that remorse or repentance he had when he was first inlightned: So I take that place *Heb. 6.* and so I thinke such as haue any remorse or despaire arising from the sence of the greatnesse of their sins, cannot be guilty of this sin:

9. I adde, to the death, only to note, that this is that sin, which the Apostle calls *the sinne vnto death* in a speciall sence. Finall impenitencie in any sin is vnto death, but then it hath not the description going before: Nor doe I meane that it cannot be knowne till death, but that it will last vnto death, without returning from it.

Now this sin is said to be unpardonable, not because it is greater than Gods mercy or Christs merits, but because God hath resolved to shew his iustice vpon this sin without mercy:

mercy: and because in that way of sauing of men which God hath now resolved vpon, all meanes of saluation are disappointed to the vttermost, else if they could repent, God could forgie: and this iustice of God may not seeme strange, since he declares himselfe willing to forgie all sins, and doth except but this one.

Now the explication of this sin should serue for a warning to such heareres as haue had remorses and illumination, and finde themselves in many things changed; I say, they should be warned to looke to themselves, since this sinne can be found in no other persons: and to this end they should take counsell in two things.

1. Now that they are neere the kingdome of God by these effects of the Holy Ghost in them, they should be careful to goe on, and neuer rest till they attaine to sound conuersion and true sauing grace; and that they will doe, if they humble themselves before God for euery knowne sinne, especially those sins that haue beene most loued of them, or most rooted in nature: and secondly, if they will be at the paines to vse all good meanes to get the particular assurance of Gods loue to them, for these two things were neuer found in any of those that so fall away.
2. My next counsell is, that they take heed of those speciall sins that were in such as at length grew faultie in this unpardonable sin; that when they feelee any of them in themselves, they make haste to get out, lest they proue fore-runners of the sin against the Holy Ghost, such as were in the Pharisees and others; these or the like, the forsaking of that meanes by which that inlightning was wrought, as the Pharisees did the ministerie of *John Baptist*. Secondly, the constant affectation of the praise of men, more than the praise of God. Thirdly, habituall alienation of the heart from God and goodnesse. Fourthly, wilfull euill practises without remprations. Fifthly, constant enuie at the gifts and praises of the godly. Sixthly, wilfull misinterpretation of all that godly men doe, euen their best works; especially if they be gone so far as to

feele themselves to bee tempted to fall into a course of open opposing and persecuting of good men and good causes, if it bee possible let them breake off, and by speedy repentance prevent the horrible mischiefs they may fall into, lest from these oppositions, and the custome in them, they fall into malice, and despighing of the worke of grace.

Thus of the Use of Admonition. The Uses for Instruction follow, and so the consideration of this Article, should teach all that haue care of their owne soule,

1. To examine themselves whether they haue the Holy Ghost or not, 2 *Cor.* 13.5. *Rom.* 8.9. Now the Holy Ghost doth discouer himselfe to be in the heart of a man by these signes, all or some of them. As first, by the combat it raiseth in the heart against the flesh, *Gal.* 5.17. if there be an internall worker within vs, that doth constantly oppose and striue against the secret corruption that is in our nature, without doubt it is the Holy Ghost. Secondly, by the taste and saour it breeds in vs about spirituall things: for if the Holy Ghost be in a man, his taste for earthly things is marred, and he hath a sensible taste of the things of the Spirit, accounting nothing more saourie than holy things; such as are the Word, Prayer, Sacraments, godly society, and such like, *Rom.* 8.5. Thirdly, by the victory ouer the power of sin: If the Holy Ghost be in vs, though we may haue sin, yet we are freed from the law of sin; our corruptions doe not rule and reigne as they were wont to doe, *Rom.* 8.2. The bodie is dead in respect of sin, *Rom.* 8.10. The Holy Ghost doth daily set vs a worke in killing of sin, one after another as they arise, *Rom.* 8.13. and this is done by the duries of mortification; thus we are washed in the teares of repentance by the Holy Ghost, 1 *Cor.* 6.11. and this signe is the more cleare, when it reacheth not only to the deeds of the bodie, but to the sins of the heart. It is an infallible signe of the Holy Ghost, if a man haue felt the circumcision of the heart, that is, if he haue voluntarily implied himselfe, in the painfull resisting and cutting off, of secret euill in the minde

minde and affections, *Rom. 2. 29.* Fourthly, by that transformation is wrought in the hearing of the word, *2 Cor. 3. ult.* when a man doth not only heare with admiration, but findes himselfe perswaded, and presently changed vnto that grace and holinesse is taught him by the word, when he is sent home another man. Fifthly, by the loue of God in affliction. It is a speciall worke of the sanctifying Spirit of God, when a man can loue God, and shew it by the fruits of it, euen then when Gods hand is vpon him, especially when crosses doe beset him, and compasse him about: for that is a worke altogether aboue nature. This loue to God in aduersitie hee shewes, by mourning for his spirituall absence, by esteeming any token of his loue and fauour aboue all things in life, by delighting himselfe in Gods house and presence, by refusing sin, for the respect he beares to God, though it might bring him neuer so much pleasure or profit, by his vexation for any dishonour done to God, by his longing after Gods presence in glory, and by his constant care to keepe Gods commandements. Sixthly, by the gift of prayer: when a Christian is able in secret, with affection, and perswasion of God as his best refuge in heauen or earth, to make his daily recourse to God vpon all occasions, *Rom. 8. 15.*

Thus of the first Vse.

2. Such as finde they haue the Holy Ghost should be instructed to carry themselves as becommeth so great an honour done them, and shew it especially three waies. First, by struing to haue and keepe their soules and bodies cleane from sinne, and to make the roomes of their heart as holy as they can for the entertainment of such a diuine guest as the Holy Ghost. What a businesse would there be about cleansing and trimming of our houses, if some great person were to come thither? Secondly, we should shew that we beleue those things taught vs concerning the Holy Ghost, by seeking to him vpon all occasions, when we finde any need in any

thing that belongs to any of those works of the Holy Ghost. But especially we should strue not only to get those great works of the holy Ghost wrought in our hearts, but also wee should endeaour to shew the power of the working of the holy Ghost in vs, by those outward fruits of the holy Ghost: more espically those nine fruits mentioned, *Gal. 5. 22.* it would make a Christian appeare to bee more excellent than any man, if hee can soundly act those vertues there mentioned, which hee may doe by the holy Ghost that is in him. And it were very profitable if men would strue to act them, and to lay this patterne still before them.

Now the things he should expresse are;

1. Loue: that is, a louing behauiour towards the godly, yea, towards all men: such a behauiour as is without hatred, emulations, enuyings, censuring, and the like workes of the flesh.
2. Ioy: that is, such a behauiour as expresseth contentment, and comfortablenesse, both in our spirituall estate in relation to God, and in our outward condition in the world.
3. Peace: that is, such a behauiour as is quiet from meddling with other mens businesse, and is free from discord and contention, or sedition, or heresies, the workes of the flesh mentioned before.
4. Long suffering: that is, such a behauiour as can beare with the infirmities of those with whom hee conuerseth, and that is not easily prouoked by slight iniuries, but passeth by, or pardoneth many a wrong.
5. Gentlenesse: which is, when a man is easie to be spoken to in any businesse, without fowrenesse, or pride, or forwardnesse, and doth treat with others in a quiet and humble manner.
6. Goodnesse: that is, such a behauiour as is full of good fruits of mercy, when a Christian doth strue to become as helpfull and as profitable as possible he may to all sorts of people where he liueth.
7. Faith: that is, fideliry, when a man is iust in his words and

and promises, that hee may bee trusted as safely as if men had his bonds or obligations; and withall, doth detest lying and deceit, and all courses of fraud and guile.

8. Meeknesse: which consists in the suppressing of anger, and inward perturbations which arise from frowardness, and discontentment: when a man can shew himselfe to be able to beare crosses or prouocations, without passion or worldly distempers.
9. Temperance: which restraines our cares and projects, and excesse in minding or seeking the honours, riches, or pleasures of life, and makes vse soberly of diet, apparell, recreations, and the things wee doe possesse.

Thus of the second vse.

Thirdly, all men should hence learne to make very high account of all true Christians, and to haue them in very high honour, because they haue the holy Ghost, and vpon them hee hath wrought all those wonderfull workes spoken of before. They should bee vsed as the Princes of God in all places where they come. *Pharaoh*, when hee would preferre *Ioseph*, could say, *Where could wee finde such a man, in whom is the Spirit of the high God*, Gen. 41. 38.

Thus of the vses for instruction.

Lastly, this Article should be very comfortable to the godly, and that in many respects; as first, that God should bee pleased to deale so wonderfull graciously with them, as to vouchsafe to put his Spirit into them. Secondly, they may thence gather, that God that hath giuen them his Spirit, will blesse them in many other things besides. If *Obed Edoms* house was blessed because the Arke was there, how much more reason haue wee to hope that God will blesse vs, now his Spirit abides with vs. Thirdly, it should be a great comfort to a Christian, against all his feares and doubts, arising from his ignorance or insufficiency, or infirmities: for by

the holy Ghost that is giuen to him, he may hence gather, he may doe all things in time which God would haue him to doe.

Lastly, this Article must needs be comfortable, when God hath promised to giue the Christian the holy Ghost to bee his comforter, and to abide with him for euer.

The



The ninth Article.

The holy Catholike Church.

Hitherto of the Articles of the *Creed* that concerne God, euen all the three persons in the Trinity. Now followes the second part of the *Creed*, which comprehends the Articles that concerne the Church of God. Amongst all things that are in the world, faith admires onely God and the Church. The Church (I say) as next to God in glory and true honour. Now the Articles concerning the Church, concerne either the properties or the priuiledges of the Church. The properties of the Church are two, *viz.* that shee is holy, and Catholike: the priuiledges of the Church are such as shee enioyes in this life, or

such as the shall haue in another world. The priuiledges of the Church in this life are two, *Communion of Saints*, and *Forgiuenesse of finnes*: And in the world to come, two more, *viz. Resurrection of the flesh*, and *Euerlasting life*.

First of the properties of the Church.

But before I come to consider of the particulars mentioned, I must first explicate the Doctrine to bee beleued concerning the Church in generall, and so I would shew,

1. What the Church is.
2. The originall of the Church.
3. The estate of the Church.
4. The markes and notes by which the true Church may be discerned.

And then the generall vses of all.

When I enquire what the Church is, I meane, the true Church, for the false Church is no Church properly, as an ill Gramarian is no Gramarian properly.

Now to finde out what the Church is, we must first consider of the acceptation of the word, and then of the definition of the thing it selfe.

The word *Ecclesia* was a word in vse among the *Athenians*, and came of the word *ἐκκλησιον*, and signified an assembly of Citizens, that were called out from the multitude as it were by name, or in their ranks by the voice of the public Crier, to heare some speech or sentence of the *Senate*. and was thence borrowed by the Apostles for their purposes, by way of similitude: The Church or assembly of Gods people, being a company that came together, not by chance, or without order, but by the voice of Gods Ministers, as it were Criers, called out of the Kingdome of *Sathan*, to heare the doctrine of the Gospell reuealed from heauen. The common people in common speech, call the places set apart for the exercises of Religion, Churches. But so it is not taken here. In Scripture the word hath diuers acceptations, for sometimes it signified, the assembly of the men of the world for their owne businesses; and so that tumultuous Assembly

sembly of the *Ephesians* was called a Church, *Act. 20. 17.* Sometime it signified the Assembly of the enemies of Gods people, *Psal. 26. 5.* this was the malignant Church. Sometimes it signified the meeting of a few Christians in a family, for religious priuate duties, so there were Churches in godly mens houses, *Rom. 16. 5.* Sometimes it signified a company of men in one Citie or Prouince, that did outwardly professe the true religion, *1 Cor. 11. 18. 22.* and so vsually in the writings of Diuines, the company throughout the world so professing, is called the visible Church: and in this sense there may bee hypocrits and scandalous Christians in the Church as well as godly men, as the Parable of the Tares and the Draw-net shew. But so it is not taken in the *Creed*, for besides that this Church is holy, as these wicked are not, and enioyeth remission of sins which they doe not, besides this, I say, we are said in the *Creed* to beleue this Church to be, which argues, that in it selfe it is inuisible and knowne to God, and cannot bee discerned by outward senses in the essentiall things of it. Sometimes by the Church is meant the publike Officers in the Church, that haue power of gouernment and censure, as *Matth. 18. 17.* but in the strictest sense, by the Church in the new Testament is signified the number of Gods Elect onely, considered as they are effectually called by the Gospell, and doe cleave vnto Christ their head by a true and liuely faith.

Thus of the *Etimologie* of the word. The definition of the Church followeth.

The Church here meant in the *Creed*, is a company of men dwelling every where, effectually called, ordinarily by the voice of Gods Criers, from the misery and prophanesse of the world, to the supernaturall dignitie of Gods children, being vnited vnto Christ as their head by Faith, and among themselves by loue as fellow-members.

In these words the generall nature of the Church is to bee considered, and then the speciall difference of the Church from all other companies or professions, or assemblies of men.

The generall nature is expressed in these words. A company.

pany of men dwelling euery where : where diuers things are to be noted.

1. That it is a company, not one man.
2. That it is of men as the materiall cause, not of other creatures, for none but reasonable creatures are capable of Gods Image, and so none but they can make a Church : and among reasonable creatures, I exclude Angels, though they had a kinde of calling to that excellent estate they are in, yet the Scripture speakes so sparingly of it, that we cannot tell how to define it, and therefore I meddle not with it : and besides, the Church is here considered as it is purchased by the blood of Christ, which Angels were not, neither are they tyed to the ministry of the Word, as the Church in her calling is.
3. I adde, dwelling euery where, to note that I define the Church, that is Catholicke, as the *Creed* calls it : which tearms in the most euident sense agree to the Church now vnder the Gospell, since the partition wall between *Iewes* and *Gentiles* was broken downe : and yet in some sense it may agree to the Church from the begining : for euen in the time of the Iewish Church, the Nations were not simply barred from fellowship with the *Iewes* ; and therefore we read of three sorts of people that belonged to the Iewish Church, to wit, the *Iewes* themselues and *Profelites*, that is *Gentiles* that professed the Iewish religion, and were circumcised, and withall religious or deuoute men, that were *Gentiles* conuerted to the *Iewish* religion, but were not circumcised, such as were *Cornelius*, and diuers others.

The speciall nature of the Church, in which it differs from all other companies of men, is exprest in the other wordes of the definition, and so they shew vs three things ;

1. The efficient cause of the Church, viz. her calling by the voice of Gods Crier.
2. The tearmes from which, and to which she is called : in the middle wordes of the definition.
3. The forme of the Church, which consists in her vnion

with

with Christ, and communion with her selfe among the members of that company : For the first, when I say, she is called ordinarily by the voice of Gods Cryers, I intimate diuers things thereby :

1. That the Preachers of the Gospell are as publike Criers to call men, to heare what God hath to say to them, like those Cryers in *Athens*, of whom I spake before, *Matth. 3. Esay 48. 1.*
2. That I consider not of the Church as she is elect of God, till shee be called, because many of the Elect for a great part of their liues may lie scattered about, and hidden in the heapes of the men of this world.
3. That the preaching of the Gospell is the meanes to make men actually of the Church, and members of Christ, and so to haue right to saluation : *The Gospell is the power of God to saluation, Rom. 1. 16. and 10. 14.*
4. I adde, effectually called, to exclude Hypocrites and carnall men that enioy the meanes, but obey it not, and to include the worke of the Holy Ghost, making the hearts of the Elect to answer to Gods call, and obey his voice : for by the Spirit God speakes also internally to their hearts.
5. I adde, the Word ordinarily, to shew that though God is pleased to binde men to the vse of the meanes, yet he himsefe is not tied, but can worke without the meanes : and so it may giue vs occasion to informe our selues in diuers cases : as first, in the case of such, as liue in places where the meanes is not, nor can be had. It is possible that God extraordinarily may worke conuersion in some men in such places ; which was the case of *Cornelius* liuing in *Cesarea*, *Act. 10.* Secondly, in the case of Infants, who do belong to the Church by vertue of Gods Couenant, though they liue not to receiue conuersion by the preaching of the Gospell ; for Christ saith of Infants, *Theirs is the kingdome of God.* Thirdly, in the case of such as liue in Paganish and idolatrous places, as in the times of the darknesse of Popery, or in the case, where men are by violence carried away and brought vp in idolatrous places ;
God

God may haue a remnant amongst them, that belong to his election, and are in tyme truly called; as in the daies of *Elias*, in the kingdome of the ten Tribes vnder the reigne of *Ahab*. Fourthly, in the case of such as are borne deafe, or become so before they are capable of receiuing the Gospell, they being borne of godly parents, may belong to the Church as Infants do: I say, God that knowes his owne from eternitie, may euen amongst them, by the supply of the Spirit, make members of the Church. Besides, seeing the Holy Ghost doth not need speciall instruments to worke withall; sometimes he may worke that by the eyes of the deafe, which he doth by the eares of others; for by their eyes he may powre in an eternall light into their mindes. Lastly, the case of such as are destitute of vnderstanding by nature, or disease, is very hard, because they want reason, and so are incapable of faith: and if we say, that the Holy Ghost may infuse an inward light, then it is cleare they cease to be fooles or mad-men: In this case therefore we must religiously and charitably suspend, and leaue Gods worke to himselfe.

The termes from which, and to which, the Church is called, follow in these words, from the prophaneesse of the world, to enioy the supernaturall dignitie of the children of God. The terme from which, *Terminus à quo*, is from the prophaneesse of the world; in which words, three things may be noted. First, that the true members of the Church were in their estate of Nature as prophane as the people of the world, liuing in sin, and being the children of wrath as well as others: which shew the exceeding riches of Gods grace, and Christs loue to them, that could respect them, being so vile and sinfull. Secondly, that our first parents before the fall, could not properly be said to be the Church; because they neither were called from an estate of corruption, nor did they then need Christ, nor had that faith in Christ, being perfect by creation, and so not wanting a Saviour; whereas the Church is properly the Spouse of Christ. Thirdly, by these words all men in visible Churches may trie themselves, for only they that are conuerted from prophane-
 nesse

ness are true members of the Church; and so Hypocrites are excluded, and open prophane persons, and such as are only changed in their opinions, and not in their practise, *2 Pet. 1. 4. Terminus ad quem*, or the terme to which they are called, is to the supernaturall dignity of the sons of God, which words expresse the grace of Adoption, which comprehends the substance of all that felicity we haue from God in Christ after calling, *Eph. 1. 4.* but of the priuiledges of the Church afterwards.

The last words of the definition describes the forme of the Church, the essentiall inward forme, which is that vnion with Christ by faith: they are really members of the Church, that are vnited to Christ, as their head by faith: without this faith it is impossible to please God; and faith comprehends all that, which essentially God requires of vs to iustification and adoption, *Ioh. 3. 16.* I adde their vnion one with another by loue, because brotherly loue is an inseparable fruit of faith, for *faith worketh by loue, Gal. 5. 6.* and is such a Characteristicall signe of a true member of the Church, that the Apostle saith, thereby *we know we are translated from death to life, because we loue the brethren, 1 Ioh. 3. 14.* and the same Apostle seemes to make Loue a kinde of forme of the true Christian, *Eph. 1. 4.*

Thus of the definition of the Church.

The originall of the Church foliowes next to be considered, and so I consider of the Church, as she is the Church, not as these men were in their estate of Nature, for so her father was an *Amorite*, and her mother an *Hittite*, in as much as she was sinfully borne, she was basely borne: but that company that I call the Church, were not the Church, when they were in that estate of Nature. The Church then as shee is the Spouse of Christ, hath many things in her originall that are very glorious, and much to be admired: And that if we consider her originall, in respect of decree, and in respect of her birth, and in respect of her preservation: First, her Originall in respect of decree is wonderfull, becaule she is vpon record from euerlasting, the names of all the members

bers of the Church are particularly written in the booke of life. God made an act for her being and aduancement, before she was, he provided for her from euermlasting, and chose her in his euermlasting grace and loue; and this is her originall before time. In time shee was in such bondage and misery, that she must of necessity be redeemed and purchased out of that vile condition: and this purchase is the more wonderfull, if we consider either the person by whom, or the price by which. The Person that redeemed her, was no lesse than the Son of God; and the price he paid, was his owne blood, *Acts 20. 28.* Her originall in respect of her Birth, is also very strange and wonderfull: For first, she is borne of God, not of the bloods of men, nor of the will of man, but as of God by regeneration, fearfully and wonderfully made. The world neuer heard of two stranger things, than the generation of Christ, and the regeneration of the Church; of Christ, as the Son of God; of the Church, as it were the daughter of God. Secondly, she is borne of immortall seed, shee is so indued with life, that she can neuer die, but liue as long as God himselfe, *1 Pet. 1. 24.* And that seed is the word of God preached to her, which makes her all new, God hauing chosen a company of men of purpose, and separated them by a holy calling to this Ministration, euen to sow this seed of immortalitye and eternall life in mens mindes. Thirdly, in her birth, by the mightie working of the Holy Ghost, she is qualified with supernaturall gifts, such as no other of the children of men can attaine vnto; such as are faith, and all the gifts of holinesse & sauing grace. Fourthly, the originall of her preservation also is as wonderfull: for her preservation, she hath from Christ her head, that doth that for the Church which any naturall head can doe for the bodie: This company of men can no more subsist without a head, than the naturall or politicall body can. It was a law of the Creator, that all bodies should liue by their heads, in respect of gouernment, nourishment, and dependance: Now the Church hath great cause to reioyce in her Head: because, first, hee is a perpetuall Head that liues in all ages to gouerne and nourish the Church, spirituall life being kept afoor in euery age from

from the beginning of the world till now : If the Church had a new Head in euery age , then must shee die as often as her Head dieth, and be made aliue as often as shee hath a new Head : Her Head therefore is alwaies one and the same.

FINIS.



AN ALPHABETICAL

Index, of the most materiall points that are handled in the explana- tion of the C R E E D.

GEntle Reader, whereas this Index doth point to the seuerall Folio's, wherein vpon perusall thou shalt finde some errors, (*viz.*) from Folio 64. to 101. Let me intreat thee to correct with thy pen what hath bin mistaken at the Presse; so thou shalt make this Index more v sefull vnto thee.

A.	page.		page.
A Bba Father : why Christ giues this Title to God.	344	<i>foure things.</i>	67
<i>Absence of Christ, a fearefull punishment.</i>	527	God moderates our Afflictions <i>foure waies.</i>	82
<i>Sentence of Absolution at the last day.</i>	523	Agony of Christ : what caused it.	341
<i>Man infected with Actuell sins.</i>	204	<i>It is comfortable in diners respects.</i>	342
<i>Christ in Adam : how.</i>	262	God Almighty in ten respects.	138
<i>Aduersaries of Christ consult.</i>	326	Why Almighty attributed to the Father onely.	139
<i>Our Affections must be set vpon things aboue.</i>	476	Almightines of God comfortable.	143
<i>Affections in Christ differ from ours.</i>	250	Christ Amazeth the Iewes with the impression of his diuinity for three reasons.	348
<i>Gods mercy appears in Afflictions in</i>		Angells witnesses of Christs Ascension.	483
		Ty Creating	

An Alphabetical Index.

	page		page
<i>Creating of Angels a glorious worke.</i>	156	<i>They know him not, why.</i>	461
<i>Their Titles.</i>	Ibid.	<i>How Christ vanished out of their sight.</i>	462
<i>Their Substance.</i>	157	<i>He Appeared to the Disciples, the</i>	
<i>Their Place.</i>	Ibid.	<i>dores being shut : how.</i>	462
<i>Their Number.</i>	Ibid.	<i>His Apparition to Thomas.</i>	464
<i>Their manner of being and wor-</i>		<i>He Appeared to seuen of the Disciples</i>	
<i>king.</i>	Ibid.	<i>who were a fishing.</i>	465
<i>Their knowledge and power.</i>	158	<i>His Apparition to 11. Disciples. p.</i>	468
<i>Their Language.</i>	Ibid.	<i>Some of them doubted : how.</i>	469
<i>4. Questions about Angels answered.</i>	159	<i>Christ Apprehended : why.</i>	350
<i>Angels serue for many uses.</i>	Ibid.	<i>Christs Arraignement in the Ecclesi-</i>	
<i>A good Angell to euery elect: probable.</i>		<i>asticall court.</i>	350.358
	Ibid.	<i>Arminians confuted.</i>	307.308
<i>No diuine worship due to Angels.</i>	160	<i>Ascension of Christ.</i>	
<i>Gods Anger pacified.</i>	443	<i>How he is said to Ascend.</i>	478
<i>Iustice of Gods Anger shewed towards</i>		<i>Christ God & man Ascended, how.</i>	479
<i>the godly two waies.</i>	81	<i>How he Ascended.</i>	Ibid.
<i>Anointing of Christ.</i>	219	<i>He Ascended visibly.</i>	480
<i>What was shadowed out by it.</i>	Ibid.	<i>He Ascended in a cloud : why.</i>	Ibid.
<i>To what Office hee was Anointed.</i>	220	<i>He Ascended forty daies after his Re-</i>	
<i>Christ Anointed to be a Prophet.</i>	221	<i>surrection : why no sooner.</i>	480
<i>Strange Apparell.</i>	213	<i>He Ascended from the Mount of O-</i>	
<i>Apparition of Christ.</i>		<i>lives : why.</i>	481
<i>He appeared forty daies after his Re-</i>		<i>He Ascended into Heauen.</i>	Ibid.
<i>surrection.</i>	458	<i>He Ascended aboue all heauens : how.</i>	482
<i>Why he Appeared.</i>	459	<i>We must know that Christ Ascended</i>	
<i>To whom he appeared.</i>	Ibid.	<i>for three reasons.</i>	482
<i>He Appeared not to the chiefe Priests</i>		<i>He Ascended for diuers ends.</i>	483
<i>and people : why.</i>	459	<i>Difference betweene the Ascension of</i>	
<i>He Appeared to his owne.</i>	460	<i>Elias and of our Saviour.</i>	485
<i>He Appeared the day of his Resurrecti-</i>		<i>Profit that comes to vs by Christs Af-</i>	
<i>on sine times.</i>	Ibid.	<i>cention.</i>	Ibid.
<i>He Appeared to the two Disciples at</i>		<i>Christs Ascension procures for vs a</i>	
<i>Emaus : who they were.</i>	461	<i>threefold Ascension.</i>	Ibid.
		<i>Christ Ascending leads our enemies</i>	
		<i>captine.</i>	

An Alphabetical Index.

<i>captiue.</i>	page.
<i>Christs Assumption of the humane nature.</i>	Ibid.
<i>Gods Attributes how cōmunicable.</i>	265
<i>Of Gods three Incommunicable Attributes.</i>	97

B.

F <i>All of Babylon.</i>	514
<i>Baptisme, Gods broad seale.</i>	472
<i>Baptisme in the name of the Trinity.</i>	Ibid.
<i>Baptisme helps not unbeleeuers.</i>	473
<i>How Baptized in S. Ambrose time.</i>	14
<i>Forme of Answering at Baptisme in the Primitiue Church.</i>	17
<i>Baptisme not precisely necessary to Saluation.</i>	413
<i>Barrabas is chosen : Iesus reiected.</i>	371
<i>Beasts subiect to man.</i>	191
<i>Three things observable in Beasts.</i>	189
<i>The Scripture teacheth vs foure things concerning Beasts.</i>	190
<i>Gods providence for Beasts, appears in seuen respects.</i>	191
<i>Consideration of Beasts must humble vs in diuers things.</i>	191
<i>Wicked men likened to Beasts.</i>	192
<i>Gods seruants must learne of Beasts.</i>	194
<i>Beast hurt without the Campe, foresignified Israell.</i>	382
<i>How Christ is Begotten.</i>	237
<i>How the Father did Beget the Sonne, shewed by way of negation in seuen</i>	

<i>things.</i>	page.
<i>Gods Begetting of Christ informes vs of two things.</i>	129
<i>A threefold manner of Being of things.</i>	130
<i>A twofold Beginning.</i>	120
<i>I Beleeue, the Christians answer all his life.</i>	103
<i>Truely to Beleeue the Articles, hath in it six things.</i>	17
<i>Beleeue aboue reason.</i>	18
<i>Beleeue in Christ.</i>	409
<i>Right Beleeuing in Christ casts out six things.</i>	209
<i>It hath in it foure things.</i>	Ibid.
<i>Beliefe of our saluation in Christ, hath in it six things.</i>	Ibid.
<i>How we must Beleeue in Christ.</i>	210
<i>Foure Rules for the attaining this right Beliefe.</i>	211
<i>Foure motiues to this duty.</i>	Ibid.
<i>Eight benefits that come to vs by Beleeuing in Christ.</i>	212
<i>What it is to beleeue in God.</i>	113
<i>Three sorts of men doe not Beleeue in God.</i>	114
<i>Tenne things in the manner of Beleeuing these Articles.</i>	19
<i>Christian simplicity in Beleeuing must haue two things in it.</i>	21
<i>Questions about Beleeuing answered.</i>	38
<i>Christ Betrayed many waies.</i>	333
<i>Christ abused at his Birth for three Reasons.</i>	218
<i>Bishops of Rome oppose Christs Kingdome.</i>	358

An Alphabetical Index.

	page.		page.
<i>What it is to Blesse.</i>	479	<i>new respects.</i>	426
<i>Christs Bloud shed upon the Crosse for</i>		<i>Christ a sweet Saviour.</i>	440
<i>seven reasons.</i>	391	<i>Christ suffered strange indignities and</i>	
<i>Body of man excells all other Bodily</i>		<i>scornes for two reasons.</i>	380
<i>creatures in fine things.</i>	195	<i>Christ lifted up upon the Crosse for</i>	
<i>Gods Workmanship to make a Body.</i>		<i>three reasons.</i>	391
	Ibid.	<i>Why Christ did not save himselfe from</i>	
<i>Christs Body needes no embalming.</i>		<i>the Crosse.</i>	394
	441	<i>Christ first humbled, then exalted.</i>	302
<i>Why it did not putrefie.</i>	442	<i>Christ did absolutely fulfill the whole</i>	
<i>Fine Books opened at the last day.</i>	521	<i>Law for three reasons.</i>	103
<i>Not a Bone of Christ broken.</i>	428	<i>Christs conception declared by an An-</i>	
<i>Creatures in Bondage, how.</i>	531	<i>gel, why.</i>	259
<i>Christs Buriall.</i>		<i>Christ conceived of the holy Ghost.</i>	260
<i>He was Buried for seven reasons.</i>	434	<i>An Obiection answered.</i>	Ibid.
<i>Place where he was Buried.</i>	435	<i>Two things done by the holy Ghost in</i>	
<i>Christ Buried: by whom.</i>	436	<i>this conception.</i>	261
<i>By rich men: why.</i>	Ibid.	<i>Christ conceived without sinne.</i>	262
<i>Manner of Christs Buriall.</i>	439	<i>Divers Obiections answered.</i>	Ibid.
<i>He was wrapped in fine linnen.</i>	440	<i>How Nature proceeds in the concep-</i>	
		<i>tion.</i>	263
		<i>The manner of Christs conception.</i>	265
		<i>Why Christ was so conceived.</i>	266
		<i>When the Virgin conceived.</i>	Ibid.
		<i>Effects of Christs conception.</i>	Ibid.
		<i>Christs conception a medicine against</i>	
		<i>originall sinne.</i>	269
		<i>Christ Crucified.</i>	
		<i>The place where he was Crucified.</i>	
			382
		<i>Crucified without Ierusalem for foure</i>	
		<i>reasons.</i>	382
		<i>Christ Carried his Crosse for two rea-</i>	
		<i>sons.</i>	384
		<i>Christ Crucified for foure reasons.</i>	387
		<i>Christ Crucified becomes a sacrifice.</i>	
			388
		<i>Christ</i>	

C.

T <i>wo signes of a Childe of God.</i>	356
<i>Christ, the signification of it.</i>	218
<i>Christ doth two things for vs.</i>	320
<i>Christ carried from Annas to Caiphas</i>	
	351
<i>The indignities the Iewes offer to</i>	
<i>Christ.</i>	355
<i>Christ indited and condemned for three</i>	
<i>reasons.</i>	357
<i>Christ charged with three things.</i>	364
<i>Christ falsely accused.</i>	Ibid.
<i>Christ a King.</i>	365
<i>Christ stripped of his clothes, why.</i>	381.
<i>Christ slaine from the beginning in se-</i>	

An Alphabetical Index.

	page.		page.
<i>Christ crucified with his hands spread abroad for two reasons.</i>	391	<i>A true Convert loves Christ better then his old acquaintance.</i>	407
<i>Christ lifted up upon the Crosse for three reasons.</i>	Ibid.	<i>Evil Conscience what it doth.</i>	347, 377
<i>Christ crucified in the midst of theeues for foure reasons.</i>	392	<i>Cost in Christs seruice.</i>	439
<i>Christ tooke a true body.</i>	267	<i>Conetousnesse the cause of: Iudas sinne aggravated.</i>	328
<i>Christs call at the last day.</i>	533	<i>Beware of Conetousnesse.</i>	331
<i>Difference of being in Christ.</i>	267	<i>Conetousnesse defined.</i>	Ibid.
<i>Christians like Ezekiels bones.</i>	477	<i>Conetous heart not without the Diuell in it.</i>	Ibid.
<i>Christians resemble sheepe in foure things.</i>	518	<i>Conetousnesse foure signes of it.</i>	322
<i>Distinction of true Christians.</i>	438	<i>Conetous care vaine in diuers respects.</i>	Ibid.
<i>Coniunction betweene Christ & Christians.</i>	526	<i>Conetousnesse 4. vile effects of it.</i>	333
<i>Christians highly to be esteemed.</i>	553	<i>Counsell of God cannot be altered.</i>	368
<i>Church.</i>		<i>Testimony of Counsels no infallible markes of truth.</i>	359
<i>The originall of the Church.</i>	429, 561	<i>Counsels against Christ as well as for him.</i>	226
<i>Church diuersly taken in scripture.</i>	556	<i>Sentence of condemnation at the last day.</i>	527
<i>Definition of it.</i>	557	<i>Creation.</i>	
<i>The generall nature of it.</i>	Ibid.	<i>Creatiō a work of the whole trinity.</i>	145
<i>How the Church fram the beginning is called Catholike.</i>	558	<i>How all things were created.</i>	169
<i>From what the Church is called.</i>	560	<i>Created in six dayes, why.</i>	146
<i>To what it is called.</i>	561	<i>Creation the end of it Gods glory.</i>	147
<i>Members of the Church written in the Booke of life.</i>	562	<i>Gods power manifested in the Creation.</i>	Ibid.
<i>Church borne of God.</i>	Ibid.	<i>Gods goodnesse appears in the Creation.</i>	148
<i>Christ the Head of the Church.</i>	Ibid.	<i>Gods wisdom appears in the Creatiō.</i>	Ib.
<i>Churchmen inast malicious against Christ.</i>	358	<i>A curious question about the Creatiō answered.</i>	Ibid.
<i>Computation of the Romans.</i>	440	<i>Creation teacheth eight things.</i>	149.
<i>God communicates himselfe vnto the creature three waies.</i>	257	<i>Giue God the glory of our Creation.</i>	200.
<i>Christ condemned that we might bee saved.</i>	378	<i>Wee should answer the end of our</i>	
<i>A true Convert cannot abide sin.</i>	406	Y y 3 Crea-	

An Alphabetical Index.

	page		page.
<i>Creation.</i>	201	<i>Customes of the Country to bee obser-</i>	
<i>Doctrine of the Creation terrible to</i>		<i>ued.</i>	441
<i>wicked men.</i>	150	<i>A fearefull example for such as curse.</i>	
<i>Comfortable to the godly,</i>	150, 202		377
<i>Creation of new Heauens.</i>	531	D.	
<i>Creatures set at liberty at the last day.</i>		D <i>Amned in hell suffer 4. things.</i>	
	532		530
<i>Creatures how they discerne things.</i>	59	<i>Dangers of life sustained by Christ for</i>	
<i>How God knowes them.</i>	60	<i>diuers ends.</i>	324
<i>Creed.</i>		<i>Darknesse upon the whole earth, how.</i>	
<i>The Analysis of the whole Creed.</i>	16		403
<i>What the Creed is.</i>	3	<i>What this did signifie.</i>	Ibid.
<i>Why the Creed is called a patterne.</i>	5	<i>Death of the godly more comfortable</i>	
<i>Creed called a little Bible.</i>	Ibid.	<i>then the life of the wicked.</i>	385
<i>What respect wee should haue to this</i>		<i>Death of Christ.</i>	415, 418
<i>Creed.</i>	6	<i>eight reasons of it.</i>	416
<i>Twelue reasons for it.</i>	Ibid.	<i>Christ by his Death did abolish the</i>	
<i>Doctrine of the Creed Catholike.</i>	7	<i>power of death.</i>	Ibid.
<i>No Science hath such a subiect as the</i>		<i>How Christ frees vs from eternall</i>	
<i>Creed.</i>	6	<i>Death seeing he suffred it not.</i>	416
<i>Creed, food for all sorts of Christians.</i>	9	<i>Christs Death teacheth vs seuen</i>	
<i>Creed, the character of the Church.</i>	Ibid.	<i>things.</i>	417
<i>Creed, a touchstone to try all religions</i>		<i>Whether Christ Dyed in his humanity</i>	
<i>by.</i>	Ibid.	<i>or diuinity.</i>	419
<i>How called the Apostles Creed.</i>	11	<i>The manner how Christ Dyed.</i>	420
<i>Creed not collected by the Apostles.</i>	Ibid.	<i>Death of Christ painfull.</i>	Ibid.
<i>Gathered out of Apostolicall wri-</i>		<i>For whom he Dyed.</i>	424
<i>tings.</i>	12	<i>When he Dyed.</i>	426
<i>Creed came not in all at once.</i>	13	<i>The Dead Body of Christ not forsa-</i>	
<i>When it was finished</i>	14	<i>ken.</i>	437
<i>Why called the Apostles Creed.</i>	Ibid.	<i>Death not to be feared.</i>	417
<i>Diuers Creeds.</i>	Ibid.	<i>Christ Derided for three reasons.</i>	393
<i>The Word of God not handled in the</i>		<i>How God departs from men.</i>	99
<i>Creed, why.</i>	41	<i>Christs Descension our ascension.</i>	431
<i>Christs actiue obedience not mentioned</i>		<i>Diuell workes strange mischiefs from</i>	
<i>in the Creed, why.</i>	303	<i>small beginnings.</i>	330
		<i>Diuels</i>	

An Alphabetically Index.

	page		page
<i>Diuels companions of wicked men.</i>	528	<i>Eternity of God described and explained.</i>	102
<i>Diuell policy to make men suspect Christs Diuinity.</i>	238	<i>Difference between eternity and time.</i>	102
<i>Diuels cannot take vs out of Christs hand.</i>	239	<i>Eternity of God proued by Scripture.</i>	103
<i>Disciples Fishers of men.</i>	466	<i>Doctrine of Gods Eternity should teach vs six things.</i>	Ibid.
<i>Disciples drowsinesse.</i>	343	<i>Comfortable in five respects.</i>	104
<i>Christ preserues his Disciples safe from the Souldiers.</i>	349	<i>Evidence against wicked men at the last day.</i>	522
<i>Diuers message is sent to vs.</i>	531	<i>Exaltation of Christ.</i>	452
<i>What Doctrine is unwholsome.</i>	4	<i>His diuine nature how Exalted.</i>	452
<i>True Doctrine unwholsome, how.</i>	Ibid.	<i>His humane nature how Exalted.</i>	453
<i>Dreames of foure sorts.</i>	374	<i>The benefit that comes to vs by Christs Exaltation.</i>	Ibid.
<i>Dream of Pilats Wife.</i>	375		
<i>Dreames how wee may giue heede to them.</i>	Ibid.		

E.

A s Eagles we must flye to the dead Carcase.	418
<i>Earth trembles at Christs death, to signifie three things.</i>	432
<i>Earth, six things admirable in the making thereof.</i>	182
<i>Seuen vses from hence.</i>	183
<i>In the Earth foure things admirable.</i>	173
<i>Earth-quakes how they come.</i>	173
<i>Ecclesiasticall courts corruption, and iniustice in them.</i>	358
<i>Elect, Gods goodnesse to them in foure things.</i>	68
<i>Enemies, Christ prayes for them.</i>	422
<i>Essence of God.</i>	110
<i>Diuers Essences.</i>	Ibid.
<i>Eternall, how so called.</i>	101
<i>Eternity described by Boetius.</i>	Ibid.

F.

F aith diuersly taken.	18
<i>Profession of Faith hath in it two things.</i>	Ibid.
<i>Implicite Faith, a policy of Antichrist</i>	19
<i>That we may not be deceived about a temporary Faith, we must looke to three things.</i>	22
<i>Effects of Faith differ in the true beleeuier and wicked man, how.</i>	Ibid.
<i>Paucity of such as haue true Faith appeares in six things.</i>	24
<i>How farre a temporary Faith goeth, and wherein it is sufficient.</i>	25
<i>Tryall of a temporary Faith by diuers questions.</i>	Ibid.
<i>Try whether we be in the Faith or no.</i>	27.

An Alphabetical Index.

	page.		page.
<i>Nine things repugnant to Faith.</i>	1b.	<i>Faithfull rest upon God three wayes</i>	
<i>Some things like Faith which are not.</i>			114
	28	<i>Father,</i>	
<i>Faith: 5. kinds of it.</i>	29	<i>How attributed to God.</i>	128
<i>5. Signes of an effectuall Faith.</i>	30	<i>God a Father six wayes.</i>	Ibid.
<i>10. Effects of Faith.</i>	Ibid.	<i>God the Father of Christ pruned and</i>	
<i>Assurance of Faith comfortable.</i>	32	<i>opened.</i>	129
<i>Extraordinary effects of Faith.</i>	33	<i>This teacheth vs three things.</i>	131
<i>Faith procureth admirable things for</i>		<i>It is comfortable in eight particulars,</i>	
<i>our selues.</i>	Ibid.		132
<i>For others.</i>	34	<i>God our Father foure wayes.</i>	133
<i>Faith is our life in diuers respects,</i>		<i>Hee is our Father by way of resem-</i>	
	Ibid.	<i>blance.</i>	133
<i>A christians Faith opposed in many</i>		<i>Faith looks upon God as Father in</i>	
<i>things.</i>	Ibid.	<i>Christ.</i>	134
<i>Godly men offend about Faith in eight</i>		<i>Six signes of these who haue God to</i>	
<i>things.</i>	35	<i>their Father.</i>	Ibid.
<i>Three meanes to breed Faith.</i>	36	<i>God is our Father, this teacheth vs</i>	
<i>Lets of Faith.</i>	37	<i>twelue things.</i>	135
<i>They that haue Faith must looke to</i>		<i>Acknowledge God as a Father.</i>	134
<i>two things.</i>	Ibid.	<i>Goe vnto him in all wants.</i>	135
<i>Faith wrought by degrees.</i>	39	<i>This is comfortable in diuers things.</i>	
<i>Foure things considered about a weake</i>			136
<i>Faith.</i>	Ibid.	<i>God more then an ordinary Father.</i>	
<i>Signes of a weake Faith.</i>	39		137
<i>Signes of a true, though weake Faith,</i>		<i>Want of Feare of God the cause of all</i>	
	40	<i>disorder</i>	407
<i>Comforts against weaknesse of Faith,</i>		<i>Christ layed downe infirmities of the</i>	
	Ibid.	<i>Flesh, but not the Flesh it selfe.</i>	453
<i>Labour for growth in Faith.</i>	Ibid.	<i>Fishing of the Disciples teach vs di-</i>	
<i>Ground of Faith the Word of God.</i>	41	<i>uers things.</i>	467
<i>Concerning this ground we must re-</i>		<i>Wicked men Foolish.</i>	356
<i>solue of five things.</i>	Ibid.	<i>Christ Forsaken in two respects.</i>	396
<i>Faith of the godly shall neuer faile.</i>	355	<i>Two obiections answered.</i>	Ibid.
<i>A right Faith in Christ breeds adora-</i>		<i>Forsaken by all for foure reasons.</i>	350
<i>tion and worship of Christ.</i>	469	<i>Finerules to be obserued in if we would</i>	
<i>Faith and hope not in Christ.</i>	254	<i>prosper in the Fruitfulnesse of these</i>	
		<i>out-</i>	

An Alphabetical Index.

	page		page
outward things.	188	Life of God admirable in three respects	Ibid.
Cost in Funerals of Saints not unlaw- full.	440	This teacheth vs eight things.	56
Fowls of the ayre.	168	Knowledge of God to bee admired in eight respects.	57
Gods care for them in fine things.	Ibid.	God the Fountaine of all wisdom.	58
What uses they serue for.	Ibid.	Gods knowledge infinite.	Ibid.
They teach vs three things.	169	And most perfect, as appears in foure things.	59
G.		God knowes all things at one view.	60
C Hrist chose the Garden to begin his Passion in of purpose.	336	Consideration of Gods knowledge is usefull.	61
He was buried in a Garden, why.	435	It teacheth vs diuers things.	62
He put off his Garments before his suf- ferings for seuen reasons.	389	It is comfortable to the godly.	63
God.		God is good in himselfe two wayes.	63
Doctrine concerning God to be knowne for fine reasons.	42	Gods goodnesse shewed to man five wayes.	64
True knowledge of God hindred in six things.	44	G O D united to man foure wayes.	Ibid.
We are unable to conceive of God for nine reasons.	46	God delights in his people.	65
God makes himselfe knowne seuen waies.	47	He procures all good for them.	Ibid.
God is knowne diuers waies by seuerall things.	49	Gods loue: fine properties of it.	Ibid.
God knowne to man foure wayes.	Ibid.	Gods mercy: six praises of it.	66
He is described.	Ibid.	Effects of his mercy.	Ibid.
Seuen rules for the attaining to the knowledge of God.	51	God visits from on high three wayes.	Ibid.
Three things to bee auoided in inqui- ring after the nature of God.	53	Gods graciousnesse.	67
Many things spoken of God by way of likenesse.	55	Gods bounty shewed to all though in a different manner.	68
Gods properties of mortall men.	Ibid.	Gods bounty in offering the meanes of grace which are three.	69
Foure things in Gods Nature match- lesse.	Ibid.	Gods patience admirable in foure re- spects.	Ibid.
		Gods patience in great provocations.	Ibid.

An Alphabetical Index.

	page		page.
<i>Aggravations of Gods provocations</i>		<i>It comforts the godly.</i>	79
<i>from the person provoking.</i>	70	<i>It informs vs of 3. things.</i>	80
<i>God provoked by great evils.</i>	Ibid.	<i>Gods righteousness magnified 6. waies.</i>	Ibid.
<i>Manner of Gods exercising his patience.</i>	Ibid.	<i>Iustice of Gods grace shewed in seven things.</i>	82
<i>Ends of Gods patience.</i>	71	<i>Gods Iustice to the godly teacheth them three things.</i>	Ibid.
<i>Causes of Gods patience.</i>	Ibid.	<i>God is iust to the wicked in two things.</i>	83
<i>Knowledge of Gods goodnesse informs vs of foure things.</i>	Ibid.	<i>God most terrible to the wicked, proved by six arguments.</i>	84
<i>No goodnesse comparable to Gods for five reasons.</i>	72	<i>Examples of Gods Iustice.</i>	Ibid.
<i>Gods goodnesse should compell vs to seven duties.</i>	Ibid.	<i>Gods Iustice unavoidable.</i>	85, 86.
<i>Gods goodnesse praised foure waies.</i>	73	<i>Obiections of the wicked against Gods Iustice answered.</i>	86
<i>Gods goodnesse set out in five things.</i>	36	<i>Gods Iustice must humble wicked men.</i>	88
<i>Gods goodnesse must force vs unto Repentance diuers waies.</i>	Ibid.	<i>Yet they must not despaire.</i>	Ibid.
<i>Gods goodnesse must make vs love him.</i>	74	<i>Nothing will quench Gods wrath but the Blood of Christ.</i>	Ibid.
<i>Esteeme of Gods love.</i>	Ibid.	<i>Gods Iustice upon wicked men teacheth the godly foure things.</i>	89
<i>Strive to imitate Gods goodnesse.</i>	75	<i>Gods glory.</i>	Ibid.
<i>Gods goodnesse comfortable against our sinnes.</i>	Ibid.	<i>Gods happinesse to be adored for three reasons.</i>	90
<i>And in case of affliction 4. waies.</i>	76	<i>Gods glory excels the glory of Kings in foure things</i>	92
<i>It may humble 4. sorts of men.</i>	Ibid.	<i>Excellency of Gods praise set out foure waies.</i>	Ibid.
<i>God is truth in himselfe three waies.</i>	77	<i>Gods glory excels in respect of obedience three waies.</i>	93
<i>God is true towards the creatures in his workes.</i>	Ibid.	<i>Man gives glory to God three waies.</i>	93
<i>And in his words foure waies.</i>	Ib.	<i>We give glory to God in our hearts six waies.</i>	Ibid.
<i>Gods truth manifested in two things.</i>	78	<i>In our words five waies.</i>	Ibid.
<i>Gods truth teacheth vs seven duties.</i>	Ibid.		In

An Alphabetical Index.

	page
<i>In our workes fine waies.</i>	94
<i>Fine rules for the attaining to the knowledge of Gods glory.</i>	95
<i>Gods glory comfortable in diuers things.</i>	96
<i>Gods infinite greatnesse what it is.</i>	97
<i>What it comprehends.</i>	Ibid.
<i>Perfection of Gods nature.</i>	Ibid.
<i>This serues for diuers vses.</i>	Ibid.
<i>Gods Omni-presence.</i>	98
<i>Obiections against it answered.</i>	99
<i>How God returnes to the godly.</i>	Ibid.
<i>Gods Omni-presence serues for diuers vses.</i>	99
<i>Gods immutability.</i>	105
<i>How God is immutable.</i>	Ibid.
<i>In what respects he is immutable.</i>	Ibid.
<i>Obiections against Gods immutability answered.</i>	106
<i>Gods immutability may serue to humble men.</i>	108
<i>It teacheth three things.</i>	109
<i>It is comfortable in foure respects.</i>	Ibid.
<i>God is a Spirit, it teacheth fine things.</i>	110
<i>God is one.</i>	Ibid.
<i>How he is one.</i>	111
<i>Six vses of Gods vniy.</i>	112
<i>Gods promises must be relied vpon for six reasons.</i>	113
<i>What things God cannot doe.</i>	140
<i>Gods omnipotency teacheth vs ten duties.</i>	140
<i>God rested vpon in all dangers.</i>	141
<i>We sinne against Gods power six waies.</i>	142

	page
Mystery of godlinesse.	483
Six priuiledges of the godly.	337
Golgotha, why so called.	683
Christ suffered here for three rea- sons.	Ibid.
Ghost, what it signifies.	536
A full possession of glory at the last day.	524
A signe of grace to thinke honoura- bly of Gods Seruants.	408
Granes open.	432
Christ in the Graue till the third day.	441
Why three daies.	442

Н.

O Vr Hearts must be clesed. 551
Hades, what it signifies. 446
Wicked hate the godly for their good-
ness. 394
Heare Christ. 224, 239
Heauen not had for merits. 413, 535
Elect in Heauen possessed of foure in-
comparable benefits. 519
Our conuersation must be in Heauen. 488
What is meant by Heauen. 551
It consists of two parts. Ibid.
Of that Heauen where God is
The names giuen vnto it. 153
Substance of it. Ibid.
Glory of Heauen admirable. 153
Three questions about this Heauen an-
swered. 154
Consideration of this Heauen should
worke in vs three things. 155

An Alphabetical Index.

	page.		page.
<i>Manifest our desire after Heauen by</i>	Ibid.	<i>Heretiques called Patri Passiani.</i>	305
<i>seuen things.</i>	Ibid.	<i>Disciples receiue the Holy Ghost.</i>	463
<i>Second Heauen, called the</i>	Ibid.	<i>What it is to beleene in the Holy Ghost.</i>	537
<i>Firmament.</i>	165	<i>Holy Ghost is God.</i>	Ibid.
<i>God the maker of them.</i>	Ibid.	<i>Holy Ghost: his nature.</i>	538
<i>His praise magnified for this in fine</i>	Ibid.	<i>Operations of the Holy Ghost.</i>	Ibid.
<i>things.</i>	Ibid.	<i>7. Operations common to all men.</i>	529
<i>Strange constitution and nature of</i>	Ibid.	<i>Operations of the Holy Ghost in the E-</i>	541
<i>those Heauens.</i>	166	<i>lect.</i>	542
<i>End why they were made.</i>	Ibid.	<i>Infusion of diuine gifts, a worke of the</i>	543
<i>Hosts that people the Heauens praised</i>	Ibid.	<i>Holy Ghost.</i>	544
<i>for foure things.</i>	Ibid.	<i>Holy Ghost makes a man resemble</i>	545
<i>This teacheth vs 4. things.</i>	167	<i>God.</i>	546
<i>It is comfortable in diuers re-</i>	413	<i>Holy Ghost our Comforter.</i>	547
<i>spects.</i>	444	<i>Mens sinne against the Holy Ghost di-</i>	549
<i>Christs soule went not locally to Hell.</i>	Ibid.	<i>ners wayes.</i>	550
<i>Descension into Hell.</i>	445	<i>The sinne against the Holy Ghost de-</i>	552
<i>These words not in the most ancient</i>	Ibid.	<i>scribed.</i>	553
<i>Creeds.</i>	Ibid.	<i>How it is unpardonable.</i>	488
<i>Yet haue beene receiued for many a</i>	Ibid.	<i>Fore-runners of this sinne.</i>	463
<i>ges.</i>	Ibid.	<i>Signes of the inhabitation of the Holy</i>	376
<i>Diuers acceptions of the word Hell in</i>	Ibid.	<i>Ghost.</i>	365
<i>the Originall.</i>	Ibid.	<i>Fruits of the Holy Ghost.</i>	Ibid.
<i>How Christ may be said to descend in-</i>	Ibid.	<i>Inhabitation of the Holy Ghost com-</i>	Ibid.
<i>to Hell.</i>	Ibid.	<i>fortable.</i>	Ibid.
<i>He may be said to descend in respect of</i>	Ibid.	<i>Care of a Holy life.</i>	Ibid.
<i>the whole man in foure respects.</i>	Ibid.	<i>Christs Humanity glorified, not deifi-</i>	Ibid.
<i>Christ descention an Epitome of all</i>	Ibid.	<i>ed.</i>	Ibid.
<i>his passion.</i>	Ibid.	<i>An ill Husband may make others suf-</i>	Ibid.
<i>Christ in his body descended into Hell</i>	Ibid.	<i>fer for their faults.</i>	Ibid.
<i>or the graue.</i>	Ibid.	<i>It is hatefull to be an Hypocrite.</i>	Ibid.
<i>He bore hellish sorrowes.</i>	Ibid.	<i>I</i>	Ibid.
<i>Christ would not work myracles before</i>	Ibid.	<i>Dols are false Gods.</i>	Ibid.
<i>Herod, why.</i>	Ibid.	<i>Christ suffered at Ierusalem.</i>	Ibid.
<i>Herod clothes Christ in a white Robe.</i>	Ibid.	<i>He</i>	Ibid.
<i>what it signifies.</i>	Ibid.		Ibid.

An Alphabetically Index.

	page		page
He was buried neere to Ierusalem for two causes.	435	for vs.	348
Iesus, whence this word comes.	214	His Incarnation teacheth vs diuers things.	258
Why Christ was called Iesus.	215	It is comfortable to the godly.	Ibid.
The word Iesus is a short Gospel.	216	Doctrine of Christs Incarnation ter- rible.	259
That Iesus may be our Saviour, wee must doe three things.	Ibid.	Christ like vs in all Infirmities.	258
The saved by Iesus, must shew it in se- uen things,	217	Day of Iudgement shall bee in the end of the w. rld.	505
Diuers men know not Iesus.	Ibid.	Why it is deferred so long.	Ibid.
Calling of the Iewes.	414	The precise time of this Iudgement vn- knowne, and why.	506
Christ suffered Ignominie and disgrace in three things.	323	Christ did not know the day and houre of it, how it is meant.	507
Hee bore this for foure reasons.	Ibid.	Place where the Iudgement shall bee.	Ibid.
Ignorance no plea.	488	Who shall be Iudged.	508
Immutability of God: See God.		Signes of Christs comming to Iudge- ment.	513
Gift of Illumination.	540	Events no signes.	512
Humility of Christs Incarnation.	318	Corruption of manners, a signe of Christs comming to Iudgement, how	514
He sustained Infirmities of all sorts for foure reasons.	322	Preparation of the Iudge to Iudge- ment, hath in it foure things.	416
Christs Innocency.	373-440	Preparation of the Persons Iudged, hath in it foure things.	Ibid.
God can give testimony to the Innocen- cie of his.	373	The world summoned to Iudgement.	Ibid.
Insufficient Ministers.	487	Wicked men shall be Iudged according to their workes.	519
Christs Intercession shadowed out in the Law.	484	Diuers objections answered.	Ibid.
Incarnation of Christ.	248	Infants how Iudged.	520
How one Person is Incarnate, and not the other.	Ibid.	By what Lawmen shall be Iudged.	520
What Christ assumed in his Incarnati- on.	249	Doctrine of the last Iudgement, terri- ble to the wicked.	532
When he was Incarnate.	250		
Why Christ was Incarnate.	251		
Gods glory shineth in Christs Incarna- tion.	257		
Christ makes a threefold Intercession			

An Alphabetical Index.

	page
<i>Comfortable to the godly.</i>	324
<i>Iudas his treason, six things observable in it.</i>	327
<i>Why it was necessary that Iudas should betray Christ.</i>	329
<i>Iudas sin Informes vs of diuers things.</i>	Ibid.
<i>Iudas meant not to haue Christ killed, probable.</i>	330
<i>Good Iudges must learne expedition.</i>	360
<i>Christ Iudged in a politicall court, for foure reasons.</i>	362
<i>Church-men must abide the Iudgement of lay Iudges.</i>	363
<i>Why Christ Iudged by Pilate.</i>	362
<i>Iudges no accusers.</i>	363
<i>Iudges must haue cleane hands.</i>	377
<i>Needfull to vnderstand Christs coming to Iudgement.</i>	496
<i>Seven properties of this Iudgement. lb.</i>	498
<i>Particular Iudgement.</i>	Ibid.
<i>Last Iudgement manifest.</i>	Ibid.
<i>It is sudden.</i>	Ibid.
<i>Christs Iudgement a righteous Iudgement.</i>	499
<i>It is an eternall Iudgement, how.</i>	500
<i>Christ shall be the Iudge.</i>	501
<i>This is comfortable to the godly.</i>	Ibid.
<i>Terrible vnto the wicked.</i>	502
<i>How Saints and Apostles Iudge the world.</i>	501
<i>Whence Christ shall come to Iudgement.</i>	502
<i>When the day of Iudgement shall bee.</i>	Ibid.
<i>Memoriall of the Iust blessed.</i>	440

Iustice of God : See God.

page

K.

K <i>Ingdome of Christ.</i>	229
<i>Kingdome of Christ not of this world.</i>	365
<i>Christ clothed in habit of a King in way of scorne.</i>	379
<i>Christs Kingdome scorned.</i>	380
<i>Iesus that King by an excellency.</i>	400
<i>Kingdome of Christ deliuered to God.</i>	532. 490
<i>That Christ is a King, appears by seuen things.</i>	229
<i>Christ excells all other Kings in threene things.</i>	230
<i>Lawes of Christs Kingdome.</i>	232
<i>Christ our King what we learne from hence.</i>	234
<i>Diuers kinds of Knowledge in Christ.</i>	253
<i>Knowledge of God: See God.</i>	Ibid.

L.

P <i>Urge out the old Leauen.</i>	310
<i>Christs Legacy.</i>	422
<i>Lightnings Gods arrowes.</i>	171
<i>Loue not to our selues.</i>	417
<i>Iesus cast Lots upon Christs garments for five reasons.</i>	393
<i>Beleeue that Iesus is our Lord.</i>	240
<i>Christ is our Lord by a fivefold right.</i>	241
<i>Excellency of Christs Lordship, in six respects.</i>	241
<i>This</i>	This

An Alphabetical Index.

	page		page.
<i>This teacheth us diuers things.</i>	243	<i>Christs care for his Mother.</i>	421
<i>Seuen Rules for the seruing of this Lord.</i>	244	<i>He calls her woman.</i>	Ibid.
<i>Diuers uses of this point.</i>	245	<i>Mortality and Immortality in the same person.</i>	256
<i>A threefold act in Loue.</i>	64	<i>Merit of workes confuted.</i>	487
M.		<i>Meteors in the ayre.</i>	169
<i>O Bey Magistrates in the Lord.</i>	243	<i>Fiery Meteors.</i>	170
<i>Malice in the wicked, cruell.</i>	327, 372	<i>Watery Meteors.</i>	174
<i>Man the Epitome of all Gods workes.</i>	194	<i>What use God puts them to.</i>	Ibid.
<i>Man miserable in respect of the euill of punishment diuers waies.</i>	205	N.	
<i>Christ the Son of Man.</i>	268	<i>Christs Natiuity.</i>	
<i>Man hath eight prerogatiues aboue the creatures.</i>	199	<i>HE was Borne three waies.</i>	269
<i>Notorious Malefactors may repent and be saued.</i>	405	<i>Bethlem the place of his Natiuity.</i>	270
<i>Christ appeared to Mary Magdalene.</i>	460	<i>Time of his Natiuity.</i>	Ibid.
<i>Christ Manifested three waies.</i>	270	<i>Christ borne poore, why.</i>	271
<i>Whether Mary may be called the Mother of Christ.</i>	267	<i>Borne of a Virgin, why.</i>	Ibid.
<i>Matter of Christs Body.</i>	261	<i>Christ a first borne, how.</i>	272
<i>The sanctification of that Matter.</i>	Ibid.	<i>Signes about the time of his Natiuity.</i>	272
<i>God nottyed to the use of Meanes, in what cases.</i>	559	<i>Three things haue relation to Christs Natiuity.</i>	269
<i>Religion is vaine without Mercy.</i>	528	<i>Diuers effects of Christs Natiuity.</i>	272
<i>How Mercy better then piety.</i>	526	<i>Son of God tooke the Nature of Man.</i>	248
<i>Ministers corrupt.</i>	329	<i>He tooke it into union with his diuine Nature.</i>	258
<i>How Ministers betray Christ.</i>	333	<i>Mans estate by Nature hath need of mending.</i>	205
<i>Qualifying of Ministers.</i>	339	<i>No worke of Nature to beleene in Christ.</i>	207
<i>Publique Miseries to bee bewailed.</i>	385	<i>Christ fastned to the Crosse with Nails for foure reasons.</i>	390
		<i>To destroy Ninieue, a conditionall will.</i>	

An Alphabetical Index.

	page		page
<i>will in God.</i>	108	<i>How Textations are in Christ.</i>	342
O.		<i>Peters d niall.</i>	351
C hrists Obedi nce to his Father in death.	421	<i>Four degrees of his fall.</i>	351. 352
<i>Avoid Occasions that leads to sinne.</i>	353	<i>Manner of his fall.</i>	353
<i>Christs threefold Office.</i>	226	<i>Peters fall teacheth vs diuers things.</i>	353
<i>Originall sinne.</i>	204	<i>His example no warrant to sinne.</i>	354
<i>A threefold Opposition.</i>	120	<i>Persecutors are Atheists.</i>	394
P.		<i>The wonder of Christs Person.</i>	256
P apists sin against Christs propheticie.	226	<i>A Person, what it is.</i>	118
<i>A twofold Paradise.</i>	411	<i>Four things common to each Person in the Trinity.</i>	Ibid.
<i>Paradise a Type of the glory of heauen.</i>	412	<i>Each Person is the true God, as appears in three things.</i>	Ibid.
<i>Our life a continuall Passeouer.</i>	310	<i>Three Persons are one in another.</i>	119
<i>Christ the true Passeouer.</i>	428	<i>Persons in the Trinity differ from the Essence, how to be understood.</i>	112
<i>Why Christ suffered at the Passeouer.</i>	325	<i>Persons differ one from another foure waies.</i>	121
<i>How Passion is in God.</i>	107	<i>Priorty of Persons, how to be understood.</i>	Ibid.
<i>Passions of two sorts.</i>	Ibid.	<i>Persons differs in operations, how to be understood.</i>	122
<i>Christs primitiue Passion.</i>	315	<i>A Person in Trinity differs from a Person among men.</i>	424
<i>Extended to both Natures.</i>	Ibid.	<i>Christs Piety manifested in his death.</i>	421
<i>Christ prepared himselfe for his Passion in foue things.</i>	325	<i>Pilate vsath Christ with more respect then the Priests.</i>	362
<i>Christs speech before his Passion.</i>	Ibid.	<i>Pilate examines Christ.</i>	364
<i>Patience of God: See God.</i>		<i>Pilate vsath foure policies to saue Christ.</i>	368
<i>The Patience of Christ towards Iudas.</i>	328	<i>Pilate in sending Christ to Herod dealt politickly though uniuistly.</i>	Ibid.
<i>Learn Patience.</i>	450. 461	<i>Pilates wife declareth Christs Innocency.</i>	373
<i>Persouerance a worke of the spirit.</i>	444. 492	<i>Christ</i>	

An Alphabetically Index.

	page		page
<i>Christ conuerts Pilates wife, whilst he is ready to condemne him.</i>	374	<i>He chuseth three of his Disciples to be with him, for two reasons</i>	340
<i>That shee was truly conuerted, is probable.</i>	Ibid.	<i>Christs Prayer for himselfe without sunne, how.</i>	344
<i>Pilate declareth Christs Innocencie by washing of his hands.</i>	376	<i>Christs Prayer was heard, yet hee not deliuered.</i>	346
<i>Whence that ceremonie was brought.</i>	377	<i>Preachers Publique cryers.</i>	559
<i>Two causes why Pilate would not deliuer Iesus.</i>	Ibid.	<i>Two waies of Preaching.</i>	1
<i>Which are strong motives to iniustice.</i>	378	<i>Priests and Scribes most malicious against Christ.</i>	326
<i>When Pilate condemned Christ, God condemned sinne.</i>	Ibid.	<i>The causes of it.</i>	Ibid.
<i>Pilate consents to Christs buriall, for two reasons.</i>	438	<i>High-Priests Office twofold.</i>	337
<i>Poore men may speede in great suites,</i>	411	<i>Christs Priest of the New Testament.</i>	388
<i>Poore men may not repine at their distresses.</i>	164	<i>Christs Priest-hood.</i>	227
<i>Potion giuen to Christ, and why, and what it was.</i>	387	<i>Difference betweene the Priest of the Law and Christ.</i>	Ibid.
<i>Two things signified by it.</i>	Ibid.	<i>Parts of Christs Priest-hood.</i>	Ibid.
<i>Christ indured pouerty for diuers reasons.</i>	321	<i>Christs Priest-hood comfortable in diuers respects.</i>	228
<i>This teacheth vs 4. things.</i>	Ibid.	<i>Benefits we obtaine by Christs Priest-hood.</i>	Ibid.
<i>All Power was giuen to Christ at his resurrection, how to be understood.</i>	470	<i>The Priests more senselesse then Pagans.</i>	433
<i>Christs Power declared to the Apostles for diuers ends.</i>	471	<i>A Prisoner deliuered at the Passouer, the occasion of it.</i>	371
<i>Christs Prayer.</i>		<i>Preferment by Christ.</i>	454
<i>Six things obseruable in it.</i>	337	<i>Man produced foure waies.</i>	272
<i>He Prayereth for six things for vs.</i>	338	<i>Production of Christs body.</i>	261
<i>Hee vrgeth his Petitions with foure reasons.</i>	Ibid.	<i>Christ Prophecies in the Ministerie of his seruants.</i>	221
<i>Christs Prayer for himselfe.</i>	338	<i>Esteeme of Prophecyng.</i>	223
		<i>Communication of Proprieties.</i>	253
		<i>Strange Punishments to workers of iniquity.</i>	385
		<i>No Purgatory for soules.</i>	413
		A a a	R. Two

An Alphabetical Index.

R.

	page
T Wo things noted about the Raine- bow.	177
What need wee haue of a Redeemer.	204
Our Redeemer must bee the Sonne of God for diuers Reasons.	237
Redemption giues no liberty to sin.	401
Christ had a Reed put into his hand; why?	381
Religion hath small intertainment a- mongst voluptuous great ones.	370
Wicked men are easily agreed when there is opposition against Religion.	370
Heads of Religion handled two waies.	2
Christ Remembers us in heauen.	410
Hee Remembers those onely in heauen, that remember him upon earth.	Ibid.
A signe of a gracelesse heart, not to Re- pent when wee are under the Rod.	407
Christs Resurrection proued.	455
When Christ Rose againe.	455
Why not till the third day.	456
Christ Rose againe the same day the world was created.	Ibid.
He Rose againe with an earthquake to signifie foure things.	457
He Rose againe for fixe reasons.	Ibid.
Christs Resurrection assures us of our Iustification.	474
Fine fruits of Christs Resurrection.	473
A twofold Resurrection in vs.	474

	page
Christs Resurrection warrants our perseuerance.	474
Christs Resurrection, a prooffe of his diuinitie.	475
Rise to newnesse of life.	Ibid
Christs Resurrection comfortable in foure respects.	476
What is necessary to true Repentance.	354
Reprobation of the wicked at the last day.	527
Restraining grace.	540
Rich men must honour Christ.	437
Right hand of God, how taken.	489
Rockes rend.	432
Amongst the Romans fugitiue seruants were beaten with Rods.	
Gods Iustice in sending the Romans to destroy the Iewes.	

S.

C hrist Rested in the graue on the Sabbath day, why.	442
Sabbath reckoned from morning to morning.	463
Increase not upon the Sabbath day.	439
Burials not so conuenient on the Sab- bath day.	Ibid.
Christs Sacrifice a propitiatory Sacri- fice.	388
Fruit of this Sacrifice.	Ibid.
This Sacrifice continues for euer.	386
That wee may receiue benefit by this Sacrifice, we must doe three things.	Ibid.
Christ?	

An Alphabetical Index.

	page		page
<i>Christs Sacrifice excels cerimoniall Sacrifices.</i>	227	<i>Water and bloud commeth forth of his Side, which is miraculous.</i>	429
<i>What Sacrifices we must offer up.</i>	229	<i>And Mysticall.</i>	430
<i>Rest upon Christ alone for Saluation.</i>	409	<i>Out of his Side came a Fountaine for sinne.</i>	431
<i>In things done for our Saluation, consider foure things.</i>	255	<i>Christ was silent being accused for seuen reasons.</i>	362
<i>Gods glory in contriuing away for our Saluation.</i>	257	<i>Christ Silent before Herod, why.</i>	369
<i>Sanctification, a worke of the Spirit.</i>	543	<i>Simon carried Christs Crosse, it signifies diuers things.</i>	384
<i>How it is wrought.</i>	544	<i>Sins must be like a dead body in foure things.</i>	443
<i>No Satisfaction but Christs.</i>	313	<i>Sin punished with eternal punishments why.</i>	500
<i>Burden of Satisfaction onely upon him</i>	343	<i>Sins remitted and retained: how.</i>	463
<i>Christ a Saniur.</i>	215. 399	<i>Sitting, what it signifieth.</i>	489
<i>What Christ requires in his Schollars.</i>	224	<i>Christs Sessio at the right hand of God is comfortable in seuen respects.</i>	492
<i>Christ scourged for foure reasons.</i>	372	<i>Christs Soule how produced.</i>	267
<i>Sea.</i>		<i>Excellency of mans Soule aboue other creatures appeares in seauen things</i>	197
<i>What it is.</i>	178	<i>Soule of man made in the Image of God.</i>	197
<i>Originall of it.</i>	Ibid.	<i>Soule immortall.</i>	198
<i>Wonder of Gods power in placing the Sea.</i>	178	<i>What the Soule workes in the body</i>	Ibid.
<i>What Use it serueth for.</i>	179	<i>Soule resembles God in the Creation.</i>	Ibid.
<i>Gods workemanship about the Sea teacheth vs diuers things.</i>	180	<i>Condition of our Soules in death.</i>	449
<i>It is comfortable in three respects.</i>	181	<i>Soule of Christ in his death indured a priuation of what it had before.</i>	Ibid.
<i>Prophets and Apostles course in their Sermons.</i>	2	<i>Soules of the righteous cry vnder the Altar.</i>	Ibid.
<i>Servant like their masters true in courts.</i>	359	<i>Our greatest care must be for our soules.</i>	422
<i>A Stone rowled to the Mouth of Christs Sepulcher, why.</i>	44	<i>Christ the Sonne of God.</i>	335
<i>Christs goodnesse to his Seruants.</i>	242	<i>Aaa 2</i>	God
<i>Christs Side peirced for two reasons.</i>	429		

An Alphabetical Index.

	page		page
<i>God hath many Sonnes.</i>	336	<i>Hee suffered by waie of Imputation.</i>	316
<i>Where the Spirit is there is liberty.</i>	541	<i>Hee Suffered from his conception to his resurrection.</i>	317
<i>Spirit quenched by two sorts of men.</i>	546	<i>What he Suffered from his Baptisme to his last Supper.</i>	320
<i>Happinesse of Christs subiects.</i>	233	<i>Where he Suffered.</i>	325
<i>Christs subiects must doe seuen things.</i>	234	<i>When he Suffered.</i>	Ibid.
<i>Sufferings of Christ.</i>		<i>Hee Suffered Voluntarily.</i>	326, 348, 421
<i>Suffering attributed to the diuine nature in respect of personall union.</i>	305	<i>Hee Suffered meane vsage, why.</i>	356
<i>Christs Sufferings full of wonder and amazement.</i>	Ibid.	<i>Christ suffers two things from Herod,</i>	370
<i>They teach vs six things.</i>	Ibid.	<i>Christs Sufferings should make vs afraid of sinne.</i>	397
<i>He suffered not for all, proued against the Arminians.</i>	307	<i>We should Suffer any thing for Christs sake.</i>	417
<i>He Suffered from all sorts of enemies.</i>	Ibid.	<i>Superscription ouer Christs Head.</i>	399
<i>To teach vs three things.</i>	Ibid.	<i>Pilates meaning in it.</i>	Ibid.
<i>Who haue part in Christs Sufferings.</i>	308	<i>God by this giues testimonie to his Son.</i>	Ibid.
<i>Christs Sufferings a matchlesse patterne of his loue.</i>	309	<i>Superscription written in three Languages.</i>	403
<i>Iust Suffers for the vniust.</i>	Ibid.	<i>Derination of Symbolum, with signification thereof.</i>	
<i>Seuen reasons why he suffered.</i>	310		
<i>Scriptures fulfilled in his Sufferings.</i>	Ibid.		
<i>His sufferings teach vs patience.</i>	311		
<i>Two obiections against his Sufferings answered.</i>	312		
<i>Difference betweene Christs Sufferings and Martyrs.</i>	313		
<i>End of Christs Sufferings teach vs diuers things.</i>	Ibid.		
<i>Benefit of his Sufferings appeares in seuen things.</i>	314		
		T.	
		<i>ALL men need be Taught.</i>	471
		<i>Teares haue power ouer Christ.</i>	385
		<i>Christ Teacheth diuers waies.</i>	221
		<i>Excellency of Christs manner of Teaching.</i>	222
		<i>Christ Tempted for diuers reasons.</i>	320
			Christs

An Alphabetically Index.

	page		page
<i>Christs Temptation teacheth vs sine things.</i>	321	<i>Proofes of the Trinity.</i>	116
<i>Christ dwels not in Temples made with hands.</i>	243	<i>In handling the Trinity wee must bee wise to sobriety.</i>	117
<i>Thiefe conuerted.</i>	404	<i>Trinity, Essence, Persons, all brought in in the Primitiue Church.</i>	123
<i>Abuse not his example to procrastination.</i>	405	<i>Eleuen obiections against the Trinity answered.</i>	124
<i>Three fruits of his conuersion.</i>	406	<i>Doctrine of the Trinity vsfull.</i>	126
<i>Thieves confession.</i>	408	<i>We must speake of the Trinity in unity.</i>	127
<i>Thieves prayer hath in it three things observable.</i>	409	<i>Vnsound speeches of the Trinity. Ibid.</i>	
<i>Christs answer to the Thiefe.</i>	411	<i>What Heretikes haue assaulted it. Ib.</i>	
<i>How the Thiefe vnderstood what was meant by Paradise.</i>	Ibid.		V.
<i>Profitable to teach the people the whole body of Theology.</i>	2	O <i>Riginall of vegetable creatures.</i>	185
<i>Thomas his unbelcefe.</i>	464	<i>Their variety and vse.</i>	186
<i>Thomas his confession.</i>	465	<i>Vaile of the Temple rent.</i>	413
<i>Christ crowned with Thornes.</i>	381	<i>What it was.</i>	Ibid.
<i>Thankesfulnesse to God for the blessings of Heauen.</i>	176	<i>What it signified.</i>	414
<i>Thunder and lightning.</i>	170	<i>Vbiquitaries confuted.</i>	502
<i>Times and seasons left to God.</i>	427	<i>They gaue Christ Vinegar to drinke for three reasons.</i>	398
<i>World full of Treachery.</i>	334	<i>Virgin Mary not conceived without sinne.</i>	265
<i>Christs apparition to his Disciples, the doores being shut, no prooffe for Transubstantiation.</i>	462	<i>Virgin ouer-shadowed.</i>	265
<i>Truth of God: See God.</i>		<i>Christ tooke his Body of a Virgin.</i>	267
<i>Christ beares witnesse to the Truth.</i>	365	<i>Wofull estate of unbelieuers. 35, 240.</i>	
<i>Truth will preuaile.</i>	Ibid.	<i>Christ vpbraided his Disciples for unbelcefe, why.</i>	470
<i>Constancy for the Truth.</i>	366	<i>Unity of God: See God.</i>	
<i>Christs subiects are of the Truth.</i>	Ibid.		W.
<i>Christ fastened to a Tree for three reasons.</i>	390	G <i>ods dearest seruants exposed to outward Wants.</i>	466
<i>Doctrine of the Trinity.</i>	115		Aaa 3 Great

An Alphabetical Index.

	page		page
<i>Great Wants fore-runne extraordinary supplies.</i>	Ibid.	<i>Difference betweene godly and wicked men in their desire after Christ.</i>	369
<i>Christ speakes to Women</i>	285	<i>Great World a little Garden.</i>	161
<i>Comfort for Women in Child-bearing.</i>	269	<i>It is like a Booke.</i>	Ibid.
<i>Women chiefe witnesses of Christs death.</i>	419	<i>Like a faire House.</i>	Ibid.
<i>What wholesome words are.</i>	3	<i>Fine things wonderfull in the making of the world.</i>	162
<i>Wicked men incorrigible.</i>	348	<i>Workes of God of two sorts.</i>	144
<i>Wicked desire Christs miracles, not his Word.</i>	369	<i>Externall Workes of foure sorts.</i>	145
<i>Wicked men of more account then godly.</i>	371	<i>When the world was made.</i>	148
<i>Wicked men within the Church may be as vile as they are without.</i>	376	<i>Give God the Glory of his Workes.</i>	149
<i>Wicked men are impatient vnder Gods hand.</i>	386	<i>Meditate on Gods Workes, not delight in idle shewes.</i>	Ibid.
<i>Wicked men are like a dry Tree.</i>	Ibid.	<i>World fiered at the last day, how.</i>	531
<i>Wicked men in a wofull case.</i>	397	<i>Word doth not euer presently worke.</i>	354
<i>Wicked men how condemned already.</i>	509	<i>God Workes sometimes by unlikely meanes.</i>	Ibid.
<i>Wicked men are Goats.</i>	418	<i>How the Word was made flesh.</i>	251
<i>Wicked men are cursed creatures.</i>	527	<i>Union of the Word and flesh differ from other unions.</i>	Ibid.
<i>Wicked men forget their sins.</i>	528	<i>Gods Wisdome moderates betweene his Iustice and mercy.</i>	28
<i>Wicked men taste the Word of God without digestion.</i>	540	<i>Three beare Witnesse of Christ in Heauen, three on earth.</i>	430

L O N D O N,

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